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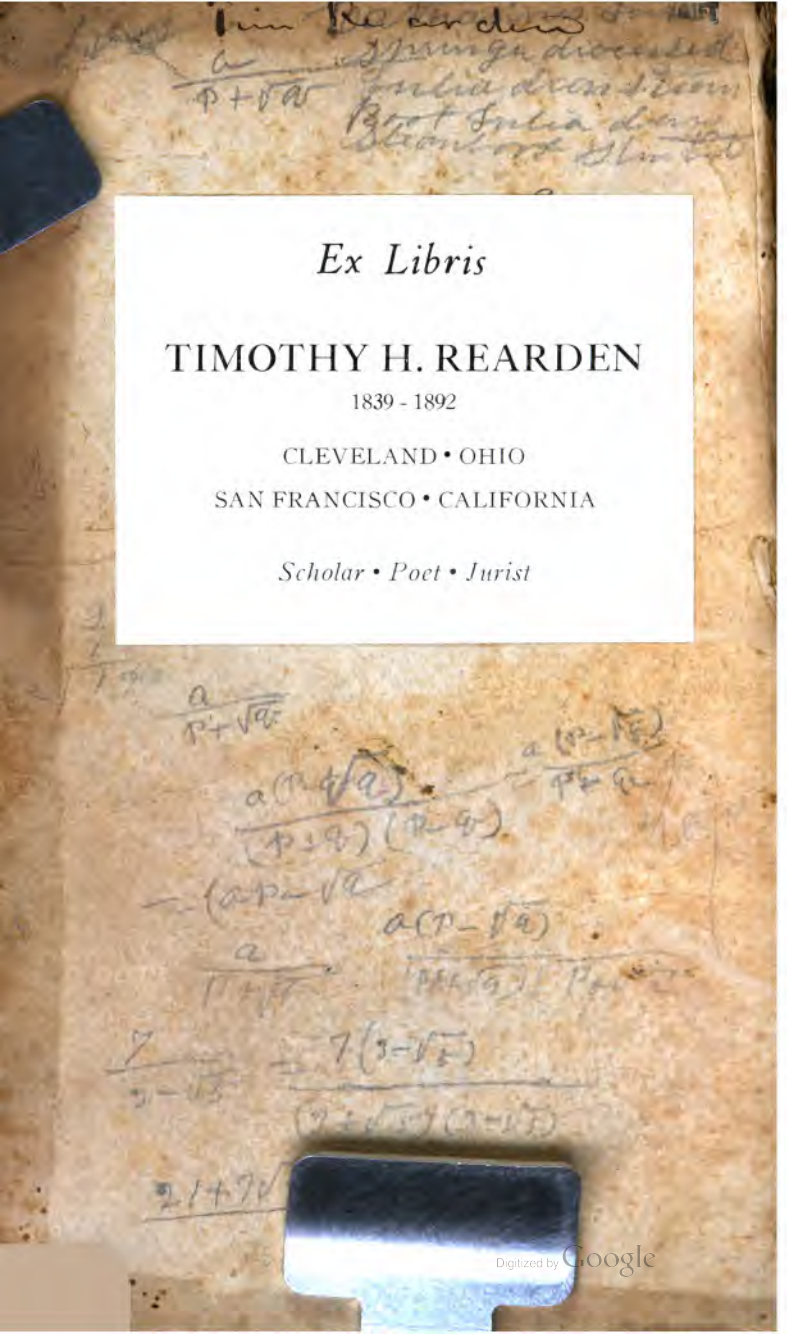

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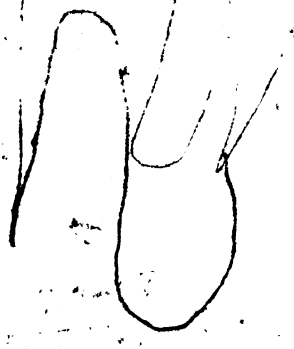

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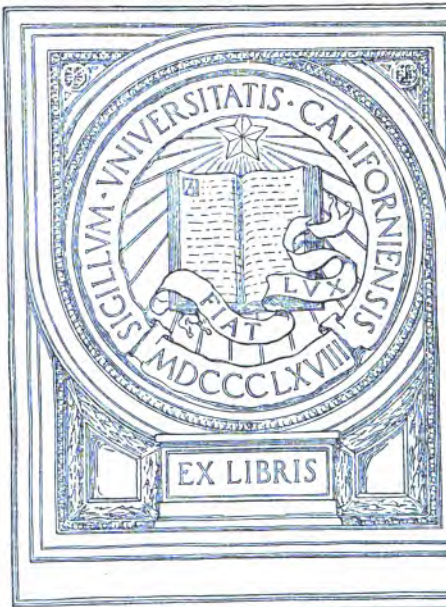

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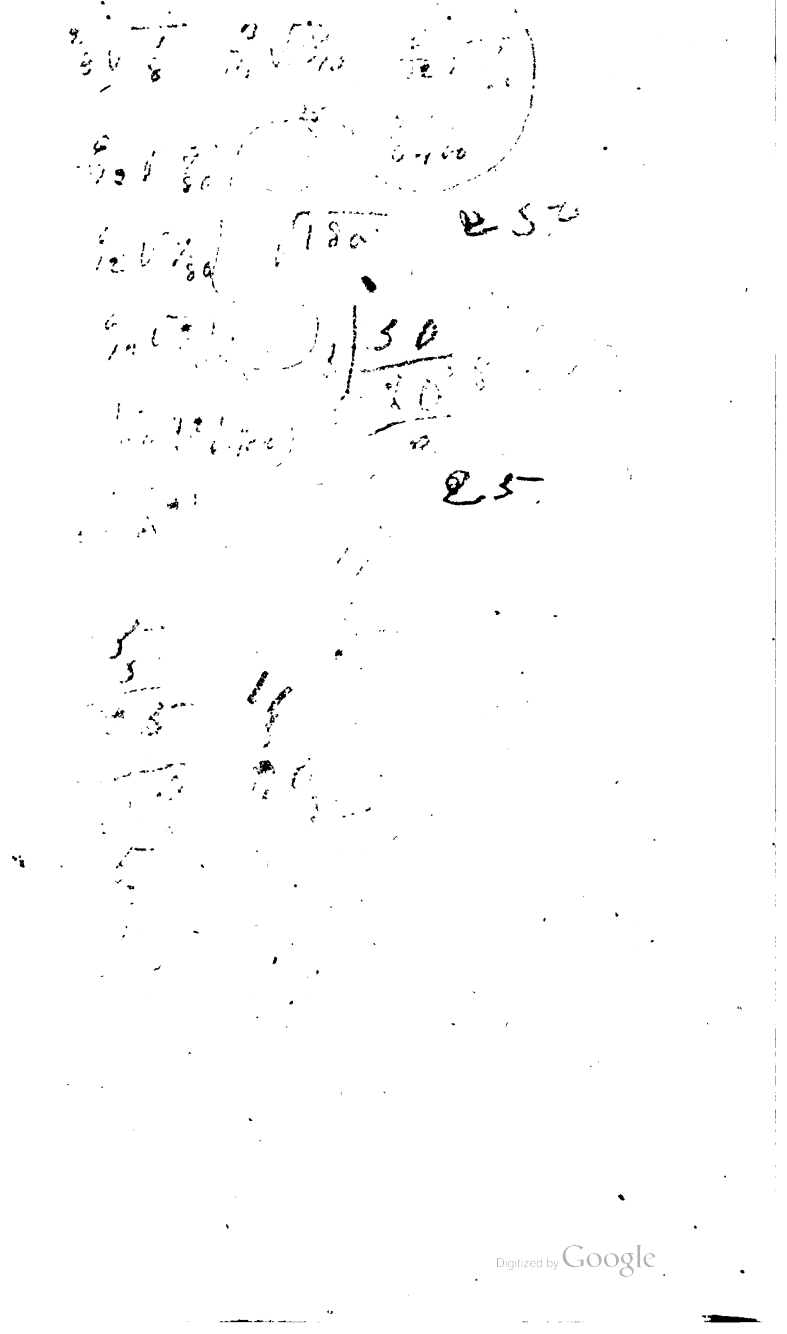

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Humaniorum literarum, nec non et Græcæ Linguæ in Academia Phil. Professore.

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PREFACE.

I HAVE made use of all the ancient profane authors, Greek as well as Latin, which I thought might contribute to the execution of my design. I have sometimes even blended them, as it were, together, upon the same fact or the same maxim, to make the object I proposed to the reader the more visible, and to avoid repetition. I have generally preferred, as I ought, the Latins to the Greeks; and have been exact in my references to both, that those who would, might with ease have recourse to the originals.

If I have often abridged historical facts, and precepts of morality, it was to retrench what appeared less agreeable to my plan, or to prevent my work from growing too large.

I have not engaged myself in reconciling historians with one another, in relation to the truth of a fact, or its circumstances. I cite my authority; that ought to be my warrant, and it is enough for me.

I scarce any where pass my judgment, or make reflections upon the passages I have produced in this work from the ancients, leaving that care to the masters, who will do it by word of mouth to more advantage than I could by writing.*

Seneca, the philosopher, abounds with maxims and examples, many of which I have thought proper to make use of: and the rather, because this author is usually not read in schools, and remains unknown to scholars the rest of their lives. It is true, he betrays almost always an affectation in his style; but his expression is short, and his thoughts lively; and he embellishes his discourse with natural comparisons and images, which entertain the imagination: so that with the alterations I have taken the liberty of making, in what I have borrowed from him, I hope he will be able to please, and be intelligible to chil-

* *Ipse præceptor aliquid, imò multa quotidie dicat, quæ discipuli secum audita referant.* Senec. Epist. viii.

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dren, without any prejudice to them. I do not imagine I shall lie under any censure for having turned to a more favourable sense, certain passages of this author, and perhaps of some others likewise, with a view to render them proper for youth. We meet in this philosopher, as well as in all the Heathen writers, principles of morality, which ought not to be instilled into Christians without some correctives, to reduce them to that standard of truth which our religion has taught us. *If, therefore, any principles of the Heathens should be found in this book, not agreeable to the doctrine of the gospel, we trust the piety and vigilance of the masters will take care to observe to their scholars in a few words, in what particular those principles deviate from it.*

There have been Heathens, who, no doubt, persuaded that it was reason which gave man his distinguished excellence and merit, who endeavoured to follow it on many occasions, and practised in several moral virtues. But beside their want of knowledge and love of the only true God, and JESUS CHRIST his Son, the only true foundation of solid virtue; some of them, who passed for the most virtuous, lie under the imputation of great vices. Therefore we are far from proposing them here as perfect patterns. We report some of their great actions, and wise sayings, without diving into the motives of either, or examining what inconsistencies they have fallen into in other respects.

It would not be improper likewise to let them into some knowledge of the several authors they translate: telling them, by the bye, who they were; in what age they lived; and what subjects they wrote upon, &c. It is a great degree of learning, which costs little time, and is sure to be attended with good advantage.

It is recommended to Teachers to set their pupils to translate a certain portion of this Book once a week—about ten or twelve lines, carefully written by them and examined by their teacher, would tend considerably to their improvement.

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Athenæus.
Aulus Gellius.
Aurelius Vict.
Cato Dionysius.
Cicero Marcus *Tullius.*
Cornelius Nepos.
Diodorus Laërtes.
Diodorus Siculus.
Florus Annæus Lucius.
Herodotus.
Hesiodus.
Hierocles.
Homerus.
Horatius Quintus Flaccus.
Isocrates.
Jamblii.
Josephus.
Justinus.
Juvenalis Decius Junius.
Livius Titus Patavinus.
Martialis Marcus Valerius.
Nicolas Damascenus.
Ovidius Naso.
Quintilianus.
Phædrus.
Plato.
Plautus.
Plinius.
Plutarchus.
Polybius.
Quintus Curtius.
Sallustius.
Seneca.
Simplicius.
Stobæus.
Suetonius.
Syrus.
Tacitus.
Terentius.
Valerius Publius.
Velleius Paterculus.
Virgilius.
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TO

ALL TEACHERS AND STUDENTS

THROUGHOUT

THE UNITED STATES OF NORTH AMERICA.

My Dear Friends,

The Editor of this Book, Selectæ e Profanis Scriptoribus Historiæ, *did not know any way by which he could better promote the cause of classical learning, than by employing his ability and attention to an edition of* it; *well adapted, as he judges, to the accurate instruction of the youth in our country.*

Surely it contains many excellent sentiments, abounding with the pithy, sublime sayings of the greatest ancient philosophers, both Greek and Roman; and there is hardly any other book, better adapted for the profitable instruction of youth in the Latin tongue.

The student, who is learning this book, cannot but lay up a very considerable stock of sound morality; whilst, at the same time, he is acquiring the knowledge of Latin, in a tract and course the most delightful and engaging. It is well worthy of being wholly read: and every man of letters, who takes it up, and opens it, in any part, must be highly entertained with it.

I am, very respectfully,

Your obedient and hearty friend,

JAMES ROSS.

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LIBER PRIMUS.

DE DEO.

CAPUT I.

Consensŭs pŏpŭlōrum omnium prŏbăt Deum esse.

Anĭmăl nullŭm est prætĕr hŏmĭnĕm, quŏd hăbĕat notĭtĭăm ălĭquam Dei. At intĕr hŏmĭnēs gens nullă est tam fĕra, quæ non scĭăt Deum essĕ hăbēndŭm ĕtiāmsi ignōrĕt quālem hăbēre dĕcĕat. Quŏnĭam vērò ĭn rĕ omni consensĭo firmă gentĭum omnium est vox nātūræ, et argŭmēntum vērĭtātĭs; confĭtēndŭm est nūmĕn ălĭquŏd dīvīnum esse. *Cicero* 1 *De legib. n.* 14. 1 *Tuscul. n.* 43, 44.

2. Consuētūdo dispŭtandi contra Deos est mălă et impĭă, sīve ĭd fit sērĭò, sīvĕ sĭmŭlātē. Ităque cùm Protagŏrās. sŏphīsta maxĭmŭs tēmpŏrĭbŭs sŭīs, pŏsuīssĕt ĭn princĭpĭō lĭbri cūjūsquăm, sĕ dubĭtārĕ ăn Dii essent; jussu

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Athēniēnsĭum extermĭnātŭs est ex urbĕ eōrum atque agrō, lĭbrīque ējŭs combusti sunt in conciōnĕ. Fĕrūnt quŏquĕ talēntūm argenti fuīssĕ prōpŏsĭtum præmium ei qui illum occīdīssĕt. Sic ĕtĭam dubĭtātio de Diis non pŏtŭit pœnam effŭgĕre. *Seneca Epist.* 117. *Cicer.* 2. *De nat. n.* 62. 1 *De nat. n.* 29. 63. *Diod. Sic. l.* xiii.

CAPUT II.

Agnoscĭmŭs Deum ex ŏpĕrĭbŭs ējŭs.

1. Quĭs est tam vēcors, qui, cùm suspexĕrit in cœlum, non sentĭat Deum essĕ? *Cicero* 1 *Tusc. n.* 70. *De arusp. resp. n.* 19. 2 *De Divin. n.* 148. 2 *De nat.* 15, *et* 90.

Pulchrĭtūdo mundi, ordo rērum cœlestium, conversio sōlis, lunæ, sīdĕrumque omnium, indĭcānt sătis aspectu ipso eă omnĭă non esse fortuĭtă: et cōgunt nos confĭtĕri nātūram esse ălĭquam præstantem æternamque, quæ sit admīrandă hūmāno gĕnĕri. *Ibid.*

2. Quemādmŏdum, si quis vēnĕrit in ædes alĭquās, aut in gymnasium, vīdĕrĭtque ĭbĭ distinctionem rerum omnium, ordĭnĕm, disciplīnam; ĭntēllĭget ălĭquĕm esse prŏfectò, qui præsĭt, et cui pāreātur; sic si quīs intueatur mōtūs perpĕtŭos et certos, vicissĭtūdĭnēs, ordĭnēs rerum cœlestĭum tot tantārumque; necesse est ut făteatur hæc cuncta gŭbērnāri ā mentĕ ălĭquâ. Cùm autem nec mens nec pŏtēstās humānă possit hoc effĭcĕre; Deus ūnŭs pŏtēst essĕ archĭtēctŭs ĕt rectŏr tanti ŏpĕrĭs ac mūnĕrĭs. *Ibid.*

CAPUT III.

Nātūra Dei est optĭmă et præstāntissĭmă.

1. Sententiæ vĕtĕrum phĭlŏsŏphōrum de natūrâ Dei fuĕrunt variæ atque inter se dissĭdentes; quas longum ac difficile esset dinūmĕrāre. Natūrâ duce intelligēbant Deum esse: sĕd non convĕnĭĕbat intĕr illos, quid Deus esset. Ităque cùm tyrannŭs Hiero quæsivīssĕt è Simonĭde, non sōlùm pŏētâ suavi, vērùm ĕtiam vīrō dŏc-

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tō săpĭēntĕque, quid Deus esset; postŭlavit sibi dĭem ūnŭm ăd delībĕrandum. Cùm ĭdem quærĕrētŭr postrĭdíe ex ĕo, pētīvit bīdŭum, et deinceps sæpiùs duplĭcavit numĕrum. Admīrans Hiero rĕquīsīvit cūr ĭtă făcĕret: *Quĭă*, inquĭt, *rēs vĭdētŭr mihi tantò obscūrior, quantò diūtiùs eam consīdĕro. Cicer.* 1 *De nat. n.* 121. *Ibid. n.* 4, 5. *Ibid. n.* 60.

2. Si, cùm intrāmŭs templă, sŏlēmŭs essĕ compŏsĭtī animō, hăbĭtu, incĕssūque: si accēssūri ad sacrĭfĭcĭum, submīttĭmŭs vultum, aptāmŭs tŏgam, et stŭdēmŭs omni mŏdō signĭficāre mŏdestiam; dēbēmŭs quŏque dispŭtāre vĕrĕcūndè de natūrâ Deōrum, nĕ affirmēmŭs alĭquĭd tĕmĕrè. *Seneca Quæst.* 7. *c.* 30.

Non possŭmŭs lŏquī rectè de nūmĭne dīvīno, nĭsĭ sĭmŭs illustrāti lūmĭne ējus. Nam nūmĕn dīvīnum est fons lūmĭnis, sīcŭt ĕt bŏnitātis. *Jamblic. de myster. c.* 18.

3. Deus non pŏtēst intellĭgī ălio mŏdō, nĭsĭ mens quædăm lĭbĕra, sēgrĕgātă à mātĕriâ, omnĭa sentiĕns et mŏvēns. *Simplic. in Epict.*

Quĭd intĕrēst intĕr natūrăm Dei, et nostrăm? Pars mĕlĭor nostri est ănĭmŭs: in illō pars nullă extrā ănĭmŭm, tōtŭs est rătĭo. Effŭgit ŏcŭlōs, vīsēndŭs est cŏgĭtātĭōnĕ *Cicer.* 1. *Tusc. n.* 66. *Senec.* 1 *Quæst. præfat.* 7. *c.* 30.

4. Quŏmŏdō possŭmŭs intellĭgĕrĕ Deum, nĭsĭ sempitērnŭm? Nātūră, quæ dĕdĭt nōbīs nōtiōnem Deōrŭm, insculpsit quŏquĕ in mentibus, ŭt crēdāmŭs eos (esse) ætĕrnŏs ĕt bĕātōs. Thalēs interrŏgātŭs, quĭd essĕt Deus? *Quŏd*, inquĭt, *cărĕt ĭnitĭo ĕt fīnĕ. Cic.* 1 *De nat. n.* 25. *et* 45. *Diog. Laert. in Thal.*

5. Nĭhĭl est quŏd Deus non possĭt effĭcĕre, et quĭdĕm sĭnĕ labōrĕ ullō. Etĕnĭm ŭt membră hŏmĭnŭm mŏvēntŭr mentĕ ipsă ăc vŏlūntātĕ, sīnĕ contentĭōnĕ ullă; sīc omnĭă possunt fiĕrī, movēri, mūtāri, nūminĕ Deorum. *Cicer.* 3. *De nat. n.* 92.

6. Quocumque flexĕris te, hăbēbĭs ĭbĭ Deum occurrentem tibi: nĭhĭl văcăt ab illō, ipsĕ implĕt ŏpŭs suum. *Senec.* 4. *Benef. c.* 8.

7. Commŏdă quĭbŭs utĭmŭr, luxꝰ qui fruĭmŭr, spīrĭtŭs quĕm dūcĭmŭs, dantŭr nōbīs ĕt imperţĭuntŭr ā Deo. *Cic. pro. Ros.*

Dii fundunt mūnĕră sĭnĕ intermissĭōnĕ diēbŭs ăc noctĭbŭs. Bĕnĕficiă illōrŭm nunc offĕrūntŭr ultro, nunc

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dāntŭr ōrāntĭbŭs.' Quĭs est qui non sensĕrĭt mūnĭficēntĭam Deōrŭm? Nēmo est expers bĕnĕficiōrum cœlestĭum: nēmo est, ad quĕm non alĭquĭd manāvĕrĭt ex fontĕ illō bĕnignissĭmo. *Am. n.* 131. *Senec.* 4 *Benef. c.* iii. 4.

CAPUT IV.

Deus rĕgĭt āc vĭdĕt cunctă.

1. Mundŭs admĭnistratur prōvĭdentiā Deorum, iidemque consŭlūnt rēbŭs hūmānīs, nĕc sōlŭm ūnĭvĕrsīs, vērŭm ĕtĭam singŭlīs. *Cic.* 1 *Divin. n.* 117.

Hōc sĭt persuāsŭm hŏmĭnĭbŭs omnĭbus, Deōs essĕ dŏmĭnōs āc mŏdĕrātōrēs rērŭm omnĭum, ĕt ĕă, quæ gĕrāntŭr, gĕrī nūmĭnĕ āc jūdĭcĭō eōrum: eōsdem intŭĕri, quāli mentĕ quīsque sĭt, et hăbērē rătiōnem piōrum atquĕ implōrum. Si mentes fuĕrĭnt imbūtæ hīs ŏpīnĭōnĭbŭs, mĕtŭs supplĭcii dīvīnī rĕvŏcābĭt multōs ā scĕlĕrĕ. 2 *De leg. n.* 15.

2. Nĕ quĭs pŭtĕt sē lūcrāri quĭcquam, si non hăbēbĭt ălĭquĕm conscĭum dēlicti sŭī. Nam illĕ, ĭn cūjŭs conspēctu vīvĭmŭs, scĭt ōmnĭă. Pătēmus Deo: appröbēmŭs nōs ĕī. *Senec. apud Lactant. l.* vi.

Vīvēndŭm est, tanquăm vīvāmŭs ĭn conspectu omnium: cŏgĭtandŭm est, tanquam ălĭquĭs possĭt inspĭcĕre ĭn pectŭs intĭmŭm: ĕt pŏtēst. Nam quĭd prōdest alĭquĭd esse abscondĭtum hominibus? Nĭhĭl clausum est Deo: intĕrest ănimīs nostris, et intervĕnĭt cŏgĭtātiōnĭbus mĕdĭīs, ĭmŏ nunquăm discēdĭt. *Senec. Epist.* 83.

Qui crēdĭdĕrit Deum inspĭcĕre cunctă, non peccābit nĕquĕ clancŭlùm, nĕqŭĕ ăpertè. *Democrat. sentent.*

3. Cùm Thālēs interrogarētur ăn factă homĭnum fallĕrent Deōs: *Illos ne cŏgĭtāta quĭdĕm fallunt*, inquĭt. Admŏnŭĭt nōs hoc responso, ut vellēmus hăbēre non sōlŭm mănūs pūrās, sĕd ĕtĭam mentēs, cùm nūmĕn cœleste adsĭt cŏgĭtationĭbus nostris sēcrētis. Sextŭs Pythagŏrĭcus dixit sĭmĭli sententiâ: *Agēns injustè nēquāquam lătēbis Deum, ĕt nē cŏgĭtāns quĭdem. Valer. l.* iii. *c.* 2. *Sexti sentent.*

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CAPUT V.

Deus cŏlitur et placātur pietate,

1. Prima officĭa dēbēntur Diis immortalibus, sĕcundă pătriæ, tertia parentibus, deinceps grădātim rĕlĭquīs. *Cic.* 2. *Offic. n. ult.*

Trĭa sunt cŏlendă maxĭmè jŭvĕnĭbus, Dii, părēntēs, lēgēs. *Stobæus Serm.* 1.

Vĭr bŏnus est summæ pĭĕtātis erga Dĕōs: ĭtăque sustĭnet anĭmo æquo quicquĭd acciderit eĭ. Scit ĕnim ĭd accĭdisse lēgĕ dīvĭnâ, quâ unĭversă rĕgūntur. *Senec. Ep.* 76.

Pietāte adversus Deos sublātâ, fĭdēs ĕtĭam, ĕt sŏcĭĕtas *hūmāni gĕnĕris*, ĕt excellentissĭma virtūs, justĭtia, tollĭtur. *Cic.* 1. *Nat. n.* 4. 2 *De leg. n.* 17.

Dēbēmus cŏlĕre Dĕōs. Cultŭs autem Deōrum optĭmus est, ut vĕnĕrēmur semper eos mente purâ, intēgrâ, incorruptâ. Deus hăbĕt lŏcum nullum in terrâ gratiōrem ănĭmâ pūrâ. Non templă sunt struenda illi è saxis congestis in altĭtūdĭnem: est consĕcrāndus cuique in suo pectŏre. *Hieroc. in Pyth. carm. Senec. apud Lact. l.* vi.

Pĭĕtās et sanctĭtas efficĭet Deōs plācātos. *Cic.* 2. *Offic. n.* 11.

2. Animadverto Deōs non tam lætari precĭbus adorantĭum concinnātis arte et curâ quàm illōrum innocentiâ et sanctĭtāte! et eum esse gratiōrem Diīs, qui intŭlĕrit delūbris eōrum mentem pūram et castam, quàm illum, qui cum carmĭnĕ meditāto accessĕrĭt. *Plin. in Paneg.*

Deus cŏlĭtur non corpŏrĭbus opīmīs taurōrum contrucĭdātĭs, non auro, non argento, non stĭpĕ infūsâ in thesauros; sed voluntāte piâ et rectâ. Ităque bŏnī, sunt rĕligiōsi ĕtĭam oblato farre ac farīnâ: măli contrà non effŭgĭunt impiĕtātem, quamvis cruentavĕrint aras multo sanguĭne. *Senec. Ep.* 116. 1 *Benef. c.* 6.

Facĭto sācră Diīs castē et pūrē pro făcultāte, atque plăcă eos et quando ĭĕrĭs cŭbĭtum, et quando tempus matutĭnŭm vĕnĕrit, ut sint ănĭmo bĕnĕvŏlo in te. *Hesiod. Oper. ver.* 336.

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CAPUT VI.

Deus est colendus, magis piè, quam magnificè.

1. *Hominnes adĕānt castē ăd Dĕōs, adhĭbĕānt pĭĕtātem, āmŏvĕānt ŏpēs.* Signĭficăt hæc lex prŏbĭtātem essĕ gratam Diis, et sumptum essĕ rĕmŏvēndŭm ab eōrum cultu. Cùm ĕnĭm paupertās dēbĕat essĕ prŏbrō nĕmĭni intĕr hŏmĭnēs, non est arcendă ab adÿtĭs Deōrum. Præsertim cùm nĭhil sit fŭtūrum mĭnùs grātum ipsī Dĕō, quàm vĭam ad cŏlēndŭm sē et plăcāndum non pătēre omnĭbus. *Cic.* 2. *Leg. n.* 19. 25.

Cùm Sōcrătēs făcĕret săcra tenŭĭa de făcūltătibŭs exĭgŭīs, pŭtābat sē non præstāre mĭnùs, quam ĕōs qui de magnīs ŏpibus cædĕrēnt hostĭās multas. Etĕnim āiēbăt non dĕcēre Dĕōs, ut gaudērēnt pŏtĭŭs sacrificiis magnis, quàm exĭgŭis: quĭă cùm scĕlesti sint plērūmquè dĭtiōrēs vĭrīs bŏnis eōrum sacrificia futūra essent acceptiōra. Ităque existĭmābat sacra illa et mūnĕra esse maxĭmē grāta Diis, quæ offerrĕntur ăb hominibus maxĭmè pĭīs. *Xenoph.* 1 *Memor.*

2. Apud vĕtĕrēs Rōmānōs Dii cŏlēbāntur māgĭs piē, quăm magnĭfĭcē, plăcābāntque eōs, eō efficāciŭs, quō simplĭcĭùs, ex libamēntīs victūs suī, farrĕ et sălĕ. *Livius, l.* iii. *c.* 57. *Valer. l.* ii. *c.* 1.

L. Papyrĭus impĕrātor adversùs Samnītēs dimĭcātūrŭs fēcit vōtum Jŏvi, si vīcīsset, pocillum vīni. Imāgĭnēs fictĭlēs Deōrum ĕrānt tum laudatissĭmæ: nullæ conficiebantur ex auro, nullæ ex argento. Nec deinde rempublicam pœnĭtŭit eōrum qui cŏlŭĕrānt Deōs tālēs. Quippĕ Jŭpĭter vĭdēbātur esse măgĭs propĭtĭus, cùm statuæ ejus fingĕrentur ex argillâ, non verò conflārēntur ex auro. Sĭmŭlācra Deorum lignĕă aut fictilia, sunt dĭcātă Rōmæ in templĭs usqŭe ad Asiam dēvictam, undĕ luxuria invāsit urbem. *Plin. l.* xiv. *c.* 13. *Juven. Sat.* xi. 116.

3. Alexānder magnŭs dĭcĭtŭr cŏluĭsse magnĭfĭcē Dĕōs ā puĕrĭtiā. Cŭm ălĭquando făcĭens sacrum injecisset mānĭbus ambābus thūra ĭn ignem; Leonĭdas pædagōgus ējŭs: *Adŏlēbis*, inquĭt, *sīc cŭm sŭbēgĕris regiōnēs ĕās, ŭbi thūra nāscūntŭr. Intĕrĕā ūtĕrĕ parcē præsentibus.* Pōstĕă Alexānděr, Arăbiâ, regiōne thūrĭfĕrâ redactâ ĭn dĭtiōnem

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suam ; mĕmŏr rĕprehensiōnis olim factæ à Leonĭdâ, misit ei thura multa, odŏresque alios, admŏnuitque ne vellet posthac esse parcŭs ĭn honōrĭbus Deōrŭm. *Plut. in Alex.*

CAPUT VII.

Impii non placant Deum donis.

Impii audĭānt Plătōnĕm, quī vĕtat dubĭtārĕ quâ mentĕ Deus sĭt fūturŭs ĭn ĕōs ; cùm vir nĕmo prŏbus vĕlĭt dōnāri sē ăb imprŏbō. *Cicer. 2. Leg. n. 41.*

Jucūndum non esset vĭro prŏbō accĭpĕre dōnă, quæ non ignōrāret dări animo mălō. Si piĕtas adsĭt, nĭhĭl non pŏtēst essĕ grātum Dĕō : contră autem, si dēsĭt. *Hierocl. in Pyth. Carm.*

Scĕlēsti indūcunt ĭn animŭm suum, se posse placare *Jŏvem dōnīs et hostiis* ; at perdunt opĕram et sumptum. *Plaut. in Rudente.*

Bias nāvĭgābat ălĭquāndo cum impĭis : quum vĕrò, tempestātĕ exortâ, navis quătĕrētur fluctĭbus, illĭque invŏcārent Dĕōs : *Stĭtĕ*, inquĭt, *nē Dii audĭānt vos navigārĕ in hâc nave.* Idĕm respondit nĭhĭl homĭnī impĭō percontanti quid esset piĕtās. Cùmque ille sciscitārētur causam sĭlentii : *Tăceo*, inquit, *quia quærĭs de rēbus nĭhĭl pertĭnentĭbus ăd tē Diog. Laert. in Bian.*

2. Pūrās Deus, non plēnas, aspĭcĭt mănūs. *P. Syrus.*

Mentēs Deōrum possunt plăcāri piĕtāte, et religione, et precĭbus justis, non superstitione contaminatâ, neque hostiīs cæsīs ăd perficiendum scĕlŭs. *Cicer. pro Cluent. n. 194.*

Æschĭnŭs dĭcĭt ăpŭd Terentium pătrī : Pătĕr, tu comprĕcāre Dĕōs pŏtĭùs, quàm ĕgo. Nam certò scio ĕōs obtempĕrātūros tibi măgĭs, quòd ĕs vĭr mĕlĭor multò, quàm ĕgo sŭm. *Terent. Adelph. act.* iv. *sc. 5.*

Cultŭs prīmŭs Deōrum est, crēdĕre [*eos esse*] Dĕōs. Deinde, scīrĕ eos essĕ qui præsĭdēnt mundo, qui gĕrūnt tutēlam gĕnĕrĭs hūmāni, cūriōsi singŭlōrum. Vīs propitiārĕ Dĕōs ? Esto bŏnŭs. Quisquĭs imĭtātus est ĕōs, sătĭs coluit. *Senec. Ep. 95.*

Illĕ hŏnōrăt Dĕum optĭmè, quī făcĭt mentem suam sĭmĭlem Dĕō, quantŭm pŏtēst fiĕrī. *Sexti sentent.*

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Dīlĭgĕ Deum plūs quăm ănĭmam. Si non dīlĭgĭs Dĕum, non ībĭs ăd Deum. Non ămābĭs autĕm Deum, nĭsĭ hăbŭĕris ĭn tē alĭquid sĭmĭle Deo. *Ibid.*

Cōnandum est, ut efficiāmur sĭmĭlēs Deō, quantùm lĭcĕt hŏmĭni. Hŏmo autem efficĭtur sĭmĭlis Deo prūdentiā, justĭtiā, sanctitātĕ. *Plato in Theet.*

CAPUT VIII.

Mens bona et inventio artium veniunt à Deo.

1. Virtus non advĕnit à natūrâ, neque à doctrīnâ, sĕd à nūmĭne dĭvīno. Natūrā non dăt virtūtem. Nascĭmur quĭdem ad hoc, sed sīnĕ hoc. *Plato in Menon. Senec. Ep.* 90.

Nĕmo vĭr bŏnŭs est sīnĕ Dĕō. An pŏtēst alĭquĭs exsurgĕre suprā fortūnam, nisi adjūtŭs ab illo? Illĕ dat consĭlĭă magnifĭcă et ērectă: illĕ habĭtat in ūnōquōque vĭrōrum bŏnōrum. Si vīdĕris homĭnem interrĭtum perīcūlis, intactum cŭpĭdĭtātibus, fēlīcĕm intĕr advērsă, plăcĭdum ĭn tempēstātibus, despĭcientem quăsĭ ex lŏcō sŭpĕrĭōre humānă omnia; nonnĕ admīrābĕris eum? Nonnĕ dīcēs: *Virtūs illă est majŏr et altior corpuscŭlo, in quo est; vīs divīna descendit illuc.* Sen. Ep. 41.

Si qŭĭs est anĭmo excellente, ĕt mŏdĕrāto; si quĭs rīdet quicquid cætĕri mortāles tĭmēnt aut optant; cœlestĭs pŏtēntĭa ăgĭtăt ĕum ăc rĕgĭt, rēs tantă non pŏtēst stāre sīnĕ admĭnicŭlo nūmĭnĭs.

Itŭr ăd astră frūgālitāte, temperantiā, fortĭtūdĭne, aliisque virtūtĭbŭs. Dīi non sunt fastīdĭōsi, non invĭdī. Admittunt nos, et porrĭgunt mănum ascendentibŭs. Imò Deus vĕnit ăd hŏmĭnēs, ĕt ĭn hŏmĭnēs. Mens bŏnă est sīnĕ Deo. *Ep.* 73.

2. P. Scipio Africānŭs nĭhĭl cœpĭt priusquam sēdīsset dĭūtissĭmĕ in cellā Jŏvis, quăsĭ accĭpĕret indĕ mentem dīvīnam, et consilia salūtāriă reipublĭcæ. Proptĕreā sŏlĭtus ĕrăt ventĭtāre in Capitŏlium antĕ dilucŭlum. *Victor. De vir. ill. c.* 49. *A. Gellius, l.* vii. *c.* 1.

Cicĕro ĭn ōrātiōne prō Syllā palăm prædĭcat, consĭlium pătriæ servandæ fuisse injectum sĭbĭ à Dīis. cùm Catĭlīna conjurâsset adversùs eam. O Dīi immortālēs! Vos prŏfĕctò incendistis tum ănĭmum mĕum cŭpĭdĭtāte con-

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servandæ patrĭæ. Vōs avŏcâstis mē à cogitatiōnibus omnibus cætĕrīs, ĕt convertīstis ád sălūtem ūnăm patrĭæ. Vōs dēnĭque prætŭlīstis menti meæ clarissimum lūmĕn in tĕnĕbrīs tāntīs errōrĭs ĕt inscĭēntiæ. Trĭbŭam ĕnĭm vōbīs quæ sunt vèstra. Nĕc vērò possum dăre tantum ingĕnĭo mĕō, ŭt dispexĕrĭm spontĕ mĕā ĭn tempestātĕ illā turbŭlentīssimā reipublĭcæ, quĭd esset optĭmum factu. Ib. *n.* 40.

Nĭhĭl insŏlens et glōriōsum exĭit unquam ex ōrĕ Timoleōntĭs: qui quĭdĕm cùm audīrĕt laudēs suas prædĭcārī, nunquam dixĭt ălĭŭd quăm sē habēre atque ăgĕre grātias maxĭmās Diīs, quŏd cŭm statuīssent lībĕrāre Siciliam à dōmĭnātu tўrannōrum, vŏluīssent sē pŏtissĭmum esse dŭcĕm hūjŭs ŏpĕrĭs. Pŭtābat ĕnim nĭhĭl rērŭm hūmānārum ăgī sĭnĕ nūmĭnĕ Deōrŭm. *Corn. Nepos in Timol. c.* 4.

3. Quidquĭd bŏnī ēgĕrĭs, pŭtā āccēptŭm essĕ ā Dĭīs; īnquĭēbăt Bias. *Diog. Laërt. in Bian.*

M. Antonīnus, in *lībrō dē* vītâ suā ăgĭt grātĭās Dĭīs *verbīs multīs, quŏd dĕdĕrīnt* sĭbĭ sæpĭŭs mŏnĭtă ĕt adjŭmēntă ăd instĭtŭendăm vītăm săpĭēntĕr; quŏd ērĭpŭĕrīnt sē ĕt jŭvĕnĕm ĕt sĕnĕm ăb occāsiōnibus multis peccāndi; quŏd concēssĕrīnt bŏnōs părēntēs, præcēptōrēs, ămīcōs. *M. Ant. l.* i. *c.* 17.

Cŭm dīvĭtiæ sŏlĕānt afferrĕ hŏmĭnĭbŭs aut ămōrĕm *vŏlūptātĭs*, aut ănĭmī sŭpērbiam; ŏpŭs est hŏmĭnī auxĭliō dīvīnō, ŭt mŏdestĭăm cŏlat. *Excerp. Nic. Damas.*

Crēdēndŭm est nēmĭnĕm vĭrōrŭm bŏnōrum tālĕm fuīssĕ, nĭsĭ adjŭvāntĕ Dĕō. Et nēmo unquam fŭĭt vĭr magnŭs sĭnĕ afflātū alĭquō dīvīnō. *Cic.* 2. *De nat. n.* 165.

Sī mēns, vīrtūs fĭdēs, concordiă ĭnēst ĭn gĕnĕrĕ hūmānō; undĕ hæc pŏtŭērunt dēflŭĕre ĭn terras, nĭsĭ ā sŭpĕrīs? *Ibid. n.* 79.

4. Cūră priscōrum ĭn invĕnĭēndo, bĕnignĭtas ĭn tradēndo, est dōnŭm Dĕōrum. Si quĭs fortĕ crēdit illă pŏtuissĕ excŏgĭtāri ăb hŏmĭnĕ, intellĭgit ingrātē mūnĕră Dĕōrŭm. *Plin. l.* xxvii. *c.* 1. 2.

Nē dixĕrĭs illă, quæ invēnĭmus, essĕ nostră. Sĕmīnă artĭum omnium insĭtă sunt nōbīs, ĕt Dĕŭs măgīstĕr ex occultō acŭĭt ĕt excĭtăt ingĕnĭă. *Senec.* 4. *Benef. c.* 6.

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CAPUT IX.

Templa ad augendam pietatem exstructa sunt.

Censeo delūbra esse excĭtanda Dīīs ĭn urbibus. Nĕc sĕquor māgos Persārum, quōrum consĭlĭō Xerxēs dīcĭtur inflammāsse templă Græcĭæ. Indignābāntur quippĕ inclūdi parĭĕtĭbus Dĕōs quĭbus omnia, dēbērent esse pătentĭa ac lībĕră quōrumque hīc mundŭs omnĭs essĕt templŭm ĕt dŏmŭs. Græci et Rōmāni mĕlĭus sensērē ac fēcērĕ: qui, lĭcĕt agnoscĕrēnt dīvīnum nūmĕn esse ubīque diffūsum, tămĕn, ŭt augērent pietātem nostram ĭn Dĕōs, vŏluĕrunt illōs incŏlĕre eāsdem urbēs, quas nos. Affert ĕnĭm hæc opĭnĭo rĕligiōnem ūtĭlem cīvĭtātibus. Sīquĭdem bĕnĕ dictum est ā Pythagŏrā doctissĭmo vĭrō, pietātem et rĕlĭgiōnem maxĭmè versari ĭn ănĭmīs, cŭm rēbus dīvīnīs ŏpĕram dămus ĭn templĭs, cernentes sĭmŭlācrā Deōrŭm. *Cic. 2. Leg. n. 26.*

Thālēs, qui fuit ūnŭs ē săpĭentibus illĭs septem, dixit, ŏportĕre hŏmĭnēs existĭmare Dĕōs omnia cernĕre; Dĕōrŭm omnia esse plēna: ŭt ŭbīque tam sanctē castēque ăgĕrēnt, quăm si ĭn fānīs essent maxĭmē rĕligiōsis.

•Olim tantă rĕvĕrentiă præstabatur templĭs, ŭt ĭn ĭīs excrēare aut mungĕre nĕfās esset. *Arrianus in Epict. l. iv. c. 11.*

CAPUT X.

Tuta et honorata inter hostes pietas.

1. Cŭm Galli, captă urbĕ Rōmā, Capĭtōlium obsĭdērent, et intenti essent ăd ĭd, nē quĭs hostium posset ēvādĕre; jŭvĕnis Rōmānus convērtĭt ĭn sē cīvĭum ātquĕ hostium admīrātiōnem. Sācrĭficium ĕrăt stātum genti Fabĭæ ĭn collĕ Quirīnāli. Ad quŏd făcĭēndum cŭm C. Fabĭus Dorso descendisset ē Capĭtolĭō, fĕrēns sacră mănibus; pĕr mĕdĭos hostes transĭit: et nĭhĭl mōtŭs vōcĕ cūjūsquăm ĕt mĭnīs, ĭn Quirīnālem collem pervēnit. Ibĭ omnibus rēbus pĕractīs sōlemnĭter rĕgressŭs est viă eādem quâ ĭvĕrăt, sĭmĭlĭtĕr constanti vultu gradūque, spērāns

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Dĕōs, quōrum cultum nē ĭn mortĭs quĭdem pĕrīcŭlo desĕruisset. fŭtūros esse sĭbi propĭtiōs. Et quĭdem pietas ējus tūta fuit ăb hostĭbus, rĕdiitque in Capĭtōlĭum ad sŭōs incŏlūmĭs, Gallĭs, aut attŏnĭtis mīrācŭlo jŭvenĭlis audacĭæ, aut motis rĕligiōne; cujus nĕglĭgens non ĕrăt gens illă. *Livius*, *l.* v. *c.* 46.

2. Cŭm Camillŭs pergĕrĕt ăd dēlēndam urbĕm Veios, dĕcĭmăm partĕm prædæ vōvĕrăt Apollĭnī. Urbĕ captâ ac dirĕptâ, ŭt lĭbĕrarētŭr ĕō vōtō, sĕnātŭs mīsĭt nāvĕ trēs lēgātōs, qui ferrent Delphōs patĕram aurĕam, dōnŭm Apollĭnī. Hi excepti à Lĭpărensĭbus prīrātīs haud prŏcŭl frĕtō Sicŭlo, dēvecti sunt Lĭpărās. Mōs ĕrăt cīvĭtātĭs prædam dīvĭdĕre, vĕlŭt partam publĭcō latrōcĭnĭō. Fortĕ ĕō anno ĕrăt ĭn summo magistrātu Timæsithĕŭs quĭdam; vĭr sĭmĭlĭor Rōmānis quăm sŭīs; qui ĕt lēgātos ĕt Deum, cui mittēbāŭr dōnŭm, reverĭtus ipse, multitudĭnem quoque justâ religione implevit: addŭxĭt ĭn publĭcum hospĭtium lēgātōs, prōsĕcūtus est ĕōs ĕtiam cum prædĭō nāvĭum Delphōs, ĕt indĕ rĕduxit Rōmăm sospĭtēs. Sĕnātŭs hospĭtĭum proptĕreā cum illō institŭi vŏlŭĭt, dōnăque ēi publĭcē sunt dătă. *Livius*, *l.* v. *c.* 21 *et* 28.

CAPUT XI.

Publica religio privatis affectibus prælata.

Cŭm Galli ăd Rōmăm ferrō ĕt ignĕ vastandam accĕlĕrāre dīcĕrēntŭr, ĕt nullă spēs essĕt urbem possĕ dēfendi; multi Rōmānōrum pĕr āgrōs dilapsi sunt, multi urbēs pĕtĕrunt fīnĭtĭmās, asportantes quæcumque hăbēbant prĕtĭōsĭssĭmă. *Liv. l* v. *c.* 40.

Intĕrĭm virgĭnēs Vestālēs, ŏmissă rērŭm sŭārŭm cūră, cŭm consultassent, quæ sacra sēcum fĕrendă essent, ĕt quæ rĕlinquendă, quĭă vīrēs dĕĕrānt ăd fĕrēndă omnia; dēfŏdērunt ĭn lŏco sācro quædam condĭtă ĭn doliŏlīs; ălĭă fĕrēntēs, ŏnĕre intĕr sē partīto, ingressæ sunt vĭam quæ dūcēbăt ad Jānĭcŭlum. Eas cŭm conspexisset Albĭnŭs ē plēbĕ Rōmānâ hŏmo, plaustro conjŭgem ăc lĭbĕrōs vĕhēns inter cætĕrăm turbam quæ urbe excedēbat; rătus est irreligiōsum esse sanctas virgĭnēs pĕdĭbŭs īrĕ, portantēs manĭbus sacră pŏpŭli Romāni, sē vĕrō ăc sŭōs ĭn vĕhĭcŭlō conspĭcī. Ităque stătĭm ŏmissō, quōd incēpĕrăt,

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ĭtĭnĕre, descendĕre uxōrem ac lĭbĕros jussĭt, virgĭnēs sācrăque ĭn plaustrum impŏsŭit, ĕt pervexit Cærĕ, quò ĭtĕr ĕrăt Vestālĭbus. Adeō tunc in ultĭmo ĕtiam cāsu rĕligio publĭcă antĕcēllēbat prīvātis affectĭbus, salvumque ĕrăt discrīmĕn rērum dīvīnārŭm ĕt hūmānārum. *Florus, l.* i. *c.* 13.

CAPUT XII.

Impii seriùs ocyùs dant pœnas.

1. Dĭŏnўsĭŭs mājŏr, Sĭcĭlĭæ tўrānnŭs, ŭt crūdēlĭtātem exercŭĭt ĭn sŭōs, sīc fŭĭt implus ĭn Dĕōs fūrtīs ĕt cavillātiōnibus. Cŭm ĭn fānum Jŏvĭs vēnīssĕt, dētrāxĭt ēī aurĕum ămīcŭlum, quo fŭĕrat à tўrānno Gelōne exornātus: atque ĭn ĕŭm ĕtĭam cavillātus est, dīcens: *Æstātĕ grăve esse aurĕum ămīcŭlum, hiĕme frīgĭdum.* Eīque lanĕum pallium injēcit, quŏd dīcĕbat aptum esse ăd omne tempŭs. Iděm Æsculapĭō barbam aurĕam dēmi jussĭt: *Nĕquĕ ĕnĭm*, inquiēbăt, *convĕnit, barbātum esse filium, cŭm ĭn omnibus fanis pătĕr ējŭs Apollo imberbis sit.* Fano quŏdăm expilāto nāvīgābat Syracūsas; ĕt cŭm sĕcundissĭmē cursum tĕnēret: *Vĭdētĭsne*, inquit, *ămīci, quām bŏnă nāvigātio dētur sacrilĕgīs ā Dīis immortālibus?* Non exsolvit quĭdĕm stătim Dĭŏnўsĭŭs dēbĭtă impiĕtāti supplĭcĭă: ăt pōstĕă insĭdĭīs suōrum oppressus, interfectus est. Dīvină ĕnĭm īră plĕrūmque lento grădū prōcēdit ăd vindictam sŭī, tardĭtātēmque supplĭcii grāvĭtātĕ compensăt. *Cic.* 1 *De nat. n.* 38. *Just. l.* xx *c.* 5. *Vuler. l.* i. *c.* 1.

2. Cŭm ē Sĭcĭlĭâ rĕdĭēns Pyrrhŭs rex Epīri, classe prætervĕhĕrētŭr Locrōs, thēsauros fani Prŏserpīnæ spŏlĭāvit, ĕt pĕcūnĭâ ĭn nāvēs impŏsĭtă, ipsĕ terrâ est prŏfĕctŭs Quĭd ergo ēvēnĭt? Classĭs ējŭs postĕrō dĭĕ lacĕrătă est fœdissĭmâ tempestātĕ, omnēsque nāvēs, quæ sacram pĕcūnĭam hăbēbant ējectæ sunt ĭn litŏră Locrōrŭm Quā tantă clāde ēdŏctus tandem rex esse Dĕōs, jussit pĕcūnĭam omnem conquīsĭtam rĕfĕrri ĭn thēsauros Proserpĭnæ. Nec tamen unquam postea quicquam prospĕri ēvēnit ēī: pulsusque ex Itălĭâ, ignōbĭlī morte occŭbŭit, cum tĕmĕrè noctu ingrēssŭs esset Argŏs Lancĕă prīmŭm lĕvĭtĕr vulnĕrātus fuĕrăt à jŭvĕne quŏdam Argīvŏ. Mātrem hăbēbat hīc ănŭm paupercŭlam, quæ intĕr ălĭās mŭlĭĕrēs

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spectans prœlĭum ē tecto dŏmūs, quum vĭdĕrĕt Pyrrhŭm fĕrri tōtō impĕtu ĭn auctōrem vulnĕrĭs sui; tĭmēns vītæ filii, prōtĭnus tēgŭlam corrĭpŭit ĕt utrāque mănū libratam dēmīsĭt ĭn căpŭt rēgĭs. Quo vulnĕrĕ dējectŭs ex ĕquō Pyrrhus, ā Zopyrō quōdam est obtruncātŭs. *Liv. l.* xxix. *c.* 18. *Plut. in Pyrrho.*

3. Longō pōst tempŏrĕ Q. Plemĭnĭŭs præpŏsĭtŭs præsĭdĭō Rōmānōrum ĭn urbĕ Lōcrōrum, cùm ā sacrōrum spŏlĭātiōne non abstĭnŭissĕt, ĕt ĕōsdĕm Prŏserpĭnæ thēsauros dīrĭpuissĕt, quōs ōlim Pyrrhŭs; ex sĕnātūsconsulto prætŏr ĕt lēgāti Lōcrōs missi, præcĭpŭam, ŭt mandātum ĕrat, cūram rĕlĭgĭōnĭs hăbuērĕ. Omnem ĕnĭm sacram pĕcūnĭam, quæ ăpŭd Plemĭnĭum ĕt mīlĭtēs ĕrat, ĭn thēsaurīs Deæ rĕpŏsuĕrunt, cum eā quam duplam Rōmā attŭlĕrānt ăc pĭăcŭlāre sacrum fēcērunt. Ipse Pleminius, antĕā ā sŭīs hostīlĭter lacĕrātus, ĕt năso aurĭbusque mutĭlātis, prŏpĕ exănĭmis rĕlictus, Rōmam missus *est, causam dictūrŭs. Sĕd* antĕ causæ dictiōnem teterrimo gĕnĕre morbi *in* carcĕre est consumptŭs. *Liv. l.* xxix. *c.* 19, 21. *cap.* 9. *Valer. l.* ii *c.* 1.

4. Xerxēs antĕ nāvāle prœlĭum, quo victŭs est à Themĭstŏcle, mīsĕrāt quātŭor millia armātōrum Delphōs, ăd dīrĭpiendum templum Apollĭnis, quăsĭ gĕrĕret bellŭm non tantŭm cum Græcīs, sĕd ĕtĭam cum Dĭis immortālĭbus. Quæ mănŭs totă dēlētă est imbrĭbus et fulmĭnĭbus: ŭt intellĭgĕret quàm nullæ essent hŏmĭnum vīrēs adversum Dĕōs. *Justin. l.* ii. *c.* 12.

5. Contrā Agesilāŭs, rex Lacedæmŏnĭōrum, magnam templīs rĕvĕrentĭam hăbŭit. Maxĭmă laus fuit victōriæ, quam de Athenienslbus et Bœōtis apud Cŏrōneam adeptus est, quŏd antĕtŭlit iræ rĕlĭgiōnem. Cùm ĕnim plērĭque ex fŭgā sē ĭn templŭm Minervæ conjecissent, et quærerētur ăb ĕō quĭd hīs vellet fĭĕrī; ĕōs vĕtŭit vĭŏlāri; etsi ălĭquŏt vulnĕrā accēpĕrāt ĭn prœlĭo, et īrātŭs vĭdēbātur omnibus qui advĕrsŭs sē arma tulĕrant. Nĕquĕ sōlŭm ĭn Græcîâ sancta hăbŭit templă Deōrum, sĕd ĕtiam ăpŭd barbărōs summā rĕlĭgiōne omnia simŭlacra ātquĕ āras conservāvit. Sīc Alexănder magnŭs, cùm Thēbās ĕvertĕrĕt, non est oblītŭs piĕtātĭs erga Dĕōs; sĕd cavit summō stŭdĭō nē Deōrum ædes, ĕt ălĭa sacra lŏcă viŏlarentur. In expĕdĭtiōne quŏquĕ Asiatĭcâ cùm à Persīs rĕpĕtĕret pœnās, abstĭnŭit ā lŏcīs omnĭbus quæ Dĭis dĭcātæ

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ĕrānt: quamvīs Persæ hōc pŏtīssĭmùm injūrĭæ gĕnĕrĕ sæviissent ĭn Græcĭā. *Corn. Nep. in Agesil. c. 4. Polyb. l. v.*

CAPUT XIII.

Quæ vota facienda sint Deo.

1. Deum rŏgā bŏnam mentem, bŏnam vălētūdĭnem ănĭmi, deinde corpŏrĭs. Quidni tu hæc vōtă sæpĕ făcias? Scīto te esse omnibus cŭpĭditātibus līběrum, cùm eò pervēnĕris, ut Deum nihil rŏgēs, nĭsĭ quod rogare possĭs pălăm. Quanta nunc dēmēntiă est multōrum hŏmĭnum! Insusurrant Dīĭs vōtă turpissĭma: sī quĭs admŏvĕrit aurem, conticēscent; et quod scīre hŏmĭnēs nōlunt, Dĕō narrant. Tu sīc vīve cum hŏmĭnĭbus, tanquam Deus vĭdĕăt; sic lŏquĕre cum Dĕō, tanquam hŏmĭnēs audĭant. *Senec. Ep.* 10.

Pædălii, gens Indĭcă, nĭhĭl ălĭŭd pĕtĕbant à Diis quàm justĭtĭam. *Exc. Nic. Damas.*

Dīcēbăt Apollōnĭus has tantùm prĕcēs esse prŏfundendas ăb hŏmĭne accēdentĕ ăd Deōrum templă: *O Dii, quæ mihi convĕnĭunt præstātĕ.* Philost. l. i. c. 2.

2. Sōcrătēs, qui fuit quăsĭ quoddam terrēstrĕ ōrăcŭlum hūmānæ săpĭentiæ, arbĭtrābātur nĭhil ultrā pĕtēndum esse ā Dīĭs, quăm ŭt bŏnă trĭbŭĕrent: cùm ĭī sōli scīrent, quĭd ūnicuique esset ūtĭle; nōs autĕm plērūmque ĕă expĕtĕrēmŭs vōtis, quæ fŏret mĕlĭŭs non impetrâsse. Etĕnĭm invŏlūtă densissĭmis tĕnĕbrīs mens mortālium effundit sēsē ĭn cæcas prĕcātiōnēs. Dīvĭtias appĕtit, quæ fuĕrunt multis exĭtiō; hŏnōrēs concupīscĭt, qui complūrēs pessumdĕdĕrunt: splendĭdă conjŭgĭa sollĭcĭtĕ quærĭt, quæ ŭt ălĭquāndo illustrant, ĭtă nonnunquam fundĭtŭs dŏmōs evertunt. Dēsĭnat tandem stultē inhĭāre ĭīs rēbŭs, quæ multōrum mălōrum causă sæpĕ sunt, sēque tōtam permĭttat arbĭtriō Deōrum: quĭă qui trĭbŭĕre bŏnă sŏlēnt, ĕtĭam ēlĭgĕre aptissĭmă pōssunt. *Valer. l. vii. c. 2.*

Permĭttēs ipsīs expēndĕrĕ numĭnibūs, quid
Conveniăt nōbīs, rēbūsque sĭt ūtĭlĕ nōstris.
Nam pro jūcundīs aptissimă quæquĕ dăbūnt Dii.
Cariŏr est illīs hŏmŏ, quâm sĭbi, &c.

Juven. Sat. x. ver. 347.

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Laudābat Sōcrătēs has antīqui pŏētæ prĕcēs: *O Jupĭtĕr, ĕă quæ bŏnă sunt, nōbīs ōrantĭbus, aut non ōrantibus, trĭbŭĕ: quæ vērò mălă, ĕtĭam ōrantibus nē concēdĕ.* Plat. in Alcib. 2.

CAPUT XIV.

Homo præcipuum opus Dei.

1. Anĭmăl hoc prōvĭdum, sāgax, mĕmŏr, plēnŭm consĭlii, quem vŏcāmŭs hŏmĭnĕm, gĕnĕrātum est ā sūprēmō Dĕō præclārā quâdăm condĭtiōnĕ. Sōlŭm est ĕnĭm ex tŏt ănĭmāntĭum generibus pārtĭcēps rătiōnis et cŏgĭtātiōnis, cùm cætĕră sint omnĭa expĕrtia. Quid est autem rătiōne præstantius? Quæ cùm adŏlēvĭt et perfectă eat, nōmĭnātur ritĕ săpientia. *Cicer.* 1 *Leg. n.* 22, 27.

Proptĕr ingĕnĕrātăm hŏmĭnī ā Dĕo rătiōnem, est ălĭquă ēi cum Dĕō sĭmĭlitūdo, cōgnātio, sŏcĭĕtās. Ităque ăd commŏdĭtātēs hŏmĭnum tantam rerum ubertātem nātūră, hoc est Dĕus, largĭtă est, ŭt ĕă, quæ gignuntŭr, mĕrĭtō vĭdeantŭr dōnātă nōbis esse consultō, non autem nātă fortŭĭtò. Artēs prætĕrĕă innŭmĕrābĭlēs rĕpertæ sunt, dŏcentĕ nātūră: quām ĭmĭtātā rătio, consĕcūta est multă ăd vītam nĕcessārĭă, aut commŏdă.

2. Eădĕm nātūră hŏmĭnĕm non sōlŭm mentĕ ornāvit, sĕd ĕtĭam dĕdit ēi fĭgūram corpŏris hăbĭlem ĕt āptām ingĕnĭō hūmānō. Nam cùm cætĕrīs ănĭmālĭbus căpŭt ĭn terram prōnum dĕdisset: sōlum hŏmĭnĕm ērexĭt, excĭtāvĭtque ăd cœlī, quăsi cōgnātiōnis dŏmĭcĭlĭque sŭī, conspectŭm.

Prōnăquĕ cūm spectent ănĭmālĭă cætĕră terram,
Os hŏmĭnī sūblīmĕ dĕdit, cœlūmquĕ tŭērī
Jussĭt, ĕt ērectōs ăd sīdĕră tōllĕrĕ vūltus.

Ovid. Met. i. *ver* 84.

Omĭtto ōppōrtūnĭtātēs hăbĭlĭtātēsque ălĭās corpōris, mŏdĕrātiōnĕm vōcis, ōrātiōnis vim, quæ concĭlĭātrix est hūmānæ sŏcĭĕtātis.

3. In prīmâ rērŭm constĭtūtiōnĕ cùm Dĭī ūnĭvērsă dispōnĕrent, rătiōnem hŏmĭni hăbuērunt. Non est hŏmo tumultuārium et incŏgĭtātum ōpus. Cŏgĭtāvĭt nōs āntĕ nātūră, quăm fēcit. Ită est: cārissĭmos nōs hăbuērunt Dĭī, hăbēntque, ĕt ĭn orbĕ proxĭmos ăb ipsīs collŏcāvē-

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maxĭmăs hŏnōs trĭbŭī pŏtŭĭt. *Senec. Benef.* vi. ii. *c.* 29.

sē ipsĕ nōrĭt, intellĭgĕt sē hăbēre ălĭquĭd dīvīnŭm, et făcĭet ĕt sēntĭet ălĭquĭd dīgnŭm tantō mūnĕrĕ *Cicer.* 1. *Leg. n.* 59.

ēōs, qui stŭdēnt præstāre cætĕris ănĭmālibŭs, ōpĕ nītī, nĕ vītăm transĕăt vĕlŭtĭ pĕcŏră, quæ prona, atque obedientia ventri. Constāmus ănĭmō ĕt corpŏrĕ. Altĕrŭm nōbīs commūnĕ est cum Dīīs, altĕrŭm cum bellŭīs. Anĭmŭs dēbet impĕrārĕ, corpŭs vĕrō servīrĕ. Ităque admīrāndă ĕt dētēstāndă est prāvĭtās cŏrum, qui dēdĭtī gaudĭīs corpŏrĭs, ĭn luxu atque ignāvĭā ætātĕm ăgūnt: ingĕnĭum autem incūltu ĕt sōcōrdĭā sīnūnt torpēscĕre. *Sallust. Bell. Cat. c.* 1. *Bellum Jugurth. c.* 2.

CAPUT XV.

Virtus proprium atque unicum hominis bonum.

Ut ăd cūrsŭm nātŭs est ĕquŭs ăd ārāndŭm bōs, ăd indagandum canis; sīc hŏmŏ ăd dŭās rēs nātŭs est, intellĭgēndum, ĕt ăgēndŭm convĕnĭēntĕr nātūræ, ĭd est, rătĭōnic: ĭn quo pŏsĭtum est Hŏnēstŭm, ĕt quod prŏprĭum ătque ūnĭcŭm est ĭn terrīs hŏmĭnĭs bŏnŭm. Non ĕnĭm rēfert ăd fēlĭcĭtātĕm ējŭs, quantum agrōrum ārĕt, ā quăm multīs sălūtētur, quăm prĕtĭōsō lecto cŭbĕt: sĕd quăm bŏnŭs sĭt. Bŏnus autem est, sī sĭt ĭn ĕō rătĭo ăd nātūræ vŏluntātĕm accommŏdātă ĕt pĕrfectă, quæ virtūs ĕt Hŏnēstŭm vŏcātur. *Cic.* 2. *De fin. n.* 39. *Senec. Epist.* 76.

In quătŭor partēs Hŏnēstum dīvĭdī sŏlĕt; prūdentiam, justĭtĭam, fortĭtūdĭnem, ĕt tēmpĕrantĭam. Ex singŭlīs autem illīs virtūtĭbŭs certă officiōrum gĕnĕră nascūntŭr, ĭn quĭbŭs colēndīs sĭtă est omnīs vītæ honēstās, ĕt ĭn nĕglĭgēndis turpĭtūdo. Ităque de unāquāque seorsŭm ăgēmŭs, ĕt quātŭor libris complectēmŭr quæ pertĭnent ad quatuor illās virtūtēs. 1. *Offic. n.* 14. *n.* 3.

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LIBER SECUNDUS.

DE PRUDENTIA.

CAPUT I.

Inest mentibus insatiabilis cupiditas veri videndi.

Mūnus prōprĭum Prūdentĭæ est indagātio ātque inventĭo vēri. Qui ĕnĭm maxĭmē perspĭcĭt quĭd ĭn rē quāque *vērissĭmum sĭt, ĭs prūdentĭssĭmŭs hăbēri sŏlĕt. Cicer. l. Offic. n. 15.*

Trĭbūtum est ā nātūrā gĕnĕri omni ănĭmāntĭum, ŭt sē vĭtăm corpūsque tŭeātŭr, dēclĭnĕt ĕă quæ vĭdēntŭr nŏcĭtūră, ĕt inquīrāt āc părĕt omnĭa quæ sint ăd vīvēndŭm nĕcēssārĭa. At inquīsĭtĭo atque investīgātĭo vēri, prŏprĭa *est hŏmĭnĭs, quī ūnŭs est rātĭōnĭs partĭcĕps: ĕt nātūrā ĭnĕst mentĭbus nostris insătiābĭlis quædam cŭpĭdĭtas vēri vĭdēndī.* Ităque cùm sŭmŭs nĕcēssārĭĭs nĕgōtiīs ĕt cūrīs văcŭi, tŭm avēmŭs ăliquid vĭdērĕ, audīrĕ, addiscĕre, ĕt pŭtāmus cognĭtiōnem rērum aut occultārum aut admīrābĭlium esse ad beātē vīvēndŭm nĕcēssāriăm. In scĭentiā excellĕrĕ pulchrŭm dūcĭmŭs: ērrāre autĕm, nēscīre, decīpī, mălum ĕt turpĕ. *Cicer. 2. Off. 18. 1 Tusc. n. 44.*

CAPUT II.

Scientia pabulum animi.

1. In ipsīs rēbŭs, quæ discūntŭr ĕt cognŏscūntŭr, insūnt prŏfectò invītamēntă quædam, quĭbŭs mŏvĕāmŭr ăd discēndum cognōscendumque. Etĕnĭm ăn non vĭdēmŭs ĕōs, qui ingĕnŭīs stŭdĭīs atque artĭbus dēlectāntŭr, ălĭquāndo non hăbēre rătiōnĕm nec vălētŭdĭnis nĕc rĕī fāmĭlĭārĭs, ĕt maxĭmīs labōrĭbus consĕquī eăm, quăm ex discēndo că-

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runt, qui maxĭmŭs hŏnōs trĭbŭī pŏtŭĭt. *Senec. Benef.* vi. *c.* 23. *et* ii. *c.* 29.

Qui sĕ ipsĕ nōrĭt, intellĭgĕt sē hăbēre ălĭquĭd dīvīnŭm, sempērque ĕt făcĭet ĕt sēntĭet ălĭquĭd dīgnŭm tantō mūnĕrĕ Dĕōrum. *Cicer.* 1. *Leg. n.* 59.

Dĕcĕt ĕōs, qui stŭdēnt præstāre cætĕris ănĭmālibŭs, summā ŏpĕ nītī, nē vītăm transĕăt vĕlŭtī pĕcŏră, quæ natūra finxit prona, atque obedientia ventri. Constāmus ănĭmō ĕt corpŏrĕ. Altĕrŭm nōbīs commūnĕ est cum Dīīs, altĕrŭm cum bellŭīs. Anĭmŭs dēbet impĕrārĕ, corpŭs vērò servīrĕ. Ităque admīrāndă ĕt dētēstāndă est prāvĭtās ĕōrum, qui dēdĭtī gaudīīs corpŏrĭs, ĭn luxu atque ignāvīă ætātĕm ăgūnt: ingĕnĭum autem incūltu ĕt sōcōrdĭă sĭnūnt torpēscĕre. *Sallust. Bell. Cat. c.* 1. *Bellum Jugurth. c.* 2.

CAPUT XV.

Virtus proprium atque unicum hominis bonum.

Ut ăd cūrsŭm nātŭs est ĕquŭs ăd ārāndŭm bōs, ăd indagandum canis; sīc hŏmŏ ăd dŭās rēs nātŭs est, intellĭgēndum, ĕt ăgēndŭm convĕnĭēntĕr nātūræ, ĭd est, rătĭōnic: ĭn quo pŏsĭtum est Hŏnēstŭm, ĕt quod prŏprĭum ătque ūnĭcŭm est ĭn terrīs hŏmĭnĭs bŏnŭm. Non ĕnĭm rēfĕrt ăd fēlĭcĭtātĕm ējŭs, quantum agrōrum ārĕt, ă quăm multīs sălūtētur, quăm prĕtĭōsō lecto cŭbĕt: sĕd quăm bŏnŭs sĭt. Bŏnus autem est, sī sĭt ĭn ĕō rătĭo ăd nātūræ vŏluntātĕm accommŏdātă ĕt pĕrfectă, quæ virtūs ĕt Hŏnēstŭm vŏcātur. *Cic.* 2. *De fin. n.* 39. *Senec. Epist.* 76.

In quătŭor partēs Hŏnēstum dīvĭdī sŏlĕt; prūdentiam, justĭtĭam, fortĭtūdĭnem, ĕt tēmpĕrantĭam. Ex singŭlīs autem illīs virtūtĭbŭs certă officiōrum gĕnĕră nascūntŭr, ĭn quĭbŭs colēndīs sĭtă est omnīs vītæ honēstās, ĕt ĭn nĕglĭgēndis turpĭtūdo. Ităque de unāquāque seorsŭm ăgēmŭs, ĕt quātŭor libris complectēmŭr quæ pertĭnent ad quatuor illās virtūtēs. 1. *Offic. n.* 14. *n.* 3.

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LIBER SECUNDUS.

DE PRUDENTIA.

CAPUT I.

Inest mentibus insatiabilis cupiditas veri videndi.

Mūnus prōprĭum Prūdentĭæ est indagātio ātque inventĭo vēri. Qui ĕnĭm maxĭmē perspĭcĭt quĭd ĭn rē quāque *vērissĭmum sĭt, ĭs prūdentĭssĭmŭs hăbēri sŏlĕt. Cicer. 1. Offic. n. 15.*

Trĭbūtum est ā nātūrā gĕnĕri omni ănĭmantĭum, ŭt sē vĭtăm corpūsque tŭeātŭr, dēclĭnĕt ĕă quæ vĭdēntŭr nŏcĭtūră, ĕt inquīrăt āc părĕt omnĭa quæ sint ăd vīvēndŭm nĕcēssārĭa. At inquīsĭtĭo atque investīgātĭo vēri, prōprĭa *est hŏmĭnĭs, quī ūnŭs est rătĭōnĭs partĭcēps: ĕt nātūrā ĭnĕst mentĭbus nostris insătiābĭlis quædam cŭpĭdĭtas vēri vĭdēndī.* Ităque cùm sūmŭs nĕcēssārĭīs nĕgōtiīs ĕt cūrīs văcŭi, tŭm avēmŭs ăliquid vĭdērĕ, audīrĕ, addiscĕre, ĕt pŭtāmus cognĭtiōnem rērum aut occultārum aut admīrābĭlium esse ad beātē vīvēndŭm nĕcēssāriăm. In scĭentiă excellĕrĕ pulchrŭm dūcĭmŭs: ērrāre autĕm, nēscīre, decīpī, mălum ĕt turpĕ. *Cicer. 2. Off. 18. 1 Tusc. n. 44.*

CAPUT II.

Scientia pabulum animi.

1. In ipsīs rēbŭs, quæ discūntŭr ĕt cognŏscūntŭr, insūnt prŏfectò invītamēntă quædam, quĭbŭs mŏvĕāmŭr ăd discēndum cognōscendumque. Etĕnĭm ăn non vĭdēmŭs ĕōs, qui ingĕnŭīs stŭdĭīs atque artĭbus dēlĕctāntŭr, ălĭquāndo non hăbēre rătiōnĕm nec vălētŭdĭnis nĕc rēī fāmĭlĭārĭs, ĕt maxĭmīs labōrĭbus consĕquī eăm, quăm ex discēndo că-

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pĭūnt, vŏlūptātem? Quĕm ardŏrĕm stŭdiī censētĭs fuisse ĭn Archĭmēde, qui dum ĭn pulvĕrĕ dēscrĭbĕrĕt quædam attentĭŭs, nē sensĕrĭt quĭdem Syracūsās, pătrĭam suam, esse captās? Quĭd dē Pythagŏrâ et Plătōnĕ lŏquăr, qui judicavērunt vĕnīēndŭm sĭbi esse ĕō, ŭbĭ ălĭquĭd essĕt quŏd disci posset, tantas regiōnēs barbărōrum obĭērunt, tot măr'ia transmīsērunt? Quĭd de Demŏcrĭto, qui dīcĭtur ocŭlis se privâsse ut animus quăm minĭmè abducerētur à cogitationibus, qui patrimōnium nĕglēxit, ægros incultos dēsĕrŭit? *Cicer. 5. De fin. n.* 48, *&c. n.* 87.

2. Carneădēs lăbōriōsus et diūtūrnŭs săpĭentiæ mīlĕs, nonaginta explētis annīs, hăbŭit ēundĕm finem vīvendi ac phĭlŏsŏphandi. Ită quĭdĕm sē inquīrendæ verĭtăti addixĕrat, ŭt, cŭm rĕcŭbuisset cĭbī căpiendi causâ, măgnum ăd mensam porrĭgĕre obliviscĕrētur, ălĭō abstractus cogitatiōnĭbus. *Valer. l.* viii. *c.* 7.

Est ănĭmōrum ingĕnĭōrumque nostrōrum nătūrāle quoddam quăsĭ păbŭlum, consīdĕratio contĕmplātiōque nătūræ: et indāgātio ipsă rĕrum magnārum occultārumque hăbĕt obblectatiōnem. *Cicer. 4. Acad. n.* 127.

CAPUT III.

Pertinax labor et disciplina naturam vincunt.

1. In Dēmōsthĕnĕ, Græcōrum orātōrum princĭpe, tantŭm discēndi stŭdium tantūsque lăbŏr fuĭsse dĭcĭtur, ŭt tāndĕm sŭpĕrāret impĕdīmēnta nātūræ dīligentiâ atque industriâ. Cŭm ĭtă balbus esset, ut rhētŏrĭcæ artis, cui stŭdēbat, prīmam litĕrăm non posset dīcĕre; perfēcit exercitātiōne, ŭt nēmo pŭtārētur lŏcūtus planĭŭs ĕō. Deinde perduxit ad gratum aurĭbus sŏnum vōcem suam, quæ proptĕr exīlitātem acerba ĕrat. Latĕrŭm firmĭtāte dēstĭtūtus, mūtuātus est à lăbōre ĕās vīrēs quas cōrpŏris hăbĭtŭs nĕgāvĕrat. Conjectīs ĭn ōs calcŭlīs, summā voce versūs multōs pronunciābat ĭnambŭlans, et ardŭa lŏcă cĕlĕri gradu scandens. *Cicer.* 1. *De orat. n.* 260. *Valer. l.* viii. *c.* 7. *Quintil. l.* x. *c.* 3. l. xi. *c.* 3.

Dēclāmĭtāns ĭn măris littŏre, in quod sē fluctŭs illīdĕbat, consuescĕbat concĭtātæ multĭtūdĭnis frĕmĭtŭs non expavescĕre. Cellam quoque ædificâsse subterraneam dĭcĭtur, in quâ dŭōs trēsvĕ mensēs contĭnŭos ălĭquāndo in-

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clūsus ŏpĕram dăbăt gestŭī ĕt vōci, ĕt quĭdĕm mĕdiâ partĕ capĭtĭs abrāsâ, ŭt ĭn pŭblĭcum sĭnĕ vĕrĕcūndiâ prōdīre non possĕt. Sīc dĭū prœlĭātus adversŭs nātūram, victor ăbĭit, ĕt mălīgnĭtātem ējŭs pertĭnācĭssĭmō ănĭmī rōbŏre sŭpĕrāvĭt. *Ibid.*

Nĭhĭl est quŏd non expūgnet pertĭnax ŏpĕră, et intentă ăc dĭlĭgēns cūră. *Senec. Ep.* 50.

Lăbŏr omnĭa vīncit
Improbŭs. *Virgil.* 1 *Georg. ver.* 146.

2. Erat Cleanthi tardum obtūsūmque ingĕnĭum: ĕrăt ĕt sūmmă rērum omnium ĭnŏpĭa. At ŭbi ējus ănĭmum săpĭentiæ ămŏr occŭpāvĭt, tardĭtātem ingĕnĭī ācri stŭdĭo ăc dilĭgēntiā vīcĭt, Zenōni intērdĭū assĭstens audĭtor; inŏpiam vērō, ăquam ē putĕo noctu haurĭēns, acceptă ăb hortulāno mercēdĕ. Aiūnt eum ălĭquāndo ĭn jūdĭcĭum vŏcātum fuisse, quŏd robusto admŏdum ăc pingui corpŏre esset, cŭm nullam artem, undĕ vīvĕret, vĭdērētur prŏfĭtĕri. At ŭbi quæstūs sŭī ăci victūs testēs adhĭbŭit, hortulānum, cui ăquam hauriēbăt, ĕt mŭlĭĕrĕm, ăpŭd quam pinsēbat; non sōlùm est dīmĭssus, sĕd ĕtĭam ăb Arĕŏpăgitīs jūdĭcĭbus dōnātŭs dĕcem mĭnīs, quās nōluit accĭpĕre. *Diog. Laërt. Clean.*

3. Accēpĭmŭs Stilpōnem Mĕgărĭcum philosŏphum hŏmĭnĕm sānĕ acūtum fuisse ĕt tempŏribus suis probātum. Scrĭbunt ipsius fămĭlĭārēs hunc nātūrā ĕt ebrĭōsum et mŭlĭĕrōsŭm fuissĕ: nĕquĕ hōc scrĭbunt vitupĕrāntēs eum, sĕd pŏtĭŭs ăd laudem. Signĭficānt enim vitiōsam nātūram ab ĕō sīc ēdŏmĭtăm ĕt compressam fuisse doctrīnā, ŭt nĕmo unquam vĭnolēntum illum vīdĕrit, nemo ĭn eo vestīgĭum lĭbĭdĭnĭs dēprĕhēndĕrĭt. *Cic. De fato. n.* 10.

Zopўrus, qui prŏfitębatur sē pernoscĕre hŏmĭnum mōrēs nātūrasque ex corpŏre, oculis, vultu, frontĕ, magno ĭn conventu dixĭt, Sōcrătĕm stŭpĭdum esse et bardum; addĭdit ĕtĭam mŭlĭĕrōsŭm: in quo Alcibiădēs, qui ădĕrăt, dīcĭtur cachĭnnŭm sustŭlĭsse. Ipsĕ vērō Sōcrătēs, *Hæc vĭtĭa sĭbĭ ingĕnĭtă fuisse natūrâ* non dissĭmŭlāvit: *sĕd răttōne ā sē dejectă*, dixit. Et sānĕ vĭtĭa ex nātūrālibus causīs nasci pōssunt, sĕd exstirpări et fundĭtus tolli non pōssunt, nĭsĭ vŏluntāte, stŭdio, disciplĭnâ, 4 *Tusc. n.* 80.

Anĭmŭs hŏmĭnis, quicquid sĭbi impĕrat, obtĭnet. *P. Syr.*

Cicero Quintum frātrĕm laudāns, quŏd eos, quĭbus præĕrat ĭn Asiâ provinciâ, contĭnērĕt ĭn officio, ostendĭt

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hīs verbīs quĭd doctrīnă posset ēffĭcĕre: *Tĭbi fuit hoc făcīllĭmŭm, cūjŭs nātūră tālĭs est, ŭt ĕtĭam sīne doctrīnă vĭdĕatŭr mŏdĕrāta esse pŏtuīsse: ea autem adhibĭta doctrīnă est, quæ vĕl vĭtĭōsissĭmăm nātūram possĕt excŏlĕre.* 1 Epist. ad Quint.

CAPUT IV.

Quæsita vitæ periculo scientia.

1. Platonicus phĭlŏsŏphŭs, nōmĭne Taurus, discipŭlos ăd philosophĭam summō stŭdĭo căpēssendam excĭtābat multīs exemplīs, ĕt ĕā rē quam dīcēbat Euclīdem Sōcrătĭcum factitāsse. Căvĕrānt dēcrēto Athenĭensēs, ŭt, sī quĭs cīvĭs Mĕgărēnsis deprehensŭs essĕt pĕdem Athēnās intŭlīssĕ, ĭd ĕī căpitāle fŏrĕt. Tum Euclīdes Mĕgărēnsis, qui antè ĭd dēcrētum consuēvĕrăt Athēnas commŏrāri, ĕt audīre Sōcrătem, tunĭcâ longâ mŭlĭĕbrĭ indūtus, palliō versĭcŏlōri tectus, ĕt căput atque ōs velātum hăbēns, nocte ex urbe Megărâ Athēnas commeabat, ut saltem alĭquō tempŏrĕ consĭlĭōrum sermōnūmque Sōcrătis fĭĕrĕt partĭcĕps; rūrsūsquĕ sŭb lūcĕm eădĕm vestĕ illâ tectŭs dŏmum rĕdībat, millia passuum multa emensus. Sīc illĕ vītæ perīcŭlum ădīrĕ non dūbĭtābat, compărāndæ săpĭentiæ causā. *A. Gellius. l.* vi. *c.* 10.

2. Antīsthĕnēs discĭpŭlos hortabātur ăd dandam ŏpĕram sēdŭlam săpĭentiæ: ăt paucī obtempĕrābant. Ităque tăndĕm indignātus dīmīsit ā sē omnēs, ĭntĕr quōs ĕrat ĕt Diogĕnēs. Cŭm vĕrò hīc, incēnsŭs māgnō audĭēndi phĭlŏsŏphī stŭdĭō, ăd ĕum tămĕn ventitāret, ēĭque adhærērĕt pertĭnācĭter; minātŭs est Antisthĕnēs, sē percussūrum illi căpŭt bacŭlo, quem sŏlēbat mănū gestārĕ, ĕt hīs mĭnīs non territum reipsâ percussĭt ălĭquāndo. Non rĕcēssĭt proptĕrĕā Diogĕnēs; sĕd ănimo obstināto ad imbŭēndum pectŭs philŏsŏphĭæ præcēptīs, *Percŭtĕ*, inquĭt, *sī ĭtă plăcet. Ego tĭbĭ căpŭt præbēbo. Nĕquĕ vĕrò tam dūrum invĕnĭēs fūstĕm, ŭt mē ā tuā schŏlā ăbĭgās.* Admīsĭt tandem tam cŭpĭdŭm doctrīnæ discĭpŭlum Antīsthĕnēs, ĕt eum maxĭmē ămāvit. *Ælian. l.* x. *c.* 16. *Diog. Laërt. in Antist.*

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CAPUT V.

Doctus indocto multùm præstat.

1. Accēssit ăd Aristīppum phĭlŏsŏphŭm păter famĭlĭās, rŏgāvitque ŭt filium sŭum suscĭpĕret ērŭdĭendum. Cŭm vērŏ illĕ prō mercēde pĕtīvisset quingentas drachmas; pătĕr dēterrĭtus prĕtĭō, quŏd ignāro ăvārōque hŏmĭnī nĭmium vĭdēbātur, dixit sē mĭnōris emptūrum esse mancĭpĭum. Tum phĭlŏsŏphus: *Emĕ*, inquit, *et habēbĭs dŭo.*

2. Alĭus pătērfămĭlĭās quæsīvit ăb ĕōdēm Aristīppo, quĭd commŏdī consecūturus esset fĭlĭus suus, si eum lĭtĕris instĭtŭī curāret? *Si nullum ălĭum fructum pĕrcĭpĭet*, respondit illĕ, *hunc cērtĕ quŏd in theātro* (cūjŭs tum ērānt sēdīlia marmŏrĕă) *non sĕdēbĭt lăpĭs sŭpĕr lăpĭdem.* Hoc *gĕmĭno responso innuēbat* vĭr prūdens, ĕōs, quorum *ingĕnium excultum non* fuisset, sĭmĭlĕs vĭdēri possĕ aut mancĭpĭōrum aut lăpĭdum. Tantūmque doctrīnæ trĭbŭēbăt, ŭt interrŏgātus quodnam discrīmen esset intĕr hŏmĭnēs doctrīnâ excultōs, et indoctos? respondĕrit: *Idĕm quod intĕr ĕquōs dŏmĭtōs et indŏmĭtōs. Diog. Laërt. in Arist.*

Ut ăger, quamvīs fertĭlĭs, sĭnĕ culturâ fructuōsŭs esse non pŏtēst; sic sĭnĕ doctrīnâ ănĭmŭs. Cultūră autem ănĭmī phĭlosŏphĭa est, quæ extrăhĭt vĭtĭa rādīcĭtŭs, præpărat ănĭmos ăd sătūs accĭpĭēndōs, ĕăque mandat hĭs et sĕrit, quæ cùm ădŏlēvĕrint, fructūs fĕrēnt uberrĭmōs. *Cicer.* 2. *Tusc. n.* 13.

Salsĕ rīdēbat Diogĕnēs Sinopēnsis ĭnĕrtiam ĕt incūrĭam Mĕgărēnsium, qui lībĕros nullīs bŏnīs artĭbus instruēbant, cūram vērŏ pĕcŏrum dīlĭgēntem hăbēbant. Dīcēbat ĕnim: *Mallĕ sē Mĕgărēnsĭs ălĭĭcūjŭs ărĭetĕm esse, quăm filium.* Non absĭmĭlī sentēntiă, sĕd ălĭam ŏb causăm, dixĭt de Hērŏdē Judæorum rēgĕ Augūstŭs: *Mĕlĭŭs est Hērŏdĭs porcum essĕ quàm filium.* Abstīnēbat quippĕ Hērŏdēs ā porcīs; à filiōrum cædĕ non abstĭnēbat. *Ælian. l.* xii. *c.* 56. *Macrob.* 2 *Satur. c.* 4.

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CAPUT VI.

Vir doctus potiùs non vult ditescere, quàm non potest.

1. Cùm Thālēti Mĭlēsĭo paupertātem vertĕrent vĭtĭō cīvēs sŭi, et contendĕrent stŭdium philosophiæ esse inūtĭle ad rem augendam ĕtĭam cŭpĭenti; vŏlŭit ille objurgātōrēs sŭōs convincĕre ōstēndĕrĕque philŏsŏphum făcĕre posse pecūniam, si ei ĭtă vīsŭm fuĕrit: ĕăque artĕ est ūsŭs. Intellexĕrăt, ŭt aiunt, ex astrologiâ ŏleārum ubertātem hoc anno fŏrĕ. Ităque hiĕme nondum exactâ, paucōrum nummōrum cōpĭā instructŭs, conduxit parvo prĕtĭō omnia præla et trapētă quæ Mĭlēti et in Chio insŭlă erant, cŭm nēmo contrā lĭcĭtārētur. Ubĭ vĕrò conficiendi ŏlĕi tempus vēnit, multis undĭque et sĭmŭl ăd præla accēdentibus, ille ĕă ēlŏcavit tanti quanti vŏlŭit, ĕt magnā inde pĕcūniâ coactâ, prŏbāvit facĭlĕ esse philosŏphīs ditēscĕre si vĕlĭnt: sĕd ĕōs ĭn ălĭă longè præstāntiōră stŭdĭum confĕrrĕ. *Cicer.* 1 *Divin. n.* 112. *Aristot.* 1 *Polit. c.* 11.

2. Ego, inquĭt Vitruvĭus de se ipso, părentum curā et præceptōrum doctrīnâ părāvi ănĭmo possessiōnēs et dĭvĭtĭās, quārum ĕă prŏprĭētās est, ĭs fructŭs, ut nĭhĭl dēsīdĕrētur amplĭus. Nonnūlli hæc lĕvĭa judĭcantēs, pŭtānt ĕōs tantùm esse săpĭentēs qui pĕcūniă sunt cōpiōsī. Ităque ad id ūnum contendentes, audāciā adhĭbĭtâ ŏpēs et nōtĭtĭam consequuntur. Ego autem non ad pĕcūniam parandam architectūræ aliisque artibus studium dĕdi: sed pŭtāvi sĕquēndam pŏtĭus tĕnŭĭtātem cum bŏnā fāmâ, quàm abundantiam cum infamiā. Nĕque est mīrāndum quòd ĭtă ignōtus sim plūrĭbus. Cætĕrī archĭtecti rŏgānt et ambĭūnt, ut archĭtectēntur: mĭhi autem ā præceptōrĭbus est trādĭtum; ŏportĕre eum, qui cūram alĭcujus rei suscĭpit, rŏgāri, non vĕrò rŏgāre. *Vitruv. præfat. l.* vi.

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CAPUT VII.

Et viatica paranda sunt, quæ cum naufrago enatent.

1. Aristippŭs philŏsŏphus Socrătĭcus, de quo suprā intērrŏgātus quid differret săpiēns ab insĭpiente? *Mittē*, inquit, *ŭtrūmque ad ignōtos; et discēs.* Quæ responsio, quàm vēra esset, ipsius exemplo prŏbāta est. Cùm ējectus naufrăgiō ĭn littŭs Rhodiōrum, ănĭmadvertisset geometrĭcās figūrās; exclāmavit prīmum: *Bĕnĕ spērēmus, ŏ ămīci, hŏmĭnum ĕnim vestīgia conspĭcio.* Deinde in oppĭdum Rhŏdum contendit, et rectā gymnăsium dēvēnit, ibīque de philosŏphĭā dispŭtans, magnis munĕrĭbus est donātus; ĭtă ut vestītum, et quæ ŏpŭs essent ad victum, præstăret īis, qui ūnà naufrăgium fēcĕrānt. Cum deinde *cŏmĭtēs ējŭs, ĭn patriam* rĕverti cŭpientēs, interrogâssent *eum quidnam vellet* dŏmum rĕnunciāri, mandāvit dīcĕrēnt: *Ejūsmŏdĭ possessiōnēs et viatĭca lĭbĕris părāri à părentibus ŏpŏrtēre, quæ ĕtĭam ē naufrăgio ūnā possent ēnātāre.* Namque ea sunt vērā præsĭdia vitæ, quĭbus nĕque fortūnæ inīquĭtas, neque publicārum rērum mutātio, neque belli vastātio pŏtēst nŏcērĕ. *Diog. Laërt. in Aristip. Vitruv. præfat. l.* vi.

2. Theophrastus hŏmĭnes hortando, ut docti pŏtĭus essent, quàm fortūnæ confĭdĕrēnt, prædĭcabat. *Doctum sŏlŭm ex omnibus, nĕquĕ in ălĭēnis lŏcīs peregrīnum esse, nĕquĕ, amīcīs fămĭliāribus et nĕcessārīis, inŏpem amīcorum: sĕd ĭn omni cīvĭtāte cīvĕm censēri: adversŏsque fortūnæ cāsūs posse dēspĭcĕre.* Ibid.

Sancītum ĕrăt lēgĭbus Græcōrum, ut părentes omnes à lĭbĕrīs ălĕrentur. Atheniēnsēs vērò illos tantùm părentēs ălī à filiis jubēbant, qui eos artĭbus ērŭdiissent. Etĕnim fortūna facillĭmè adĭmit hŏmĭnĭbus mūnĕra, quæ dĕdit: disciplīnæ vērò cum ănĭmis conjunctæ, nullo tempŏre dēficĭunt, sed permănent stabĭlĭter ad summum exĭtum vitæ. Ităque ego, inquit Vitruvius, maxĭmas infinītāsque părentibus ăgo atque hăbeo grātias, quod Athēniensium lēgem prŏbāntes, mē ērŭdiēndum curāvērunt. *Ibid.*

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3. Multi ex iis Athēniēnsibus, qui, acceptā magnā clādē in Siciliâ, dŏmum rĕvērti sospĭtēs pŏtūēre, ădiērunt Eurĭpĭdem, sē ĕi sălūtem suam dēbēre confĭtēntes; dixērūntque ălĭōs fuīsse ēmissos è vincŭlis, quòd ēdŏcuissent dŏmĭnōs sŭōs quædam ipsius carmĭna, quæ mĕmŏriâ tĕnuĕrant: ălĭos, qui post adversam pugnam errābant pĕr āgrōs omnium ĕgēni, fuisse cĭbō et potu rĕcreātōs proptĕr decantātos ējŭs versūs ălĭquōs. Erānt quīppĕ Sicŭli præ cætĕrīs Græcīs stŭdiōsissĭmi atque appĕtentissĭmi tragœdiārum Eurĭpĭdis: quarum si quĭd afferrētur ab iis qui in insŭlam appellēbant, illŭd ăvĭdē arripiēbant, lætīque sēcum invĭcem communicābant. Quīnĕtiam mĕmŏriæ prōdĭtum est, cùm nāvis Caunĭa, quam lembi prædatōrii prĕmēbant, ad Sicŭlum littŭs confŭgīsset; Sicŭlōs primò nōluisse eam rĕcĭpĕre: ăt ŭbi interrŏgāti Caunii an nôssent Eurĭpĭdis carmĭna, se nôsse respondērunt, tum vērò libĕrum ēis rĕcĕptum pătŭīsse. *Plut. in Niciâ.*

CAPUT VIII.

Literæ ornamenta hominum sunt et solatia.

1. Si non tantŭs fructŭs percĭpĕrētur ex liberālium artium stŭdiis, quantum percĭpī constat, sed ex hīs delectātio sōlă pĕtĕrētur, tămĕn hæc ănĭmi rĕmissio judĭcandă esset lībĕro hŏmĭne dignissĭmă. Nam cætĕra nĕquĕ tempŏrum omnium sunt, neque ætātum, nĕquĕ lŏcōrum. Hæc stŭdiă ădŏlēscentiam ălūnt, sĕnectūtem oblēctant, sĕcūndas rēs ornant, adversīs perfŭgium ăc sōlātium præbent, delēctant dŏmī, non impĕdĭunt forīs, pernoctant nobīscum, peregrīnantur, rustĭcantur. *Cicer. pro Archiâ, n.* 16.

Si tempŭs in stŭdiă confĕrās, omne vītæ fastīdium effŭgĕris, nĕc noctem fiĕri optābis tædiō lūcis, nĕc tibi grăvis ĕris, nĕc ălĭis sŭpervacŭus. *Senec. de Tranq. c.* 3.

Vĭdēmus lītĕras et ingĕnŭas artes non sōlùm beātæ vītæ oblectatiōnem esse, sĕd ĕtĭam lĕvāmentum mĭsĕriārum. Ităque multi cùm in pŏtestāte essent hostium, multi in custōdiā, multi in exĭlio, dŏlōrem suum lītĕris lĕvāvērunt. Demetrius Phalerĕus, cum è pătriā pulsŭs esset injūriā, contŭlit sē Alexandrīam ăd Ptolēmæum

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rēgem; multăque præclārā ĭn illo călamĭtōsō ŏtiō scripsit. Dīcĭtŭr eum mŏnuīsse rēgĕm, cūjŭs hōspĭtĭo ūtēbātŭr, ut conscrīptōs de regno impĕrĭōque libros sĭbi compărāret atque perlĕgĕret: *Quĭă*, inquiēbăt, *quæ ămīci non audent mŏnēre rēgēs, hæc in libris scriptă sunt.* Cicer. de fin. l. v. n. 53. Plutarch. Apoph.

2. Quamdĭū rēspūblĭca Rōmānă pĕr ĕōs gĕrēbātur, quĭbus sē ipsă commīsĕrăt, ĭn ĕăm cūrās cŏgĭtātiōnēsque fĕrē omnēs sŭās confĕrēbat Cicĕro, et plūs ŏpĕræ pōnēbat ĭn ăgēndo, quăm ĭn scribēndo. Cŭm autem dŏmĭnātu unius Julii Cæsărĭs omniă tĕnērēntŭr; non sē angōrĭbus dĕdĭdit, quĭbus fuissĕt confĕctŭs, nĕc indignīs homĭne docto vŏlūptātĭbus. Fŭgĭens conspēctŭm scĕlĕrātōrum, quĭbus omnia rĕdundābant, urbĕ relictâ rura peragrābat, abdēbātque sē, quantum lĭcēbat, et sōlus ērat. Cùm vērò nĭhĭl ăgĕre ănĭmŭs ējŭs non possĕt, nĕquĕ vēllĕt langūērĕ ĕam sōlĭtūdĭnem, quăm ipsi afferēbat nĕcēssĭtās, *non vŏlūntās; existĭmāvit* mŏlestias hŏnēstissĭmè dēpōni *posse, sĭ sē ad philos*ŏphĭam rĕtulīsset, cui ădŏlescens multŭm tempŏris trĭbŭĕrat, dīscendi causâ: omnĕ stŭdĭŭm curamque convertit ad scrībendum: atque ut, qui antea ŏccupātus prōfŭĕrat cīvĭbus sŭis, ălĭquĭd quoque iis prodesse posset ōtĭōsŭs; elabōravit ŭt, doctiōres fĭĕrēnt et săpĭentiōrēs; plūrăque brĕvī tempŏre eversâ republĭcâ scripsit, quăm multis annis ĕā stāntĕ scripsĕrăt. Sic parŭit vivorum săpĭentum præcēpto, qui dŏcēnt non sōlum ex mălīs ēlĭgĕre mĭnĭma oportĕre, sed etiam excerpĕrĕ ex hīs si quid insĭt bŏnī. *Cicer.* 2 *Offic. n.* 2 *et* 3. 3 *Offic. n.* 1. *et c.* 1 *Tusc. n.* 5.

2. Doctrīnæ stŭdiă ĕt ŏptĭmè felīcĭtātĕm extollunt, et facillĭmè mĭnŭunt calamĭtātem; eădēmque et ornamenta hŏmĭnŭm maxĭmă sunt, et solātia. *Senec. ad Polyb. c.* 36.

Ipse Dionysius junior, cùm tyrannĭdĕ excĭdisset, interrogātus quid Plato philosŏphiăque ipsi prōfuissent: *Ut*, inquĭt *tantam fortūnæ mūtatiōnem æquo ănĭmŏ fĕram.* Plut. Apoph.

Est gaudĭum mĭhi, inquĭt Plinius, ĕt sōlātium in littĕris: nihilque tăm lætŭm est, quŏd non pĕr has lætĭŭs fiat: nĭhĭl tam triste, quod non pĕr has sĭt mĭnŭs triste. Ităquĕ infirmĭtāte uxōris, ĕt ămīcorum perīcŭlo aut morte turbātus, ad studia, unĭcum dolōris lĕvāmēntŭm,

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confŭgĭo: quæ præstant ŭt advĕrsă pătĭentĭùs fĕrăm. *Plin. l.* viii. *Epist.* 19.

CAPUT IX.

Quæ ĭn scĭēntĭæ stŭdĭō sint vītāndă.

1. Dŭo vĭtĭa vītāndă sunt ĭn cognĭtĭōnis ĕt scientiæ studĭo, nātūrāli sānĕ ĕt hŏnēstō. Unŭm nĕ prō cognĭtĭs hăbĕāmŭs incognĭtă, hīsque tĕmĕrè assentiāmŭs. Quod vĭtĭum effŭgĕre qui vŏlĕt, (omnes autem vellę dēbent) adhĭbēbit et tēmpŭs ĕt dĭligēntiam ad consīdĕrāndas res. Altĕrŭm est vitium, quod quīdam nĭmis magnam opĕram conferūnt in rēs obscūrās atque difficĭlēs, eāsdēmque non nĕcēssāriās. Quĭbus vĭtĭis declinātĭs, quod ŏpĕræ cūræque pōnētur ĭn rēbŭs hŏnēstĭs et cognĭtiōne dīgnīs, ĭd jūrĕ laudābĭtŭr. *Cicer.* 1 *Offic. n.* 18.

Sī quĭs tămĕn ĭtă tĕnĕātur discendi stŭdĭo ŭt ĕōs desĕrăt quos tutāri dēbet; ăb officĭo dēcēdit, et ā justĭtiā, quæ ĭn hŏmĭnum tuendīs commŏdis maxĭmē cernĭtur, et contemplatiōni cognĭtiōnique rērum antĕpōnēndă est. Quod optĭmŭs quisque jŭdĭcăt, et rē ipsâ ostendit. Quĭs est ĕnĭm tam cŭpĭdus perspiciendæ rērum nātūræ, ŭt, sī ei subĭtò allātum sĭt pĕrĭcŭlum ălĭquod pătriæ, prŏpinquōrum, ămīcōrum, cui subvĕnīre possit, non stătim abjĭcĭat rēs cognĭtiōne dignissĭmās? *n.* 153.

2. Cŭpĕre omnĭa scīre, cūjūscūnque mŏdī sint, cūriōsōrum est: dūcī vĕrò cŭpĭdĭtāte scientiæ ad magnārum rērum contemplātiōnem, summōrum vĭrōrum esse est pŭtāndum. *Cicer.* 5. *de fin. n.* 49.

Ii ŏpĕrōsè ăgēndo nĭhĭl ăgūnt, qui in literarum inutĭlium studiis dētĭnentur. Eccĕ Rŏmānōs quŏque invāsit stŭdium sŭpĕrvăcŭa discendi. Cujus errōres istă mĭnŭent? cujus cŭpĭditātes prĕmēnt? quem fortiōrem, quem justiōrĕm, quĕm lĭbĕrāliōrem făcĭēnt? *Senec. de Brev. c.* 13, 14.

Cùm glōriārētur quīdam quòd multa dĭdĭcĭsset; dixit ĕī Aristīppus: *Stĭcŭt qui plūrĭma comĕdūnt, non mĕlĭùs vălēnt, quàm qui sūmunt nĕcēssāria; sīc ērŭdīti hăbēndi sunt, non qui plūrĭmă lēgĕrunt ăc dĭdĭcĕrunt, sĕd qui ūtilĭă.* Diog. Laërt. in Arist.

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3. Anniceris Cyrenæus magnĭficē dē sē sentiēbat ŏb artem ēquĭtandi, et currŭum rēgendōrum pĕrĭtiam. Vŏlēns ĭgĭtur spĕcĭmĕn artĭs Plătōni exhĭbēre, juncto curru multōs cursūs circumēgit in Acadēmīā, sīc servans prīmam orbĭtam arēnæ impressam à rŏtīs currūs sŭī ŭt nē tantillŭm quĭdem ăb ĕā dēclīnāret. Obstŭpŭērĕ ōmnēs rĕī mīrācŭlo, ĕt aurīgăm ăd cœlum laudĭbŭs extulêre. Uni Platōni tălis pĕrĭtia reprehensiōne pŏtiùs, quam glōriā digna vīsă est; dixĭtque: *Fĭĕrī non posse, ŭt, qui cūram impendĕret ădeò dĭlĭgentem rēbŭs tam exĭlĭbus, et nullius ūtĭlĭtātis, ĕă non nĕglĭgĕret, quæ essent multò pŏtiōra, et vērē dignă admīratiōnĕ.* Ælian. l. ii. c. 27.

Quædam supĕrvăcŭa est artĭs ĭmĭtatio, quæ vānum lăbōrem hăbeat. Quālis illius fŭit, qui contĭnuè et sĭnĕ frustrātiōne in ăcŭm infĕrēbat grānă multă cicĕris ex spătiō distante missă. Quem cùm spectâsset Alexăndĕr, dōnāssĕ eum dīcĭtur ējūsdĕm lĕgūmĭnis mŏdiō. Quod *quĭdĕm præmĭum fuit illō ŏpĕre* dignissĭmŭm. *Quintil. l. ii. c. 21.*

Turpĕ est difficĭlēs hăbēre nugas,
Et stultŭs lăbŏr est ineptiārum.
Mart. l. ii. *Epig.* 86.

Histriōnum, gladiatōrum, ēquōrum stŭdiō occŭpātus et obsessus ădŏlēscentum ănĭmŭs, quantulum lŏcī bŏnīs artĭbus rĕlinquĭt! *De corr. Eloq. c.* 9.

4. Etiāmsi longă hŏmĭnī vītă suppĕtĕrĕt, tempŭs parcē dispensāndum esset ŭt sufficĕret nĕcēssāriīs. Nunc quæ dēmēntĭa est, sŭpērvăcŭă discĕre ĭn tantā ēgēstāte tempŏrĭs? *Seneca, Ep.* 48.

Non tam bĕnīgnē et lĭbĕrālĭter tēmpŭs nātūra nōbīs dĕdit, ŭt lĭcĕat ălĭquid ex illō perdĕrĕ. Vĭdē tămĕn quantum ĕtĭam dilĭgēntissĭmīs pĕrĕat. Alĭŭd cuique vălētūdo suă abstŭlĭt, alĭŭd văletūdo suōrum: ălĭŭd prīvātă nĕgōtiă, ălĭŭd publĭcă occŭpāvērunt: vītam nobiscum dīvĭdit somnŭs. Ex hoc tempŏre tam augustō, tam răpĭdō, tam nōs aufĕrēnte, quĭd jŭvat mājōrem partem mittĕre ĭn vānum? *Ep.* 117.

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CAPUT X.

Qui rectē vīvĭt, ĭs sciēntĭam ūtĭlem et nĕcēssārĭăm est ădēptŭs.

Si quĭs ănĭmum virtūti consĕcrāvĭt, ĕt sĕquĭtŭr quōcūnque vŏcăt illă: sī intēllĭgēns sē sŏcĭālĕ ănĭmăl esse, ĕt ĭn commūne bŏnum gĕnĭtum, mundum ŭt ūnam omnium dŏmum spectat: si sempĕr tanquam ĭn publĭcō vīvĭt: sī scĭat nĕc mălŭm esse ullŭm, nĭsĭ quod turpĕ est, nĕc bŏnum, nĭsĭ quod hŏnēstum; ăd hanc lēgĕm ăc rēgŭlam ăgăt cunctă et exĭgăt: si jūdĭcet mĭserrĭmōs omnium mortālium, quantiscunque ŏpĭbus rĕfulgĕant, hŏmĭnēs ventri ac libīdĭni dēdĭtos, quōrum ănĭmŭs ĭnerti ōtiō torpet: hæc si quĭs ĕt scĭat et præstet, consummāvĭt scĭēntiam ūtĭlem atque nĕcēssāriam. Rĕlĭqua oblectāmentă ōtiī sunt. *Senec. 7. Benef. c.* 1, 2.

Plūs prōdēst, si paucă præcepta sapiēntiæ tĕnĕās, sĕd illă tibi in promptu ĕt ĭn usu sint quăm si multa quĭdĕm dĭdĭcĕris, sĕd illă non hăbĕās ad mănŭm.

CAPUT XI.

Nātūrā tam dŏcērĕ cŭpĭmŭs, quăm discĕre.

1. Impellĭmŭr nātūrā, ŭt prōdesse vĕlĭmŭs quamplūrĭmīs, ĭn prīmīsque dŏcēndo et trādēndis compărandæ prūdēntiæ rătiōnĭbus. Ităque non făcĭle est invĕnīre, qui non trādat altĕri quod scĭat ipse. Ită non sōlŭm ăd discendum prōpensi sŭmŭs, vērum ĕtĭam ăd dŏcēndŭm. *Cicer. 3 de fin. n.* 65.

Cŭpĭo, dicēbat ōlim Sĕnĕca scrībens ad Lucĭlium, ĭn tē transfūndĕre omniă quæ ăd sānāndos ănĭmi morbos efficācĭă expertus sum. Gaudĕo ălĭquid discĕre, ŭt dŏceam, nĕc mē ullă rēs delēctābit, lĭcĕt exĭmia sĭt et salutārĭs, quam mĭhi ūnī scītūrus sum. Nullius bŏnī jūcūndă possessio est sĭnĕ sŏcĭō. Mittam ĭtăque tĭbi ipsos libros, unde salūtārĭă hausi: ĕt nē multum ŏpĕræ impēndas ĭn tōtis librĭs pĕrlĕgēndis, impōnam nŏtās, ŭt tu, qui sectārĭs prōfūtu-

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rā, prōtĭnus accēdas ăd ĕă quæ prŏbo et mīror. Plŭs tā-mĕn tĭbi et vīvă vox et convīctŭs săpĭentum prōdĕrūnt, quàm libri. Prīmùm quĭă hŏmĭnēs amplĭus ocŭlīs, quam aurĭbŭs crēdunt: deindĕ quĭă longum est ĭtĕr pĕr præcĕptă, brĕvĕ ĕt effĭcăx pĕr exemplă. Cleanthēs non expressisset mōrĭbus Zenōnĕm, si eum tantūmmŏdo audīsset. Vitæ ējŭs intĕrfŭit sēcrētă perspēxit, observāvit illŭm, ăn ex præcĕptīs sŭīs vīvĕret. Plăto ĕt Aristotĕlēs plūs ex mōrĭbus quăm ex vĕrbīs Sōcrătĭs traxĕrĕ. *Senec. Ep.* 6.

Ex commŏdāto librōrum ūsu, ăc sermōnĕ de ĭīs hăbĭtō, fluxit illă stŭdiōrum ănĭmōrūmque conjunctio Pŏlybii et Scipiōnĭs Æmiliāni, cūjŭs fāmă non Italiam mŏdò ăc Græciam pervāsit, sĕd rĕmōtissĭmās ĕtĭam gentēs. *Polyb. l.* xxxi.

2. Xĕnophōntĕm ĭn angĭpōrtu obvĭum hăbŭit Sōcrătēs. Quumque vĭdēret ădŏlescēntem vultu spĕciōsō admŏdum ĕt vĕrĕcūndō, pōrrectō băcŭlo, vĕtŭit nĕ prætĕrīret. *Ut constĭtit, interrŏgāvit* eum Sōcrătēs, ŭbĭnam vendĕrēn-*tur*, quæ *essent* nĕcēssărĭă vărĭīs ūsĭbus cīvĭum? Ad quæ ŏŭm expedītē rēspondisset Xenŏphon; percontātŭs est, ubĭ-năm hŏmĭnēs fĭĕrēnt bŏnī prŏbīque? Id vērō nescīre sē, rēspondēnte ădŏlēscente: *Me ĭgĭtur sĕquĕrĕ*, inquĭt Sōcrătēs. Ex ĕō tempŏrĕ Xenophon cœpĭt essĕ Sōcrătĭs audĭtŏr. *Diog. Laërt. in Xenoph.*

3. Prōtagŏrăm aiunt ădŏlescentem, victūs quærendi grātiă, vectūras ŏnĕrum corpŏrĕ sŭō factĭtāsse. Quod gĕnŭs hŏmĭnum Latīnē bajŭlos appellāmŭs. Is ălĭquāndo caudĭcēs ligni plurĭmōs funĭcŭlō brĕvī collĭgātōs portābăt ē rūre Abdērā ĭn oppĭdŭm, cūjŭs cīvĭs fŭĭt. Tum fōrtĕ Dēmŏcrĭtus, ējūsdem cīvĭtātĭs pŏpŭlārĭs, hŏmōque antĕ ălĭōs virtūtĭs et phĭlŏsŏphĭæ grātiā vĕnĕrāndŭs, urbĕ ēgrĕ-dĭēns, vĭdĕt ădŏlescēntem cum illō gĕnĕrĕ ŏnĕrĭs tam im-pĕdītō făcĭlĕ atque expĕdītē incēdentem. Prŏpĕ accēdĭt, junctūrăm pŏsĭtūrāmque lignōrŭm scītē pĕrītēque factam consīdĕrăt, pĕtītque ŭt paulŭm acquĭēscăt. Quŏd ŭbi Prōtagŏrās, ŭt ĕrăt pĕtītum, fēcĭt: ănĭmadvĕrtit Dēmŏ-crĭtŭs caudĭcēs illŏs brĕvī vincŭlō comprĕhensōs librāri contĭnērīque rătiōne quădam quăsĭ gēometrĭcā. Ităque intĕrrŏgavit, quĭs illum ăcervum lignōrum ĭtă compŏ-suīsset? Et cùm illĕ ā sē compŏsĭtum dixīsset, dēsīdĕrā-vit ŭtĭ solvĕret, ăc dēnŭo ĭn ĕundĕm mŏdum collŏcāret. Pārŭit bajŭlŭs, ăc dissŏlūtum fascĭcŭlum compōsŭit sĭmĭ-

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lĭtĕr. Tum Dēmŏcrĭtŭs sōlērtĭam hŏmĭnis non docti dēmīrātŭs: *Mi ădōlēscens*, inquĭt, *cŭm īngĕnĭum sōlērter ălĭquĭd ăgēndi hăbĕās, sunt măjōră mĕlĭŏrăque, quæ făcĕre mēcum pŏssīs.* Abdūxĭtque ĕŭm stătĭm, sēcūmque hăbŭĭt; sūmptŭm mĭnīstrāvit, philŏsŏphĭam dŏcŭit, ĕt ēssĕ ĕum fēcĭt, quantŭs pōsteă fŭĭt. *A. Gell. l.* v. *c.* 3.

4. Hōc dŏcēnti ĕt dĭscēntī dēbet ēsse prōpŏsĭtŭm, ŭt illĕ prōdēssĕ vĕlĭt, hīc prōfĭcĕre. Qui ăd Philŏsŏphōrum schŏlās vĕnĭt, quōtĭdiē sēcum ălĭquĭd bŏnī rĕfĕrăt: aut sānĭor dŏmŭm rĕdĕat, aut sānābĭlior. Aliquĭd pēccātŭr vĭtĭō præcĭpĭēntĭum, qui nōs dŏcēnt dispŭtāre, non vīvĕre: ălĭquid ĕtĭam vĭtĭō discentĭum, qui ăd præceptōres sŭōs affĕrunt prōpŏsĭtum, non ănĭmum excŏlēndi, sĕd ingĕnĭum. Hæc nōbīs dĭcĕre Attălum mĕmĭnī, inquĭt ipse dē sē Sĕnĕcă, cŭm schŏlăm ējŭs obsĭdērēmus, ĕt prīmi vĕnīrēmus, et ultĭmi exīrēmus. *Senec. Ep.* 108.

Perdĭtæ luxūriæ ădōlēscens Athēnĭēnsĭs Polĕmo, cŭm ē convīvĭō, non post occāsŭm sōlĭs, sĕd pōst ortum surrexĭsset; dŏmūmque rĕpĕtēns, Xĕnŏcrătis philŏsŏphi pătēntem jānŭam vīdĭssĕt; vīno grăvĭs, unguentīs dēlībūtus, sertīs căpĭtĕ rĕdĭmīto, perlūcĭdă vestĕ ămĭctus, schŏlam ējŭs rĕfĕrtam turbā doctōrum hŏmĭnum intrāvit, deindĕ consēdit, ŭt clārissĭmum ēlŏquium ĕt prūdentissĭmă philŏsŏphi præcepta irrīdēret. Ortă ŭt pār ĕrăt, omnĭum, qui ădĕrānt, indignatiōne, Xĕnŏcrătēs vultum ĭn ĕōdem hăbĭtū contĭnŭĭt, ōmissīsque ĭīs, dē quĭbŭs tum dissĕrēbăt, de mŏdēstiă ăc tempĕrantĭă lŏquī cœpĭt. Cūjŭs sermōnĭs grăvĭtătĕ rĕsĭpiscĕre cōăctus Pŏlĕmo, prīmŭm cŏrōnam căpĭtĕ dētrăctam prōjēcit, paulò pōst brāchĭum intrā pallĭum rĕduxit deindĕ ōris hilărĭtātem dēpŏsŭit, ăd ultĭmum tōtam luxūriam ēxŭit, ūnĭūsque ōratiōnĭs sălūbērrĭmă mĕdĭcînâ sānātus, ex infāmi gănĕōne maxĭmŭs philŏsŏphŭs ēvāsit. *Valer. l.* vi. *c.* 9.

CAPUT XII.

Stultum est ĕă dŏcēre cætĕrōs, quæ ipsĕ expērtŭs non ĕs.

Cŭm Annĭbăl Cārthāgĭnē expulsŭs, vēnīsset Ephĕsŭm ăd Antiŏchum rēgĕm, īnvītātus est ăb hospĭtĭbŭs

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sŭis, ŭt Phormĭōnem Pĕrĭpatētĭcum aud ret. Quod cùm sē non nōlle dixīsset: lŏcūtus est hŏmŏ cōpĭōsus ălĭquot hōras dē impĕrātōris officiŏ, ĕt dē omnī rē mīlĭtāri. Cætĕri, qui illum audĭĕrānt, vĕhĕmĕnter ējŭs ōrātiōne dēlēctāti, quæsiēre ab Annĭbāle, quidnam ipsĕ de illō philŏsŏphŏ judicāret? Hic Pœnus libĕrè respondīsse fertur: *Se multos delīrōs sĕnĕs vīdīsse sed qui măgis, quam Phormĭō, delīraret, vīdīsse nēmĭnem.* Nĕquĕ mehĕrcŭle injūriā. Quĭd ĕnim aut arrŏgāntĭus aut lŏquācĭus fiĕri pŏtŭit, quăm Græcum hŏmĭnem qui nunquam hostem aut cāstră vīdĕrat, et nē mĭnĭmăm quĭdĕm partem ullius publĭci mūnĕrĭs attĭgĕrăt, dăre præcĕptă dē rē militāri Annĭbăli, quī tŏt annōs de impĕriō certavĕrăt cŭm pŏpŭlo Rōmāno, omnĭum gentĭum victŏrĕ? Hoc mĭhi facĕre vīdēntur omnēs illi, qui, quŏd ipsī expērti non sunt, ĭd dŏcēnt cætĕrōs. *Cicer.* 2. *de Orat. n.* 75, 76.

CAPUT XIII.

Etĭăm sĕnī discĕrĕ decōrŭm est.

1. Glōriābātŭr Solon, sē, ălĭquĭd quŏtĭdĭe addiscentem, sĕnĕm fiĕrī. Quod ĕt suprēmo vītæ dĭē confirmāvit. Nam cŭm assĭdentes ēī ămīci, quâdăm de rē intĕr sē sermōnĕm conferrent; căpŭt jam mōrte instāntĕ grăvātum ērĕxĭt: interrŏgātūsque cūr ĭd fēcīssĕt; rēspondit: *Ut cŭm istŭd, quidquid est, de quō disputātis, percĕpĕro, æquiōre ănĭmo mŏriăr.* Cic. de Senect. n. 26. Valer. *l.* viii. *c.* 7.

Căto mājor Græcas lĭtĕrās sĕnex dĭdĭcit: quas quĭdem avĭdè arrĭpŭit, quăsi diutūrnăm sĭtĭm explĕre cŭpĭens.

Sŏphŏclēs ăd sūmmam sĕnectūtĕm tragœdias fēcit. Prōptĕr quŏd stŭdĭum cŭm rĕm fămĭlĭārĕm nĕglĭgĕre vīdērētur, ā filĭīs ĭn jūdĭcĭum vŏcātus est, ŭt jūdĭcēs ā rĕī fămiliāris admĭnistrātiōne rĕmŏvērent eum quăsi dēsīpĭentem, quemādmŏdum ăpŭd Rōmānos bŏnīs intērdĭci sŏlēbat pătrĭbŭs mălè rĕm gĕrēntĭbus. Tum sĕnex rĕcĭtāvit judĭcibus eam fābŭlam, quam proxĭmè scripsĕrăt, quæsīvītque, num illud carmĕn hŏmĭnĭs dēsīpĭēntĭs essĕ vīdērētur. Quo rĕcĭtāto, sēntēntĭīs jūdĭcum est lĭbĕrātŭs. *n.* 22.

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Diŏgĕnĕm ădmŏnēbăt quīdăm, ŭt jam sĕnex quiĕscĕrĕt ā lăbōrĭbŭs. Cui illĕ: *Quĭd,* inquĭt, *sī ĭn stadio cūrrĕrĕm ŏpportūnĭtātĕ mē jam vīcīnŭm mētæ cursŭm rĕmittĕre? ăn non pŏtĭŭs intendĕre?* Ex. Erasm. Apoph.

2. Sĕnĕcăm ætātĕ prōvĕctum non pŭdēbat īrĕ ad phĭlŏsŏphōs, ŭt ipsĕ rĕfĕrt hĭs verbīs. Quintăm jam dĭĕm ĭn schŏlam ĕō, ĕt ăb ōctāvā hōrā dispūtāntem Metronāctem philŏsŏphum audĭo. Quĭd ergo, inquĭs, ĭdem făcĭēs quŏd juvĕnēs? Næ ĕgo mĭhi beātŭs vĭdĕor, si hoc ūnŭm sĕnectūtem meam dēdĕcet. In theātrum sĕnex ībo, ăd philŏsŏphum īre ērubēscam? Quĭd stultĭus, quăm non discĕre, quŏă dĭū non dĭdĭcĕris? Tamdĭū discēndum est quamdĭū nēscīs: ĕt tāmdĭū discēndŭm est quĕmādmŏdum vīvās, quāmdĭū vīvĭs. *Senec. Ep.* 76.

Pŭdĕt autĕm mē gĕnĕris hūmānī. Mĭhi Metronāctĭs dŏmŭm pĕtēnti transĕūndum est prætĕr thĕātrŭm. Illŭd sēmpĕr factum est. Ibĭ ingentī stŭdiō jŭdĭcātur quis sit bŏnŭs histrĭo; ăt ĭn *illŏ* lŏcō ubi discĭtŭr quōmŏdō quĭs fiĕrī pōssĭt vĭr bŏnus, paucī sĕdēnt: ĕt hī plerīsque vĭdēntŭr ăc vŏcāntŭr ĭnēpti ĕt ĭnertēs. Mĭhi contĭngăt istĕ dērīsŭs. Æquo ănĭmō audĭendă sunt impĕrātōrum convĭcĭa; ĕt ăd hŏnēsta vădēnti contēmnēndŭs est istĕ contēmptŭs. Ibid.

Cūr nēscīre, pŭdens prāvĕ, quam discĕrĕ, mālo?
Horat. de arte poët. ver. 18.

Turpĕ est, quēmpĭam multos annos contĭnēnter labōrāre atque exĕrcēri, ŭt vĕl bŏnŭs grāmmătĭcŭs, vĕl rhētōr, vĕl gĕomētrā, vĕl mĕdĭcŭs fĭăt: ŭt autĕm vĭr bŏnŭs ēvādat, nunquăm quīdquăm lăbōrĭs ĭn tanto tempŏrĭs spătiō insūmĕre. *Galenus de affect. curand.*

3. Aurelius impĕrātor săpĭentiæ stŭdĭīs incumbēbat ăpŭd Sextum phĭlŏsŏphum, ăd ējŭs ædēs proptĕrĕă ventĭtans. E rēgiâ ălĭquāndo ēgrĕdientem rŏgāvit Lucĭus phĭlŏsŏphus, quī mŏdò Rōmăm ādvēnĕrat, quō pĕrgĕret, ĕt ăd quod nĕgōtium? Tum Marcus; *Sĕni ĕtĭam,* inquĭt, *discĕre decŏrum est. Ităque ad Sextum philŏsŏphum ĕō, ŭt sctam quæ nondum scio.* Lucius mānĭbus in cœlum sublātis, exclāmavit. *O Jupĭter! Rōmānōrum impĕrātor jam sĕnēscens, tabĕllis è zōna suspēnsīs ad tudĭmagĭstrum pergit, puĕrōrum ĭnstăr!* Philost. l. ii.

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CAPUT XIV.

Hŏnōs dōctīs hăbĭtŭs.

1. Dionysius tўrānnŭs, qui sævĭtiæ ĕt sŭpērbiæ nātŭs vĭdēbātur, nāvem vītīs ornātam mīsit obvĭăm Plătōni, grăvissĭmō dīcendi ĕt vīvēndi măgīstro, vĕnĭenti Syracūsās. Ipsĕ quadrĭgīs albīs excēpit ĭn littŏre ēgrĕdiēntĕm ĕ nāvī. *Plin. l.* vii. *c.* 30.

Consŭle ædēs ălĭquas ĭngrēssūro, ĕārum fŏrēs virgâ ā lictŏre percŭtiebāntur, mŏnendi causâ ădēsse consŭlem: nĭsĭ ædēs essent ējŭs hŏmĭnĭs cui hăbēndŭs ăb ipsō măgĭstrātu hŏnōs vĭdērētur. Ităque Pompēĭus cŭm ex Asĭā rĕdĭēns Rhōdŭm vēnĭsset, ĕt Posidonii philosŏphi dŏmŭm esset intrātūrŭs, fŏrēs ējŭs de mōre percŭtī à lictŏre vĕtŭĭt, ĕt fascēs lictŏrĭs Jānuæ philŏsŏphi submĭsĭt ĭs cui sē ŏrĭēns *occĭdensque submĭsĕrăt.*

Gaditānus quīdăm, Titi Livii nōmĭne fāmâque commōtŭs, ăd vīsēndum ĕŭm ăb ultĭmīs terrārum fĭnĭbŭs vēnĭt, stătĭmque, ŭt vīdĕrat, ăbĭit. *Plin. l.* ii. *Ep.* 3.

2. Alexăndĕr magnŭs, captīs Thēbīs, postĕrĭs Pindări poëtæ ĭn ĕā urbĕ nāti pĕpĕrcit, ipsiūsque dŏmum stāre incŏlŭmem vŏlŭit. Intĕr spŏlĭa Darĭi rēgis Persārum captō unguēntōrum scrīnĭō, quod ĕrăt aurō gemmīsque, ăc margarītīs prĕtiōsum, văriōs ējŭs ūsŭs ămĭcīs dēmōnstrāntĭbus: *Imò Hercŭle*, inquĭt, *lĭbrōrum Hŏmēri custōdiæ dĕtŭr.* Cŭpiēbat nempĕ ŭt prĕtĭōsissĭmum hūmāni ingĕnii ŏpŭs servārētur ŏpĕrĕ quàm maxĭmē dīvīte. Prædĭcābat hunc pŏētăm complexum ēssĕ omnĭa bellandi ac regnāndi præcepta: eumque tanto ămōre atque hŏnōre prōsĕcūtus est, ut Hŏmēri ămātŏr cognōmĭnārētur. Intĕrrōgāntĕ ălĭquāndo Philĭppō pătrĕ, cŭr tantŏpĕrĕ hoc ūno pŏëtâ dēlectārētur, cætĕrōs vērò nĕglĭgĕret? *Idĕo*, inquĭt, *pătĕr, quòd non quævis poësis rēgem dĕcĕre mihi vĭdētur, sicut nec quŏdvis vēstĭmēntum. Unĭus Hŏmēri ingĕnĭa est, et, magnĭfica, et vērē rēgĭă.* Ităque Hŏmēri librōs sēcŭm ĭntĕr bella ferre sŏlĭtus ĕrat; ĕt, cùm quiēscĕret, ĕōs unā cum pugiōne sub pulvīno, cui incūmbēbat, rĕpōnĕre; *mīlitiæ viatĭcum et bellĭcæ virtūtis institūtiōnem appĕllans.* Cŭm quĭdam prospĕrè gestæ rei nuncius cĭtāto cursu accēdĕret, vultu ingentem lætitiam præfĕrēns: *Quid mihi nunciatūrŭs es*, inquit, *tanto gaudiō dignum? nĭsĭ forsăn Hŏmērus rĕvīxit.*

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Ælian. l. xiii. c. 7. Plin. l. vii, c. 29. Diogen. Chrys. Or. 2. Plut. in Alex. Idem. de Profec. Virtut.

3. Alcĭbĭădēs quŏque Hŏmērum magnō ĭn prĕtĭō hăbuit. Ităque cùm fortĕ ĭn schŏlăm puĕrōrŭm vēnīssĕt, Hŏmērum sĭbi pĕtĭit exhĭbēri. Cùm vērò ludīmăgīster se nĭhĭl Hŏmērī hăbērĕ rēspōndisset: colăphum ēī durum inflixĭt, ĕt ăbiit, *imperĭtŭm* dīcens, *ĕt qui tālēs reddĕret puĕrōs*. Ælian. l. xiii. c. 38.

Cùm Zōīlŭs, quī Hŏmēromāstix, ĭd est, Hŏmērī flagēllum, est vŏcātŭs, Alexandrīam vēnīsset, ĕt sŭă contrā Iliădĕm ĕt Odysseăm scriptă Ptolĕmæo Philadēlphō rĕcitâsset; ănĭmādvertens rex pŏētārum princĭpĕm vexāri absēntem ĕt inaudītum, utpŏte, mortŭum: et eum, cūjŭs ă cunctīs gentĭbus scriptă suspĭcĕrentur, ā Zōīlo vitupĕrāri: indignātus, nullum ēī responsum dĕdit. Illĕ dĭūtĭus Alexandrīæ commŏrātus, ĕt inŏpiā pressus, summīsit ăd rēgem, postŭlāns ŭt ălĭquid sĭbi trĭbuĕrētur. Rex vērò dĭcĭtur respondīssĕ. *Hŏmērŭm, qui āntĕ annos millĕ dĕcessĕrat, quŏtĭdiē pascĕre multă millĭă hŏmĭnum: dēbēre părĭter eum, qui sē mĕliŏre ingĕnĭŏ prŏfitērētur, posse ălĕre non mŏdo sē ūnum, sĕd ĕtĭam plūrēs.* Vitruv. præfat. l. vii.

4. Syllă duxĭt ălĭquo præmĭō dignam sēdŭlitātem ĕtĭam măli pŏētæ. Nam cŭm illĕ ĕpigrāmma ipsi obtŭlīsset; jussĭt præmĭum ēī stătim trĭbŭī, sŭb ĕā tămĕn condĭtiōne, nē quĭd pōstĕā scrībĕret. Julĭus Cæsăr cĭvĭtāte dōnāvit lībĕrālium artium doctŏrēs, ĕt medĭcīnam Romæ prŏfessos, ŭt ĕò lĭbēntiùs ĕt ipsī urbem incŏlĕrēnt, ĕt cætĕri appĕtĕrēnt. Optĭmē illĕ quĭdem: sŏlĕt quīppĕ lăbŏr impendī ĕò undĕ ēmŏlŭmentum atque hŏnŏs spērātur. At sublātis stŭdiōrum præmĭīs, ĕtĭam stŭdĭă pĕrĕūnt. *Cicer. pro Arch. n.* 25. *Sueton. in J. Cæs. c.* 42. *Livius, l.* iv. *c.* 35. *Tacit. an.* xi. *c.* 7.

5. Mandātum est mĕmŏriæ, Plătōnem philŏsŏphum tĕnŭi admŏdum pĕcūniâ fuisse: atque eum tămĕn mercātum esse dĕcem millĭbus drachmārum trēs Philŏlāī Pythagŏrĭci lĭbrōs. Quĭdam dixērunt, ămīcum ējŭs Diōnem Syrăcūsānum eam pĕcūniam illī dĕdīsse. Trādĭtum est quŏque Aristotĕlem lĭbrōs paucŭlos Speusīppi philŏsŏphi ēmīsse tălentīs Attĭcīs trĭbus. Isocrătēs pro unâ ōrātiōnĕ vĭginti tălentă accēpit. Dĭcĭtur Octavĭa, cùm Virgilium audivissĕt rĕcĭtāntem illōs de filiŏ suō versūs, *Tu Mārcellŭs ĕrīs*, &c. dēlīquium ănĭmī passă

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esset; deinde, rĕcēptō ănĭmō, Virgiliō dărī jussisse prō singŭlīs versĭbŭs dēnă sestertia. *A. Gell. l.* iii. *c.* 17. *Plin. l.* vii. *c.* 30. *Auct. vitæ Virgil.*

6. Græci magnos hŏnōrēs constĭtuērunt athlētīs, qui in Olympiis, Pythiis, Isthmiis, Nemæisque certāmĭnĭbŭs vīcĕrīnt. Nam non mŏdo ĭn publĭco Græciæ conventu laudes fĕrunt cum palmā et coronā; sĕd ĕtĭam cŭm rĕvertuntŭr ĭn sŭās cīvĭtātēs, triumphantes quadrīgīs invĕhuntur ĭn pătrĭam, et constĭtūtīs ē rē publĭcâ vectīgālĭbus frŭuntur pĕr tōtam vītam. Quod cŭm ĕgo ănĭmādverto, inquit Vitruvius, admīror cŭr non īīdem hŏnōrēs, atque etĭam mājōres, trĭbūti sint scriptōribus, qui infīnitās utĭlĭtātes perpĕtuo ævo omnibus præstant. Id ĕnĭm ĕò măgis dignum ĕrăt institŭī, quòd athlētæ sŭă tantùm corpŏră exercĭtationibus efficiunt fortiōra; scriptōres verò non sōlŭm suă ingĕnĭă suosque sensūs perfĭciunt, sĕd ĕtĭam omnium ălĭorum, ĕă in lĭbris sŭīs præceptă dantes, quæ *plurĭmùm jŭvĕnt* ăd *ănĭmos* exăcŭĕndos, ĕt ăd discendum. *Quid ĕnim Mīlo Crōtonĭātēs*, quòd fuit corpŏris vīrĭbus invictus, prōdest hŏmĭnĭbus, aut cætĕrī qui ĕō gĕnĕrĕ fuērunt victōres? Pўthăgŏræ vĕrò, Plătōnis, Aristotĕlis, cæterōrumque săpientum præceptă omnibus gentibus ēdunt nŏvōs quōtĭdiē fructūs, quĭbus qui ā tĕnĕrâ ætāte săt̆iantur, ipsī optĭmos hăbēnt sensūs, et humānos mōrēs cīvĭtātibus *infundunt*, æquă jūră ăc lēges descrĭbunt, sĭnĕ quĭbus nullă pŏtēst esse cīvĭtas incolŭmis. Cùm ergò tantă mūnĕră prīvātim publĭcèque fuĕrint homĭnibus præpărāta ab scriptōrum prūdentiă; non sōlùm palmas et cŏrōnas hīs trĭbŭī arbĭtror ŏportĕre, sĕd ĕtĭam et trĭumphōs, et dīvīnos, si fas sĭt, hŏnōres dēcĕrni. *Vitruv. l.* ix. *præfat.*

Anĭmī rĕmĕdia inventă sunt ăb antīquīs philŏsŏphīs. Suspĭcĭendi proptĕreā sunt, et prŏpĕ Deōrum rītu cŏlēndi. Equĭdem quam vĕnĕrātiōnem præceptōribus meis dēbĕo, ĕăndĕm illīs præceptōribŭs gĕnĕrĭs hūmānī dēbēre mē existĭmo. Quid ergo? si consŭlem vīdĕro aut prætōrem, omnia făcĭam quĭbus hŏnŏr hăbēri sŏlet; ĕquō dēsĭlĭam, căpŭt ădăpĕrĭam, sēmĭtă cēdăm: Sōcrătem cŭm Platōnĕ, ĕt Zēnōnem et Clĕănthem non vĕnĕrābor? non tantă nōmĭnă cŏlam? *Senec. Ep.* 64.

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CAPUT XV.

Mŏdēstĭă conjūnctă cŭm dōctrīnā.

Dīcēbat doctissĭmus, īdēmque sapĭentissĭmus, Sōcrătēs. *Sē hŏc ūnum scīre, quòd nĭhĭl scīret.* Diog. Laërt. in Socrat.

Cùm vēnīsset Plăto ăd lūdos Olympĭcos, frēquentissĭmum omnium ĭn Græciă conventŭum, Olympiæ contŭbernium ĭnĭit cum ignōtis hŏmĭnibus, ignōtus īis et ipsĕ. Ităque vērò eos cēpit ăc sĭbi devinxit tum mōrum suāvĭtāte, tum sermōnĭbus ăb omni affectātiōne sapiēntiæ aliēnis, ut pĕrĕgrīni illi plurĭmùm gaudērent fortuĭto tālis vĭri contubernĭō ac convictu. Nĕquĕ vērò ăcădēmīæ aut Sōcrătis mentīonem ullam fēcit. Hoc sōlum illis declaravit, se Plătōnem appēllāri. Quum pĕractis lūdīs Athēnas vēnissent; pĕrhūmānĭter ĕōs excĕpit. Tum hospĭtēs: *Age,* inquĭunt, *monstrā nōbis illum tibi cognōmĭnem Sōcrătis dīscĭpŭlum, cūjŭs magnă ŭbīque fāma est. Dūc nōs ĭn ăcădēmīam, ĕt sīstĕ vĭro, ŭt ălĭquem ex ējŭs quŏque collŏquĭō fructum collĭgāmus.* At ille lēnĭter subrīdens, quemādmŏdum sŏlēbat: *Ego vērò,* inquit, *illĕ ipsĕ sum.* Obstŭpŭēre illī, quŏd sŏcĭum tāmdĭū hăbuĭssent tantum vĭrum, ignōrāntēs: intellexēruntque posse ĕŭm sĭbi concĭlĭāre anĭmōs ĕorum quĭbūscum ăgĕret, ĕtĭam sĭnĕ consuētīs illīs dē philosŏphiā sermōnĭbŭs. *Ælian. l.* iv. *c.* 9.

Magnă est admīrātio cōpiōsè săpĭēntērque dīcēntĭs. Si vērò ĭnest ĭn ōratiōnĕ mistă mŏdēstiâ grăvĭtas, nĭhĭl admīrabĭlius fiĕrī pŏtēst: maxĭmē, cŭm ĕă sunt ĭn ădŏlēscēntĕ. *Cicer. de Offic. n.* 14.

CAPUT XIV.

Non rĕfert quăm multōs, sĕd quăm bŏnōs lĭbrōs hăbĕās ăc lĕgās.

1. Est lectio nĕcēssārĭă; ălĭt ĕnim ingĕnĭum, et cŏgĭtando invĕnĭendōque fătīgātum rĕfĭcit. Nĕc scrībĕre tantum, nĕc tantùm lĕgĕrĕ, dēbēmus: sĕd invĭcem hoc illō commūtāndŭm est, ĕt altĕrum ăltĕrō tempĕrāndum, ŭt

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quīdquīd lectiōnĕ collēctŭm est, prōsīt ăd pābŭlŭm ănĭmī aut ăd scrībēndŭm. Apēs dēbēmŭs ĭmĭtari, quæ dūcunt succŭm ex flōribus ăd mĕl făcĭēndŭm ĭdōnēīs, deindĕ dispōnunt pĕr favōs quīdquīd attŭlēre. *Senec. Ep.* 84.

Alĭmēntă corpŏrĭs tunc dēmum ĭn sanguĭnem ĕt vīrēs transēūnt, cŭm sint concōctă. Idĕm præstēmus in hīs quĭbŭs aluntur ingĕnĭă; concŏquāmus illă.

2. Lectĭo omnĭs gĕnĕrĭs vŏlūmĭnŭm hăbĕt ălĭquīd vāgum ĕt instabĭle. Paucīs lībrīs immŏrāri ĕt innūtrīri ŏpōrtet, si vĕlīs ălĭquĭd trăhĕre, quŏd ĭn ănĭmō fīdēlĭtĕr hærĕat. Lēctĭo certă prōdēst, văriă dēlēctăt. Qui vult pervĕnīre quō dēstĭnāvit, ūnăm sĕquātŭr vĭam, non pĕr plūrēs vāgētur.

Lībrōrum ĭnŏpĭam quĕrĕrĭs. Non rĕfert quăm multōs hăbĕās, sĕd quăm bŏnōs. Distrăhĭt ănĭmum lībrōrŭm multĭtūdo. Mŏdŏ, inquĭs, hunc lībrŭm ēvŏlvĕre vŏlo, mŏdŏ illŭm. Fastīdĭentĭs stŏmăchī est multă dēgustāre: quæ, ŭbĭ văriă ĕt dīversă sunt, nŏcēnt, non ălūnt. *Prŏbātōs ĭtăque lībrōs semper* lĕgĕ: ĕt, si quandŏ ăd ălĭōs *dīvertĕre lĭbŭĕrit, ăd prĭōrēs* rĕdī. Alĭquĭd quōtĭdĭē auxĭlii advĕrsŭs vărĭās ănĭmi pestēs compărā; ĕt cŭm multă percurrĕrĭs, ūnum excerpĕ quod illo dĭē concŏquās. Hoc ipsĕ făcĭo. *Senec. Ep.* 2. 45.

Plinĭus mājor lībrōs lĕgēns, adnŏtābat, excerpēbātque. *Nĭhĭl* ĕnĭm lēgĭt, quŏd non excerpĕrĕt. Dīcĕre ĕtĭam sŏlēbat, *nullum* essĕ lībrŭm tam mălum, ŭt non ălĭquā partĕ possĕt prōdessĕ. *Plin. l.* iii. *Ep.* 5.

3. Puĕrī lĕgānt et discant non mŏdŏ quæ dĭsērtă sunt, sĕd măgĭs quæ hŏnēstă. Ităque non tāntŭm auctōrēs ēlĭgendī, sĕd ĕtĭam partes ŏpĕrĭs. Nam ĕt Græci lĭcēntĕr quædam scripsēre, ĕt Hŏrātĭum ĭn quĭbūsdam nōlīm interprĕtāri. *Quintil. l.* i. *c.* 14.

Lăcĕdæmŏnĭī libros pŏëtæ Archĭlŏchi jussērunt ex suā cīvĭtātĕ exportāri, quòd ĕōrum lectionem arbĭtrābantur pārum vĕrĕcūndam ăc pŭdīcam. Nōluērunt ĕnĭm eā lĭbĕrōrum suōrum ănĭmōs imbŭī, nē plūs mōribus nŏcēret, quàm ingenĭīs prōdēssĕt. *Valer. l.* vi. *ex.* 1.

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CAPUT XVII.

Bibliŏthēca ăd pŭblĭcum ĕt privātum ūsum compărētŭr, non ăd ōstentātiōnem.

1. Antĭquissĭmă, cūjŭs ăd nōs mĕmŏrĭa vēnerit, Bĭbliothēca, ĕă est, quăm extruxit ăpŭd Ægyptĭōs rex Osymandĭās, ĕt cūjŭs ĭn frōntĕ inscriptă ĕrānt hæc vĕrbă: ψυχῆς ἰατρεῖον, hoc est, mĕdĭcă ănĭmæ offĭcīnă. *Diodor. l.* i.

Pisistrătus tўrānnus, qui stŭdia lĭtĕrārum plurĭmùm fōvĭt, dĭcĭtur prīmŭs compărâsse Athēnīs lĭbrōs disciplinārum lĭberālium publĭcè præbendos ăd lĕgēndum; quōrum nŭmĕrum ipsi Athēnĭēnsēs deinde stŭdiōsiùs auxērunt. Sĕd Xerxes potītŭs Athēnis, urbĕ ipsâ præter arcem incensă, abstŭlĭt aspōrtavitque ad Persas omnem illam librōrum cōpiam. Multĭs autĕm pōst annīs Seleūcus rex, qui Nicanor appellātŭs est, eosdĕm lĭbros rĕfĕrēndōs Athēnās cūrāvit. *A. Gell. l.* vi. *c.* 17.

Ingēns postĕā numĕrus librōrum ĭn Ægypto à Ptolemæĭs rēgibus conquisītus et compărātus est, ăd milliă fermĕ vŏlūmĭnum septingenta. Sĕd ĕă omnĭă (aut saltĕm quadringenta millia, testĕ Sĕnĕcâ) ĭn ūrbĕ Alexandrīā conflagrārunt bellō intĕr Cæsărĕm ĕt Pompēii lĭbĕros. *Lib. de Trang. c.* 9.

Bibliothēcăm Ægyptĭăcam instrūxĕrat Ptŏlĕmæus Philadĕlphus tum profānis lĭbrīs, tŭm ĕtĭam sācrīs petītis è Judæâ. Nam cŭm ējŭs aures fama Hebrææ sapientiæ tĕtĭgisset; mīsit Eleazaro Judæōrum summo pontĭfĭci dōnă multă, ĕt ĕpistŏlam, quā ōrābăt, ŭt dĭvĭnos lĭbrōs ăd sē mittēndos cūrāret cum ĭdōnĕīs hŏmĭnibus, ā quĭbus ĭn linguam Græcam ex Hebræâ vertĕrentur. Ut rēgĭs vōtĭs ăc prĕcĭbus satĭsfăcĕret Eleazarus, mīsit selectos ē singulis trĭbŭbus sēnōs vĭrōs sĕnĭōrēs, utriusque linguæ pĕrĭtissimos; ā quĭbus fācta est illā celeberrĭma sacrorum librorum interprĕtātio, quæ Septuaginta Interprĕtum vŏcātur. Præĕrăt autem Ptolemæi bibliothēcæ vĭr factis et scriptis illustrĭs, Demetrĭus Phalereus quem Athēnīs pulsum rex benĭgnè excēpĕrat. *Joseph. l.* xii. *c.* 2.

2. Primus librorum copiam Romam advexit Æmilius Paulus, devicto rēgĕ Macedŏnum Perseo, cujus thesauros

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nē aspĭcĕrĕ quĭdem dignātus est: libros verò filiis suis, quia erant literarum stŭdiosissimi, asportandos permīsit. Deinde Lucūllus ē Pontĭcā prædā plūrēs congessit. Nam rēgēs Attalĭcī lĭtĕrārum ămōrĕ capti ēgrĕgĭam bibliōthēcăm ăd commūnēm ūtĭlĭtātem ĕt dēlēctātiōnēm Pergămi instĭtŭĕrānt. *Insidor. Plut. in Æmil. Vitruv. l.* vii. *in præfat.*

Laudandă est Luculli impensă ĕt stŭdĭum ĭn lĭbrīs. Nam ĕt mūltōs ĕt ōptĭmōs conquīsīvĭt, ĕōsque lĭbĕrālĭtĕr dĕdit ūtendōs. Pătēbat omnibus bibliothēcă, ĕt ĭn portĭcūs ēī adjectas, vĕlŭt ăd Mūsārum ædem, vĕnĭēbant maxĭmē Græci, tempusque ĭbĭ jūcundē intĕr sē trădūcēbant, ăb ăllīs cūris lĭbĕrī. Sæpē cum īīs versābātur Lucullus, ĕt intĕr magnam dōctōrum vĭrōrum turbăm ambŭlābat. *Plut. in Lucul.*

In Tusculāno cùm essem, inquĭt Cĭcĕro, vēllēmqŭe è bibliothēcā Lucūlli puĕrī quĭbūsdam libris uti: vēni in ējŭs villam, ŭt ĕōs ipse, sĭcŭt sŏlēbam, indĕ prōmĕrem. Quō cŭm vēnīssem, *M.* Catōnem, quĕm ĭbĭ esse nescĭĕrăm, *vīdi ĭn bibliothēcā* sĕdēntem, multīs circumfūsum Stoicōrum libris. Erăt ĕnĭm ĭn ĕō ĭnexhausta ăvidĭtās lĕgendi, nĕc sătiāri pŏtĕrat: quippe qui repræhēnsiōnem ĭnānem vulgi non reformīdāns, ĭn ipsă curiâ sŏlĕret lĕgĕre sæpe, dum sĕnātŭs cōgĕrētur. Ităque măgĭs tum ĭn ōtĭō, maxĭmăque vŏlūmĭnum cōpiâ, vĭdĕbātur quăsĭ hellŭo lĭbrorum, si *hoc* verbo ĭn tam præclārâ rē ūti lĭcĕt. Tum ĕgo Catōni: *Certè, Cāto, tōtam hanc cōpiam jam Lucūllo nostro nōtam esse ŏpōrtĕbit. Nam his librīs ĕūm mūlo, quăm rĕlĭquō ōrnātu villæ delectāri. Ætātem quĭdem vĭdeo: sĕd infĭci tămĕn jam dēbĕt ĭīs artĭbŭs, quas si, dum est tĕnĕr, combĭbĕrit, ăd majōrā vĕniet pārātĭor.* Cic. 3 de fin. n. 2.

3. Quăm stŭdĭōsus compărāndæ ornandæque bĭblĭŏthēcæ ipsĕ Cĭcĕrō fuĕrit, pătĕt ex multis ējŭs ĕpistŏlīs ăd Attĭcum.

Tu, vĕlĭm, dēs ŏpĕrăm, ŭt quamprīmum hăbĕāmus ĕă, quæ tĕ nōbīs ēmisse et părâsse scrĭbis: ĕt cŏgĭtēs quemādmŏdùm bĭblĭŏthēcam nōbīs confĭcēre possīs. In tuâ hūmānĭtāte pŏsĭtam hăbēmus spem omnem dēlēctatiōnĭs, quam, cùm ĭn ōtĭum vēnĕrĭmus, hăbēre vŏlŭmus. Ego quōtidĭē măgĭs, si quĭd mĭhi è fŏrensi lăbōre tempŏrĭs dătŭr, ĭn litĕrīs conquīēsco. Summŭm mē lĭbrōrum stŭdium tĕnĕt, sĭcŭt ōdĭum jam cætĕrārum rērum. Bĭblĭŏthēcam tŭam căve cuiquam despondĕās, quamvīs

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ācrĕm ămātōrem invēnĕris. Nam ĕgo omnes mĕās vindemĭŏlās ĕò rĕsĕrvo, ŭt illŭd subsĭdĭum sĕnectūti pārĕm. Nŏli despērārĕ fŏre ŭt lībrōs tŭōs făcĕre possĭm mĕōs. Quŏd si assĕquor, sŭpĕro Crassum dīvĭtĭīs, atque omnium āgros, lŏcōs, prāta contemno. *Lib.* i. *Ep.* 3. 6. 8. 9. 20.

4. Compărāndōrum lībrōrum impensa lĭbĕrālissĭmă est. At ĭn ĕā hăbēndus mŏdŭs. Quĭd prōsunt innŭmĕrābĭlēs lībrī, quōrum dŏmĭnŭs vix tōtā vītā sŭā indĭcēs perlēgit? Onĕrāt discentem turbă; multōque sătius est trādĕre tĕ paucis auctōribŭs, quăm errāre pĕr multos. Nunc plĕrisque lītĕrārum ignāris libri non stŭdĭorum instrumentă sunt, sĕd ædĭum ornāmēntă. Parētur ĭtăque quantum sătĭs sĭt lībrōrum, nĭhĭl ĭn appărātum. Hŏnestĭus, inquĭs, ĭn libros impēnsas ēffundăm, quăm ĭn vāsă prĕtĭōsă pictāsque tăbŭlās. Vĭtĭōsum est ŭbīque, quŏd nĭmĭum est. An ignoscas hŏmĭni aptanti armārĭa cedro atque ēbŏre, ĕt intĕr tŏt milliă lĭbrorum oscĭtanti, cui vŏlūmĭnum suōrum frontēs maxĭmē plăcēnt tĭtŭlīque? Apŭd dēsĭdiōsissĭmōs vĭdēbĭs quīdquĭd ōrātiōnum hīstŏrĭārumque est, ĕt tectō tĕnŭs extructa lŏcŭlāmēntă. Sīcque săcrōrum ŏpĕră ingĕnĭōrum ĭn spĕcĭem tantŭm et cultŭm părĭĕtum compărāntur. *Senec. de Tranquil. c.* 9.

Indoctum glōrĭāntem bĭblĭŏthēcă rīdĕt Ausŏnĭus hoc ĕpĭgrāmmăte:

Emptīs quŏd lībrīs tĭbi bĭblĭŏthēca rĕfĕrta est,
Doctum ĕt grammătĭcum tē, Phĭlŏmūse, pŭtās?
Hoc gĕnĕrĕ ĕt chordās, ĕt plectra, ĕt barbĭta conde:
Mercātor hŏdĭē, crās cĭthărœdŭs ĕris. *Epig.* 43.

CAPUT XVIII.

Mĕmŏrĭă augētŭr cūrā, nĕglĭgēntiā intĕrcĭdit.

1. Omnĭs discĭplīnă mĕmŏrĭă maxĭmē constat, frustrāque dŏcēmŭr, si quĭquĭd audīmŭs, prætĕrfluit. Quĭdăm ĕăm nātūræ mŏdò mūnŭs esse existĭmāvērunt: sĕd ipsă excŏlēndo, sĭcŭt ălĭă omnĭa, augētur. Imŏ nĭhĭl æquĕ vĕl augētŭr cūrā, vĕl nĕglĭgēntiă intercĭdit, quăm mĕmŏrĭa. *Quint. l.* xi. *c.* 2.

Maxĭmă ĕt ūnă mĕmŏrĭæ augendæ ārs, exercĭtātio est ĕt lăbŏr. Quārĕ puĕrī quōrŭm tĕnācissĭmă mĕmŏrĭa est, stătĭm quamplūrĭmă ēdiscant: ĕt quæcumque ætās ŏpĕram jŭ-

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vandæ stŭdĭo mĕmŏrĭæ dăbĭt, dēvŏret ĭnĭtĭō tædium illŭd scriptă ĕt lectă sæpiŭs rĕvolvēndi, ĕt quăsĭ ĕūndem cĭbum rĕmandendi. Quod ipsŭm fiĕrī pŏtēst lĕviŭs, si prīmùm paucă cœpĕrĭmus ēdīscĕre, tum quŏtĭdiē ălĭquă ăccēssio fīăt. *Quint. l.* ii. *c.* 2.

2. Quantum nātūră stŭdiōque vălĕăt mĕmŏrĭa, testĭs est vĕl Themĭstŏclēs, quem constăt ūnum intră annum optĭmē lŏcūtum esse Persĭcē: vĕl Mithrĭdătēs, cui nōtæ fuerunt dŭæ ĕt vĭgĭnti linguæ earum, quĭbus impĕrābat, nātiōnum: vĕl Crassŭs illĕ dīvēs, qui, cŭm Asiæ præesset, sĭc tĕnŭit quinque Græci sermōnĭs differēntias, ŭt jūs cuique redděret eădĕm linguā, quā quisque postulāsset: vel Cyrus dēnĭque, quem omnium mīlĭtum tĕnuisse nōmĭnă trădĭtum est. Quĭnĕtĭam dīcĭtur Theodēctēs prōtĭnŭs reddĭdisse sĕmĕl audĭtōs quamlĭbĕt multos vĕrsūs.

Mĕmŏrĭam ĭn Themĭstŏclĕ fuĭsse fĕrūnt singŭlārem, ĭtă ut quæcunque audĭĕrat, aut vīdĕrat, hærĕrent ănĭmō. Ităque cŭm Simōnĭdes, sīvĕ quĭs ălĭus, sē ĕī trădĭturum *pollĭcērētur artem* mĕmŏrĭæ ălĭquam, quæ rĕcens inventă ĕrat: *Oblĭvĭōnis*, inquĭt, *mallĕm. Nam mĕmĭnī ĕtĭam quæ nōlo: Oblivisci non possum quæ vŏlo.* Cic. 4 Acad. 2. 2 fin. 104.

Etĭam oblivīsci quŏd seīs, interdŭm expĕdit.

P. Syrus.

3. Sĕnĕcă rhētor hoc scriptum rĕlīquĭt dē suă mĕmŏrĭă. Cŭm sĕnectūs mĭhi jam fĕcĕrit multă dēsīdĕrānda, ocŭlorum ăcĭem rētŭdĕrit; aurĭum sensum hĕbĕtavĕrit, nervōrum firmĭtātem infrēgĕrit; ĭn mĕmŏriam maxĭmè incŭrrĭt. Hanc ălĭquāndo ĭn mĕ sĭc flōrŭisse non nĕgo, ŭt non tantŭm ăd ŭsum suffĭcĕret, sĕd usquĕ ĭn mīrăcŭlum prōcēdĕret. Nam ĕt reddēbam dŭo millĭă nōmĭnum, quō ordĭnĕ ĕrānt dictă: ĕt plūrēs quăm dūcēntos versūs, qui singŭli à singŭlīs condīscĭpŭlis dăti ĕrānt, rĕfĕrēbam; ăb ultĭmo incĭpĭens usque ăd prīmum. Nĕc tantŭm vĕlox ĕrăt mĭhi mĕmŏrĭă ăd complēctendă quæ vellĕm: sĕd ĕtĭam firmă ăd contĭnēndă quæ accēpĕrăt. Ităque sĭnĕ cunctātiōnĕ ĕtĭam nunc prōfert quăsĭ mŏdŏ audĭtă, quæcunque ăpŭd illăm aut pŭĕr aut jŭvĕnĭs dēpŏsŭi. Immĭnŭtă tămĕn est ætāte, ĕt longă dēsĭdiă, quæ jŭvĕnīlem quŏque ănĭmŭm dissolvit. Nam si qua ei commīsi intra annos proxĭmè ēlāpsos, sĭc perdĭdit, ŭt, ĕtĭamsī sæpĭus ingĕrāntur, tŏtĭēs tanquăm nŏvă audĭăm. *Sen. Lib.* i. *controv.*

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Hortensĭŭs ĭn auctĭōnĕ pērsēdĭt tōtum dĭem; ĕt vespĕrĕ rĕcēnsŭĭt omnēs rēs, ĕt prĕtĭă, ēmptōrēs ōrdĭnĕ sŭō, ĭtă ŭt ĭn nullō fallĕrētŭr. *Ibid.*

Quĭdam rĕcĭtātum ā pŏētâ carmĕn nŏvum, sŭŭm esse dixĭt, ĕt prōtĭnŭs mĕmŏrĭă rĕcĭtāvĭt; cŭm illĕ, cŭjŭs carmĕn ĕrat, hoc făcĕrĕ non possĕt. *Ibid.*

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LIBER TERTIUS.

DE JUSTITIA.

CAPUT I.

Justitia omnium regina virtutum.

Justĭtĭă est omnium dŏmĭna ĕt rēgīna virtūtum: ējŭs *splendŏr maxĭmŭs*: ex ĕā bŏnī vĭrī vulgo justi appellantŭr. At ūnum Arīstīdĕm ā Græcīs cognōmĭnātum fuisse *Justum* accēpĭmŭs. *Cicer.* 2 *Offic.* 28. 1 *Offic.* 20.

Hīc Athēnīs nātŭs, ā pŭĕrītiā firmō constantīque ănĭmō fŭĭt, nunquam ăb ĕŏ, quŏd justum vĭdēbātur, discēdens, ĕt nullam fraudem nullumque mendācĭum admittens, nē jŏcō quĭdĕm ĕt ĭn lūdō. *Corn. Nep.* et *Plut.* in *Aristide.*

Ubĭ ăd rēmpublĭcam āccēssĭt, non pŏtēntĭum ămīcōrum præsĭdĭō nīti vŏlŭĭt, sĕd consĭlĭīs factīsque ūtilĭbus ĕt justis. Non ănĭmŭm inflābant sĕcūndæ rēs, non frangēbant adversæ. Id sē pătrĭæ dēbēre existĭmābat, ŭt ĕī prōdēssĕt sĭnĕ ullō pecūnĭæ aut hŏnōrum præmĭō.

Cŭm ălĭquāndo ĕō præsēntĕ prōnuncĭārēntŭr ĭn thĕātrō versūs ē tragœdiā Æschўlī dē Amphiārāo, qui dĭcēbātŭr, *non velle vĭdēri justus, sed esse:* omnēs convĕrtērunt ĭn ĕŭm ŏcŭlōs, tanquăm ăd quem hæc laus pertĭnĕret, ĕūmque cognōmĭnāvērunt *Justum.* Quod cognōmĕn ŭt nŏvŭm ĕrăt ĕt omnium amplĭssĭmum, ĭtă Arīstīdī invĭdiam conflāvĭt ĕt Thĕmĭstŏclĭs æmŭli, ĕt concĭtātæ ăb illō multĭtūdĭnĭs. Est ĕnĭm hoc commūnĕ vĭtĭum ĭn magnis lĭbĕrĭsque cĭvĭtātibus, ŭt invĭdĭă glōrĭæ cŏmĕs sĭt; ĕt lĭbēntĕr dētrăhānt dē ĭīs, quōs vĭdēnt ēmĭnĕre altĭŭs. Ităque mulctātus est dĕcĕm annōrum exĭlĭō, quod ostracĭsmum vŏcābant. *C. Nepos in Chabr. c. 3.*

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Eō tēmpŏre, quo congrĕgātus pŏpŭlus dē ējĭcĭendo Arīstīdē fĕrēbat suffrāgĭum testŭlīs prō mōrē inscriptum, dīcĭtur illĭtĕrātus quīdam ĕt plānē rŭdis trādidisse Arīstīdī ipsī ŭt ūnī ē pŏpŭlō testŭlām, pĕtīssĕque ŭt inscrībĕrĕt Aristīdēm. Admīrāntĕ ĕō, ĕt rŏgāntĕ num ălĭquĭd ĭn illum pĕccāsset Aristīdes? *Nĭhĭl*, inquĭt: *nĕque est illĕ mĭhĭ nōtus. Sĕd hōc mĭhi non plăcĕt, quŏd cŭpĭdē ēlābōrāvĕrĭt ŭt frætĕr cætĕrōs* Justus *appellarētur*. Arīstīdēm fĕrūnt nĭhĭl rēspōndīssĕ, sĕd inscrīpsīsse testŭlæ nōmĕn sŭŭm, hŏmĭnĭque reddĭdīssĕ.

Urbĕ excēdens ŭt ĭn exĭlĭum īrĕt, sŭpīnās mănūs tĕtēndit ĭn cœlum, Dĕosque ōrāvĭt: *Nē ullŭm tempŭs pŏpŭlo Athēnĭensi incĭdĕret, quo Arīstīdis rĕmĭnīsci nĕcēssĕ esset*. Tertĭo pōst annō rĕvŏcātŭs ĭn pātrĭam, imměmŏr accĕptæ injūrĭæ ūtĭlem ŏpĕram præbŭĭt cīvĭbus ĭn bello et pācĕ pĕr annos multos. Illiŭs abstĭnēntĭæ ā pĕcūnĭā nullum est certĭus indĭcĭum, quăm quŏd, cŭm exercĭtĭbus et ærārĭo præfuīsset, ĭn tantā paupertāte dēcēssit, ŭt vix rĕlīquĕrit quo efferrētur. Unde factum est, ŭt filiæ ējŭs publĭcē ălĕrēntŭr, ĕt ē commūnī ærārĭō dōtĭbus dătis collŏcārēntur.

●

CAPUT II.

Hŏmĭnĕm justum ēssĕ gratis ŏpōrtĕt.

1. Tē justŭm ēssĕ grātĭs ŏpōrtĕt: ĕt nūllŭm justæ actĭōnis præmĭum mājŭs est, quăm justŭm ēssĕ. Nĭhĭl rēfert, quăm multi æquĭtātĕm tŭăm nōvērĭnt. Quī virtūtĕm sŭăm prædĭcāri vult, non virtūti lăbōrat, sĕd glōrĭæ. Non vīs ēssĕ justŭs sĭnĕ glōrĭā? At mĕhercŭlĕ, sæpĕ justŭs essĕ dēbēbĭs cum infamĭā, ĕt tunc, si săpĭēs, mălă ŏpīnĭo justĭtĭă partă tē dēlectābit. Nēmo mĭhi vĭdētur plūrĭs æstĭmāre virtūtem, nēmo măgĭs illi esse dēvōtus, quăm qui bŏnī vĭrī famam perdĭdit, nē conscientĭam perdĕret. *Senec. Ep.* 113. *Ep.* 81.

M. Cato, gĕnĭtus proăvo Marcō Catōnĕ, prīncĭpĕ fămĭlĭæ Portĭæ, nunquam rēctē fēcĭt, ŭt făcĕre vĭdērētur, sĕd quĭă ălĭtĕr făcĕre non pŏtĕrat; ĕique ĭd sōlum vīsum est rătĭōnem hăbēre, quod hăbērĕt justĭtĭam. Esse, quăm vĭdēri, bŏnŭs mālĕbat. Ită, quō mĭnŭs glōrĭăm pĕtēbăt,

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ĕo măgĭs illam ădsĕquēbātur. *Patercul. l.* ii. *c.* 35. *Sallust. Catilin. c.* 54.

2. Invĕnĭuntur qui hŏnēstă ĭn mercēdem cŏlānt, ĕt quĭbus non plăcĕăt virtūs gratuĭtă. At nihĭl hăbĕt illă ĭn sē magnĭfĭcum, si quidquam vĕnālĕ hăbĕt. Quĭd ĕnĭm est turpĭŭs, quăm ălĭquem compŭtārĕ quā mercēde sĭt vĭr bŏnus? Calcātĭs ūtilitātĭbus ăd virtūtem ēūndum est quocunque vŏcavit, quocunque mīsĭt, sīnĕ respectu rēī fămĭlĭāris. Intērdŭm ĕtĭam sīnĕ ullā sanguĭnis sŭī parsĭmōniā vādendum: nĕc unquam impĕrĭum ējŭs detrectandum. Quĭd consĕquăr, inquĭs, si hoc grātĭs fĕcĕro? Quŏd fĕcĕrĭs: rērum hŏnēstārum prĕtĭum ĭn ipsĭs est. Si non ipsō hŏnēsto mŏvēmŭr, ŭt bŏnī vĭrī sĭmŭs, sĕd ūtĭlitātĕ ălĭquā ātque fructu, callĭdī sŭmŭs, non bŏnī. *Senec.* 4. *Benef. c.* 1. *Cicer.* 1 *de leg. n.* 41.

Injustissĭmum est, justitiæ mercēdem quærĕre. Rĕlĭquæ quŏque vīrtūtēs per sē cŏlendæ sunt, ĕt ĭn ĭis sĕquī officĭum dēbēmus, non fructŭm. Nam ŭt quisquĕ maxĭmē *rĕfert ăd sŭŭm commŏdum* quæcunque ăgĭt, ĭtă mĭnĭmē est vĭr bŏnus. *Cicer.* 1. *de leg. n.* 48. *et* 49. Vĕrūm, ŭt ōlim quĕrēbātŭr Ovĭdĭŭs,

Non făcĭlĕ invĕnĭās multis ē millĭbus ūnum,
Virtūtem prĕtĭum quī pŭtĕt esse sŭi.
Ipsĕ dĕcŏr rectī, facti si præmĭa dēsint,
Non mŏvĕt, ĕt grātĭs pœnĭtĕt essĕ prŏbum.
Nĭl, nĭsĭ quŏd prōdēst, cārum est.

De Ponto, Lib. ii. *Eleg.* 3.

CAPUT III.

Omnī rătiōnē cŏlenda ĕt rĕtĭnendă justĭtĭa est.

Cic. 2 Offic. n. 42.

1. Quanquam ōmnĭs virtūs nŏs ăd sē allĭcit, făcĭtque ŭt ĕŏs dĭlĭgāmus, ĭn quĭbŭs ipsă ĭnessĕ vĭdĕātur: tămĕn justĭtĭă ĕt lĭbĕrālĭtās ĭd maxĭmē effĭcĭt. *Cicer.* 1 *Offic. n.* 56.

Justĭs hŏmĭnĭbus ĭtă fĭdēs hăbĕtur, ŭt nullă sĭt ĭn hĭs fraudĭs injūrĭæque suspĭcĭo. Ităque hĭs sălūtem nōstrăm, fortūnās, lĭbĕrōs rectissĭmē cōmmĭtti ārbĭtrāmur. Mĭhi quĭdĕm vĭdēntŭr bĕnĕ mōrāti rēgēs ōlim fuisse constĭtūtī ăb hŏmĭnĭbŭs, justĭtiæ frŭēndæ causā. Nam cŭm ĭnŏps

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multĭtūdo prĕmĕrētur ăb īīs qui mājōrēs ŏpēs hăbebant, confŭgiēbant ăd ūnum ălĭquem, dē cūjŭs justĭtĭā ĕt prudēntĭa māgnă ĕrat ŏpīnĭo: qui cŭm prōhĭbēret ăb injūriā tĕnŭĭōrēs, summōs ĕt infĭmos æquo imperĭō rĕgēbat. Eădem fŭit constituēndārum lēgŭm causā, quæ rēgum. Inventæ ĕnĭm lēgēs sunt, quæ cŭm omnĭbus sempĕr ūnă atque ĕădĕm vōcĕ lŏquĕrēntŭr. *Cicer. 2 Offic. n.* 33. 41.

2. Laudābat Agesilāus Lăcĕdæmŏnĭōrum rex justĭtiam, ŭt virtūtum omnium princĭpem, affirmābătque nullum esse fortĭtūdĭnī lŏcum sinĕ justitiā. Cŭm ĕī dīcĕrēnt quīdăm ā magno rēgĕ Persārum ălĭquĭd impĕrāri: *An*, inquĭt, *illĕ major Agesilāo est, si non sĭt justĭor?* rectĕ quĭdem sentĭens magnĭtūdĭnem esse mĕtiēndam justitiā, quăsĭ rēgiā rēgŭlā. *Plut. in Agesil.*

Dīcēntĕ quōdam cōrăm rēgĕ Antĭgŏnō, *Rēgibus omnĭa hŏnēstă ĕt justă esse:* subjēcit rex: *Omnīno barbărōrum quĭdem rēgĭbus, nōbīs vĕro sōlă hŏnēstă prō hŏnēstīs sōlă justă prō justīs hăbēndă sunt.* Plut. Apoph.

Cùm Trajānus præfecto mīlĭtum prætōrianōrum glădĭum dăret, quo īs cingēndŭs ĕrăt ăd custōdĭam impĕrātōrīs: ēdūcto ĕō ē vagīnâ, ĕt ĭn altum sublāto: *Accĭpĕ*, inquĭt, *glădium hunc, ŭt eō, sī justĕ imperĕrem, prō mē ūtārīs: sīn mălĕ, contrā mē. Quŏnĭam mŏdĕrātōrem omnium peccāre mĭnùs fas est, quàm cætĕrōs.* Dio. 78. A. Vict.

3. Æthĭŏpēs pĭetātem ĕt justitiam maxĭmē cŏlēbant. Ædĭbŭs ĕōrum nullæ ĕrānt fŏrēs: quumque ĭn viis publĭcīs multa jăcĕrēnt, nēmo quidquam ĕōrum surrĭpĭēbat. Celtæ quŏque fŏrēs ædĭum nunquam occlūsās hăbēbant. *Nicol. Damasc.*

Interrŏgātus Leonĭdas rex Lăcĕdæmŏnĭōrum ĭn quā urbĕ quīs maxĭmē tūtus esset? *Ubi*, inquĭt, *justitiā pollĕăt, ĕt injustitiā jăcĕat.* Plut. Apoph.

4. Justĭtĭa est constans ĕt perpĕtŭă vŏlūntās jūs sŭum unĭcuique trĭbŭēndi. Ităque cŭm cōram Agĭdē Lacedæmoniorum rēgĕ laudārēntur Elēi, quòd in Olympĭcis certāmĭnĭbus justī judĭces essent: *Quid mīrum*, inquit, *facĭunt, sĭ quartō quŏque ānnō pĕr ūnum dĭem justĭtiā ūtuntŭr?* Justinian. Plut. Apoph.

5. Nēmo justŭs esse pŏtēst, qui quīdquam æquĭtāti antĕpōnīt. *Cic. 2 Offic. n.* 38.

Quō tempŏre Callicrătĭdās, Lăcĕdæmŏnĭorum classi præfectŭs, pĕcūniā maxĭmē indĭgēbat ăd annōnam nautīs compărāndam; accēssĕrĕ ăd eum quīdăm ămīci Lysan-

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dri, ĕt oblātīs tălēntīs quĭnquagīnta, postŭlāvērunt ūnum quendam ex ĭnĭmīcīs sĭbi condōnāri nĕcāndŭm. Quōs illĕ, quĭă æquĭtātem pĕcūniæ antĕpōnēbat, vălērĕ jussĭt. Adĕrat tum Cleandĕr: qui cŭm dīxĭsset: *Ego vĕrò oblātam pĕcūniam accĕpĭssem, si Callĭcrătĭdās fuissem. Et ĕgo*, respondit Callicrătĭdās, *si Cleander*. Sīc Alĕxāndĕr magnŭs Parmenĭōni suadenti, ŭt accĭpĕrĕt pĕcūniam ā Darīo oblātam ăd rĕdĭmendam pācem, rēspondit: *Et ĕgo pĕcūnĭam, quăm glōrĭam, mallem, sī Parmenĭo essem*. Plut. Apoph. Q. Curt. l. iv. c. 11.

Vĭr bŏnŭs, quŏd hŏnēstē sē factūrum pŭtavĕrit, făcĭet, ĕtĭāmsī lăbōrĭōsum ĕrĭt: făcĭet, ĕtĭamsī damnōsum ĕrĭt: făcĭet, ĕtĭāmsi pĕrĭcŭlōsum ĕrĭt. Rursŭs quod turpĕ ĕrĭt, non făcĭet, ĕtĭāmsī pĕcūnĭam affĕret, ĕtĭāmsi vŏlūptātem, ĕtĭāmsī pŏtentĭam. Ab hŏnēstō nullā rē dētērrēbĭtur, ăd turpiă nullā spē invītabĭtŭr. *Senec. Epist.* 76.

CAPUT IV.

Commūnī ūtĭlĭtātī consŭlĕrĕ dēbēmŭs.

1. Sŭmŭs ăd justĭtĭam nāti: nĕquĕ ŏpĭnĭōnĕ, sĕd nātūrâ, cōnstĭtūtum est jūs. *Cic.* 1 *de leg. n.* 2.

Justĭtĭa versātŭr ĭn hŏmĭnŭm sŏcĭĕtātĕ tŭendâ, trĭbŭendōque suum cuĭque, ĕt rērum contractārum fĭdē, 1 *Offic.* 14.

Justĭtĭæ prīmum mūnŭs est, nē cui quĭs nŏcĕăt, dejndĕ ŭt commūnĭbŭs utātŭr, tanquăm commūnĭbus: prĭvātĭs, ŭt sŭĭs. Sunt prĭvātă nullă nātūrâ: sĕd quĭă ălĭquĭd ĕōrum, quæ nātūrâ fuĕrānt commūnĭa, obtĭgĭt cuĭque hŏminum vărĭā rătiōnĕ, ĭd quisque tĕnĕăt. Sī sĭbi plŭs ĕō appĕtet, vĭŏlābit jūs hūmānæ sŏcĭĕtātis. *n.* 20.

Quŏnĭam (ŭt præclārē scriptum est à Platōnĕ) non nōbīs sōlŭm nāti sŭmŭs, sĕd ĕtĭam pătrĭæ, părentĭbus, ămīcis, cætĕrĭsque hŏmĭnĭbus; ĕt quæ in tĕrrīs gignuntur, ad ūsum omnium hominum creantur: in hoc natūram dēbēmus sĕquī, ĕt commūnī ūtilĭtāti consŭlĕre mūtātiōne officiōrum, dando ĕt accĭpĭendo; dēvincīrĕque tum ŏpĕrā tum făcultatibus hŏmĭnum intĕr hŏmĭnēs sŏcĭĕtātem. *n.* 21.

2. Quantŭlum est ĕī non nŏcērĕ, cui dēbĕās ĕtĭam prōdessĕ! Parvă laus est, sī hŏmo mansuētus hŏmĭnī est, si naufrăgo mănum porrĭgit, erranti vĭam monstrăt, cum

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ēauriente pāněm suum dīvĭdit. Membrā sŭmŭs corpŏrĭs magni. Nātūrā nōs cognātōs ēdĭdit. Hæc nōbīs ămōrem indĭdit mutŭŭm, ĕt sŏcĭabĭles fēcit: illā æquum justumque compŏsŭit: ex illius constitūtiōnĕ misĕrĭus est nŏcēre, quam lædi; et illius impĕrĭō părātæ sunt omnium mānūs ăd sē invĭcem jūvāndōs. Ităque illĕ Terentiānus versŭs ĭn pectŏre ĕt ĭn ōrĕ sĭt:

Homo sŭm, hūmānī nĭhĭl ā mē ălĭēnum pŭto.

Sen. Ep. 95.

3. Si hoc nātūrā præscrībit, ŭt hŏmŏ hŏmĭnī, quĭcunque sĭt, consŭlăt, ŏb eam causam quŏd ĭs hŏmŏ sit; certē viŏlāre altĕrum lēgĕ nātūræ prŏhĭbēmŭr. *Cic.* 3 *Offic.* 37.

Ut, si ĭn corpŏrĕ hūmānō ūnumquŏdque mēmbrŭm prōxĭmi membri vīres atque vălētūdĭnem ăd sē trādūcĕret, dēbĭlĭtāri ĕt intĕrīre tōtum corpŭs nĕcēsse esset; sic, si ūnūsquisque nōstrŭm răpĭat ăd sē commŏdă ălĭōrum, dētrăhātque quŏd cuĭque possĭt, ēmŏlŭmēnti suī grātiă, sŏcĭĕtās hŏmĭnum ĕt communĭtās ēvertātur nĕcēssĕ est. *n.* 22.

Concessum est, non rĕpūgnantĕ nātūrā, ŭt quisquĕ sĭbi mālit acquīrĕre, quăm altĕrī, quŏd pertĭnĕat ăd ūsum vītæ; ăt illŭd nātūrā non pătĭtur, ŭt ălĭōrum spŏlĭīs nostras făcūltātes, ŏpēs, cōpĭas augĕāmŭs.

Chrysīppŭs hoc scītĕ dixĭt, ŭt multă: Qui stădĭum cūrrit, ēnĭti ĕt contendĕre dēbĕt quăm maxĭmē pŏssit, ŭt vincăt: supplantāre ĕum, quĭcum cērtĕt, aut mănū dēpellĕre, nullo mŏdŏ dēbet. Sīc ĭn vītā non inīquum ēst, sĭbi quemque pĕtĕre, quŏd ăd ūsum pertĭnĕăt: altĕrī dērīpĕre, jūs non est, *n.* 42.

4. Forsĭtăn quīspĭam dixĕrit: Nonnĕ ĭgĭtur săpĭēns, si fāmē ipse confĭcĭātur, aufĕret cĭbum hŏmĭnī ăd nullam rem ūtĭli? Minĭmē vĕrŏ. Non ĕnim cuiquam vītă suă potior esse dēbet, quăm ănĭmī talis affectio, nēmĭnem ut viŏlet commŏdi sui causā. Et suum cuique incommŏdum fĕrendum est pŏtĭŭs, quăm de ăltĕrĭus commŏdīs dētrăhēndum. *n.* 29 *et* 30.

Non sōlùm nātūrā, sĕd ĕtĭam lēgĭbus pŏpŭlōrum, constĭtūtum est, ŭt non lĭcĕăt sŭī commŏdi causā nŏcēre altĕrī. Hoc ēnĭm spectant lēgēs, hoc vŏlūnt, incŏlŭmem esse cīvĭum conjunctiōnĕm: ĕt, sī qui ĕăm dīrĭmunt, ĕōs mortĕ, exiliō, vīncŭlīs, damnō, coërcent. *n.* 5.

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CAPUT V.

Ipsă pĕccāndi vŏlūntās pĕccātŭm est.

1. Mē quĭdem jūdĭce, non ĭs sōlŭs mălŭs est, qui injūrĭam fĕcĭt, sĕd ĕt qui făcĕre ĭn ănĭmō hăbŭit. *Ælian. l.* xiv. *c.* 28.

Pŏtĕst ălĭquis nŏcēns fiĕrī, quamvīs non nŏcŭĕrit. Omnia scĕlĕra perfĕctă sunt, quantŭm sătĭs est culpæ, ĕtĭam antĕ effĕctŭm ŏpĕrĭs: latro antĕquam mănūs inquĭnĕt, latro est. *Senec. de Const. c.* 7. *Benef. l.* v. *c.* 14. quĭă, ŭt ait P. Syrus:

Exĕrĭtŭr ŏpĕrĕ nēquĭtiă, non incĭpĭt.

Vĭr prŏbŭs, aut imprŏbŭs, non ex ŏpĕribus tantŭm, sĕd ĕtĭam ex vŏlūntātĕ spectātŭr. *Democr. Sentent.*

Bŏnŭs est, non qui non injūrĭam făcĭt, sĕd qui nĕ vult quĭdem. *Stobæus Serm.* 9.

2. Fuĭt Lăcĕdæmŏnĕ cīvĭs nōmĭnĕ Glaucŭs, cūjŭs justĭtiă maxĭmē cĕlĕbrābātŭr. Ităque grāndĕm pĕcūnĭæ summam ejus fĭdĕi crēdĕre non dubĭtāvit cīvis quĭdam Milēsĭus. Eăm pĕcūnĭam rĕpĕtēntĭbus pŏstĕă mortŭī *Milesii* lĭbĕrīs, rĕtĭnĕrĕ ĭn ănĭmō hăbŭit Glaucŭs, ĕt ōrăcŭlŭm *Apollĭnĭs* consŭlŭĭt, ăn intĕrpŏsĭtō jūrĕjūrāndo abnĕgārĕ possĕt dēpŏsĭtum apŭd se. auri pondus. Respondit Pythiă, ipsum dătūrŭm pœnās grăvĕs prōptĕr hanc rĕtĭnēndi dēpŏsĭtī vŏlūntātem. Illĕ pœnārŭm mĕtū detērrĭtŭs ă scĕlĕrĕ, non justitiæ stŭdiō inductŭs, dēpŏsĭtăm ăpŭd sē pĕcūnĭam rēstĭtŭĭt. Vērŭm in cŏgĭtāti scĕlĕrĭs pœnăm cŭm tōtâ prōlĕ ĕt dŏmō intĕrĭit. Ipsăm quĭppĕ pĕccandī vŏluntātem sŭpĕrī plectunt: quĭă qui scĕlŭs pĕctŏre dēlĭbĕrātŭm cōncēpĭt, pĕrĭndĕ nŏcēns est, ăc sī illŭd admīsĭssĕt. *Herodot. l.* vi.

Hās pătĭtŭr pœnās pĕccāndi sōlă vŏlūntās:

Năm scĕlŭs ĭntrā sē tacĭtŭm quī cŏgĭtăt ūllŭm,
Facti crīmĕn hăbĕt. *Juv. Sat.* xiii. *ver.* 195.

3. Aristĭdēs illĕ justŭs, interrŏgātŭs quĭd justum essĕt? *Aliēnă non concŭpīscĕre*, rēspondit. *Stobæus, Serm.* ix.

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Nātūræ, quæ lex est dīvīnă ĕt hūmānă, pārērĕ quĭ vŏlĕt, nunquăm commīttĕt ŭt alĭēnum appĕtăt. *Cic.* 3 *Offic.* 23.

Inĭmīcŭs est, non sōlŭm qui injūrĭam infĕrt, sĕd ĕtĭam quī dĕ infĕrendâ cŏgĭtăt. *Democr. Sentent.*

Vestālis incesta est etiam sīne stupro, quæ cŭpit stuprum. *Senec. l.* vi. *Excerpt. controv.*

Pŏtēstnĕ fiĕrī, ŭt, quī Jŏvi ămīcŭs fuĕrat, rĕm ălĭquam ĭnīquam concŭpīscăt, aut turpĕ ălĭquĭd cŏgĭtĕt? *Dio. Chrys. Orat.* iv.

Vĭr bŏnŭs non mŏdò făcĕrĕ, sĕd nē cŏgitāre quĭdĕm quīdquam audēbĭt, quŏd non possĭt prædicāre. *Cic.* 3 *Offic.* 77.

4. Bĕnĕ præcĭpĭunt, qui vĕtānt quīdquăm ăgĕrĕ, quŏd dŭbĭtēs æquum sĭt, ăn ĭnīquum. 1 *Offic.* 30.

Turpissĭmum est non mŏdò plūrĭs pŭtāre quŏd ūtĭlĕ vĭdeātŭr, quàm quod hŏnēstum; sĕd hæc ĕtĭam inter sē compărāre, ĕt ĭn hīs addŭbitāre. *n.* 18.

Est tōtum scĕlĕrātum ĕt impĭum gĕnŭs ĕōrum hŏmĭnŭm, qui dēlĭbĕrant, ŭtrùm ĭd sĕquāntur, quŏd hŏnēstum esse vĭdĕānt, ăn sē scelĕre contāmĭnent: ĭn ipsā ĕnĭm dŭbĭtatiōne ĕt dēlĭbĕrātiōne făcĭnŭs ĭnest, ĕtĭamsi ăd scĕlŭs non pērvēnĕrint. Ergo ĕă omnīno dēlĭbĕrandă non sunt, ĭn quĭbŭs est turpis ipsă dēlĭbĕrātĭo. *n.* 37.

5. Actĭo rectă non ĕrit, nĭsĭ rectă fuĕrĭt vŏlūntās: ăb hâc ĕnĭm est actĭo. Rursŭs vŏlūntās non ĕrĭt rēctă, nĭsĭ habĭtŭs ănĭmī rectŭs fŭĕrit: ăb hoc ĕnim est vŏlūntās. *Senec. Ep.* 95.

CAPUT VI.

Quī sōlō mĕtū ā pēccātō abstĭnĕt, non est innŏcēns.

1. Non dīcēndŭs est justŭs, quīsquĭs non infĕrt injūriam: sĕd quī infĕrrĕ impūnè cŭm possĭt, lĭbēntĕr abstĭnĕt. *Philem.*

Non mĕtū, sĕd offĭcĭī causā, pēccātīs abstĭnēndŭm. *Democr. Sentent.*

Quīdăm părŭm cūrānt, spontĕnĕ, ăn mĕtū, lēgĭbŭs pārĕānt. Vērùm non mĭnŭs fūr est, qui mĕtu ā furtō ābstĭnĕt, furtŭm ipsŭm non perōsŭs nĕc damnāns, quàm

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ĭī quĭ fūrāntŭr. Et illī hŏmĭnēs non sunt bellŭīs mĕlĭōrēs: năm illæ quŏque, si tĭmĕānt hŏmĭnēs aut cānēs grĕgĕm cūstōdĭēntēs, ā răpīnā abstĭnēnt. *Dio. Chr. Orat.* 68.

Non dīcam pŭdīcăm mŭlĭĕrĕm ĕăm, quæ aut lēgĕm aut vĭrum tĭmŭĭt, cùm ā flagĭtĭō abstĭnērĕt. Et non immĕrĭtò rĕfertŭr ĭn nŭmĕrŭm pēccānĭtŭm, quæ rĕtĭnŭit pŭdīcĭtĭam mĕtū pœnæ, non ămōrĕ hŏnēstī. *Senec.* 4 *Benef. c.* 14.

Si quă, mĕtū demptō, castă est, ĕă dēnĭque castă est.
Ovid. 3 *Amor. Eleg.* 4.

Non pōssŭmŭs pŭdīcōs dīcĕre ĕōs, qui ā flagĭtĭō arcēntŭr infamĭæ aut lēgŭm āc jūdĭcĭōrŭm mĕtu. Nam quĭd făciet ĭs hŏmo ĭn tĕnĕbrīs, qui nĭhĭl tĭmĕt nĭsĭ testĕm vĕl jūdĭcĕm? *Cic.* 1 *de Leg. n.* 50, 51.

Non est dĭutūrnŭs măgĭster ōffĭcĭī tĭmŏr. 2 *Philip. n.* 90.

2. Etsi infāmĭæ āc supplĭcĭōrum mĕtŭs hŏmĭnem, *qui à pĕccāto abstĭnĕt*, non præstăt innŏcēntĕm; sæpĕ *tămĕn nonnĭhĭl conf*ĕrt, ŭt illĕ tăndĕm vĭr bŏnŭs fĭăt. Nam dum illum ā scĕlĕrĕ āvŏcăt, paulātim assuēfăcit parēre divīnis humānisque lēgĭbŭs quĭbus dŏcēmur dŏmĭtas habēre lĭbīdĭnēs, coërcērĕ ōmnēs cŭpĭdĭtātēs, nōstră tuēri, ab alĭēnīs mentēs, ŏcŭlōs, mănūs abstĭnēre. Ităque săpĭentĕr ādmŏdum antīquī lēgŭm condĭtōrēs, ut ēffĕratos agresti *vĭtâ*, aut mĭjĭtĭâ, pŏpŭlōrum ănĭmōs mĭtigārent, ĕt ad mansuētūdĭnem. āc justĭtĭam trādūcĕrēnt, Deōrŭm prĭmùm mĕtum ĭīs injiciendum esse rătī sunt: deinde ad terrōrĕm implĕtātĭs, audāciæ, flagĭtĭi, carcĕrēs, vincŭlă, vărĭăque supplĭcia instĭtuērunt: ŭt quos ămŏr hŏnēsti in offĭcĭō non rĕtĭnēret, ĭi grăvĭtāte pœnæ ā scelĕre deterrērentur. *Cic.* 1 *de Orat. n.* 194. *Livius, l.* i. *n.* 19. *Cic. pro Rosc. Amerin.* 70.

CAPUT VII.

Odĕrunt pĕccāre bŏnī vĭrtūtĭs ămōrĕ.
Hor. l. i. Ep. 16.

1. Nōbĭs persuāsŭm esse dēbĕt, ĕtĭamsi omnēs Dĕōs hŏmĭnesque celāre possĭmŭs, nĭhĭl tămĕn avārè, nĭhĭl injustè, nĭhĭl lĭbīdĭnōsè esse făciēndŭm. *Cic.* 3 *Offic. n.* 37.

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Phĭlŏsŏphŭm nōmĭne Peregrīnum, vĭrŭm grăvĕm, vīdĭmŭs, īnquĭt A. Gellĭus, cŭm Athēnīs essēmŭs, dīversāntĕm ĭn tugŭrĭō extra urbĕm. Quùmque ăd ĕum frĕquentĕr īrēmŭs, multă herclè dīcentem ūtiliă ĕt hŏnēstă audīvĭmŭs: ĭn quĭbŭs hoc præcĭpŭum audītŭm mĕmĭnĭmŭs: *Vĭrum săpĭentem non pœccātūrŭm esse, ĕtĭāmsī pœccāsse ĕum Dĭī ātqŭe hŏmĭnes ignōrātūri fŏrent. Non ĕnĭm pœnæ aut infāmĭæ mĕtu non esse pœccāndŭm, sĕd justi hŏnēstĭque stŭdiō, ĕt offĭcĭō.* A. Gell. l. xii. c. 11.

2. Cŭm ōlĭm ĭn Lydĭă, ŭt fĕrūnt fabŭlæ, terră discēssĭssĕt magnīs quĭbūsdam imbrĭbŭs, ĭn illŭm hiātum dēscendĭt Candaulīs rēgĭs pāstŏr Gygēs, ænĕumque ĕquùm ănĭmadvertĭt, cūjŭs ĭn latĕrĭbus fŏrēs ĕrānt, quĭbus ăpērtīs, mortŭī hŏmĭnis vīdit corpus magnĭtūdĭne inusitātâ annŭlumque aureum ĭn digĭto: quem ŭt detraxĭt, sŭō ipsĕ digĭtō insĕrŭĭt, ĕt ĭn cœtŭm pāstŏrŭm sē rĕcēpĭt. Ibĭ cŭm pālam ējŭs annŭli ăd palmăm convertĕrăt, ă nullō vĭdēbātŭr, ipsĕ autem omnĭa vĭdēbat: ĭdĕm rursŭs vĭdēbātŭr, cùm ĭn lŏcum sŭŭm ānnŭlum invertĕrăt. Ităque hāc opportūnĭtātĕ annŭlī ūsŭs, rēgĕm dŏmĭnum intĕrēmĭt, ăc sustŭlit quŏs obstāre sĭbi arbĭtrābātur: nĕc ĭn hīs ĕum quisquam făcinŏribus pŏtŭĭt vĭdēre. Sic rĕpēntè ānnŭli bĕnĕficiō rex exortus est Lydĭæ.

Fictă quĭdĕm ĕt commentĭtĭa hæc fābŭlă est, prōlātă ă Plătōne. Sĕd hunc ipsum annŭlum si hăbĕat săpĭēns, non măgĭs sĭbi lĭcēre pŭtĕt peccāre, quăm si non hăbĕat. Hŏnēstă ĕnĭm bŏnīs vĭrīs, non occultă, quæruntŭr: atque, si nēmo scītūrus, nēmo nē suspĭcātūrus quĭdem sit ĕōs ălĭquid mălī fēcisse, non facĭānt. *Cic.* 3 *Offic. n.* 38.

CAPUT VIII.

Eă sōlă ūtĭlĭă sunt, quæ justă ĕt hŏnēstă.

1. Hŏmo justŭs, isque quem sentīmŭs vĭrum bŏnum, nĭhĭl cuiquam dētrăhĕt quod ĭn sē transfĕrat: intellĭgĕtque nihil nec expĕdīre nec utile esse, quod sit injustum. Qui hoc non dĭdĭcĕrit, nĕc persuasum hăbŭĕrit, bŏnŭs vĭr esse non pŏtĕrit: ĕt ăb ĕō nullă fraus ăbĕrĭt, nullum făcĭnŭs. Sic ĕnim cōgĭtāns: *Est istŭd quĭdĕm hŏnēstum, vērùm hoc expĕdĭt:* ĭs ūtĭlĕ atque hŏnēstum, rēs ă nātūrâ cōpŭlātās, audēbĭt dīvēllĕre. Qui fons est fraudum, mălĕ-

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ficiōrum, scĕlĕrŭm omnĭum. *Cic. 3 Offic. n. 15, 18, &c.*

2. C. Mărĭum consŭlātŭs ingens cŭpīdo exăgĭtābat. A quo ădĭpīscendo cùm longē ăbesse sē cerneret; Q. Mĕtellum, summum vĭrŭm ĕt cīvem, cūjŭs lēgātŭs ĕrat, crīmĭnāri stătŭit, ŭt, ēreptā ēī glōriā confecti belli Jugurthīni, ipse mittĕrētur ĭn Nŭmĭdiam cum impĕrĭō consulāri. Ităque nĕc facto ullo nĕc dicto abstĭnŭit, quo concĭlĭāre sĭbi mīlĭtum ănĭmōs posset. Multă crīmĭnōsē dē Mĕtēllo est lŏcūtus, multă de se magnĭficē. Dixit: *Bellum ăb impĕrātōre trăhī consultò, quòd hŏmo ĭnānis, et sŭperbĭæ rēgĭæ, impĕrĭō nĭmĭs gaudĕret: se paucis dīēbus hăbĭtūrum Jŭgurtham in catēnis, si dĭmĭdia pars exercĭtūs sĭbi permittĕrētur.* Deinde ā Mĕtēllo Rōmam missus, cūm ăd pŏpŭlum eădĕm dixisset, quæ prĭŭs in castrīs, et de se ingentia ĕsset pollĭcĭtus; vōti tandem compŏs fuit. Factus est ergo ille quĭdem consŭl, sĕd ā fĭdē justĭtĭāque discēssit, qui impĕrātōrem *suum in invĭdiam* falso crīmĭne adduxĕrit. *Sallust. Jugurth. c. 64. Cic. 2 Off. ib.*

3. Alter quŏque Mărĭus, cognōmento Gratidiānus, bŏnī vĭri offĭcĭō functus non est. Cùm prætŏr esset, et trĭbūni plēbis collēgĭum prætōrum abhĭbuissent, ŭt rēs nummārĭa communī sententiā constĭtuĕrētur; conscripsĕrunt commūnĭter dictum, constĭtuĕruntque, ŭt omnes sĭmŭl prætōrēs ăc trĭbūni post merĭdiem ăd pŏpŭlum accēderent, rĕnunciātūri ēdictum īllŭd, quod vĭdēbātur futūrum gratissĭmum omnĭbus cīvibus. Cætĕri quĭdem, alĭus alĭo discessēre: Mărĭus ā subselliīs ĭn rostră rectà īvĭt, idque, quod commūnĭter compŏsĭtum fuĕrat, sōlus ēdixit. Ea rēs eī ăpŭd pŏpŭlum magno hŏnōri fuit: omnĭbus vicis stătuæ ērectæ, ăd ĕās thūs, et cērĕi incensi. Quid multă? Nēmo unquam multitūdĭnī fuit carior. *Cic. ibid.*

4. Conturbāntur nonnūnquam hŏmĭnēs in dēlĭbĕratiōne, cùm id, ĭn quo vĭŏlātur æquĭtas, vĭdētur non ĭtă magnum; illud autem commŏdum, quod ex ĕō părĭtur, permagnum vĭdētur. Sic Gratidiāno vidēbātur non ĭtă turpe, prærĭpĕre collēgis et tribūnis plēbĭs pŏpŭlārem grātiam: valdè vĕrò ūtĭle vĭdēbātur consŭlem hāc rătiōnĕ fĭĕrī: quod sĭbi tunc prōpŏsŭĕrat. At hŏnēstāte dirĭgenda est utilĭtās; ĕt quod turpe est, nunquam ūtĭle dēbet vĭdēri. Quid ĭgĭtur? Possŭmūsnĕ Gratidiānum vĭrum bŏ-

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nŭm jūdĭcāre? Nĭhĭl prŏfĕctò mĭnŭs cădit ĭn vĭrum bŏnum, quăm prærĭpĕre ălĭīs glōrĭam, aut grātĭam fallĕre. Nullă rēs tanti est, nĕc commŏdum ullum tam expĕtendum, ŭt proptĕrĕă vĭr bŏnus ăb offĭcĭō discēdat, et fĭdem ăc justĭtĭam vĭŏlet. Nunquam ĕnim est ūtĭle peccāre, quĭă sempĕr est turpĕ: ĕt quiă sempĕr est hŏnēstum vĭrum bŏnum esse, semper est ūtile. *Cic. Ibid. n.* 64.

Damnŭm appellāndum est cum mălā fāmā lucrum.

P. Syrus.

5. Themīstŏclēs, victīs nāvāli prælĭo Persīs, dixit Athēnis ĭn conciōne, sē habēre consĭlĭum reipublĭcæ salutāre, sed illud vulgāri non oportēre: postŭlāvitque ŭt pŏpŭlus dăret ălĭquem quīcum commūnicāret. Dătus est Aristīdēs. Hunc ille mŏnŭit, classem Lăcĕdæmŏnĭōrum, quæ subductă ĕrăt ăd Gytheum portum, clam incendi posse: dŏcŭitque hāc rătiōne frangi quŏque posse ŏpēs Lăcĕdæmŏnĭōrum, cum quĭbus de Græciæ princĭpātu contendēbant Athēnĭēnsēs. Quod Arīstīdes cŭm audīvisset, ăd conciōnem expectātiōne suspensam rĕdĭit, dixitque: *Pĕrūtĭlĕ vĭdēri consĭlĭum quod Thĕmīstŏclēs affĕrrĕt; sĕd mĭnĭmē hŏnēstum esse.* Athēniēnsēs, quod hŏnēstum non esset, id quŏque non esse ūtĭle jūdicāvērunt: et, auctōre Arīstīde, rĕpŭdĭavērunt eam rem, quam nē audiĕrānt quĭdem. Ubi nunc ĭn ūnō invĕnĕris eum amōrem honesti, qui tunc pŏpŭli ūnĭversi fuit? *Cic.* 3 *Offic.* 49. *Valer. l.* vi. *c.* 5. *Livius, l.* iv. *c.* 6.

CAPUT IX.

Quī ădĭpīsci vēram glōrĭam vŏlĕt, justĭtĭæ fungatur Officiis.

Cic. 2 *Offic. n.* 43.

1. Facillĭmē ăd rēs injustas impellĭtur, quīsquĭs est ănĭmō princĭpātŭs ĕt glōrĭæ nĭmĭs cŭpĭdō. Nĭhĭl vērō hŏnēstum et glōrĭōsum esse pŏtēst, quod justĭtiă văcăt; ĕt nĕmo glōrĭam injustĭtĭă et immanĭtāte est consecūtŭs. *Cic.* 1 *Offic.* 62, *&c.*

An ĕōs ălĭquĭd vēræ laudĭs ădeptōs pŭtās, qui exĭtĭō multārum gentĭum clāri, non mĭnōrēs fuēre pestēs mortālĭum, quăm ĭnundātio ĕt conflāgrātio? Agēbăt infēlī-

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cĕm Alexandrum fŭrŏr ăliēna dēvastandi. Non contentus păterno regno, armā tōto orbe circumfĕrēbat, et nĭhĭl intactum rĕlinquēbat, immānium fĕrarum mŏdō, quæ plŭs, quàm exĭgit fămēs, mordent. Cùm ei cīvĭtas quædam offĕrret partem ăgrōrum, et dīmĭdium rērum omnium: *Eō*, inquit, *prōpŏsĭtō, vēnī ĭn Asĭam, non ŭt ĭd āccĭpĕrem quod dēdissētis: sĕd ŭt ĭd hăbērētis quod rĕlīquissem.* Senec. 3 Quæst. in proœm. Ep. 94. 53.

2. Ubi ăd fīnēs Scўthārum vincendo pervēnīt, ūnŭs ex ĕōrum lēgātis hæc ēĭ intĕr ălĭa multă dixit, quĭbus ējŭs injustĭtiam et ambitiōnĕm arguĕrĭt: *Quĭd nōbīs tēcum est? Nunquam terram tuam attĭgĭmus. An non lĭcet nōbis, qui in vastis sylvis vīvĭmus, ignōrāre quĭs sīs, ĕt unde vĕnĭās? Nĕc servīre ulli possŭmŭs, nĕc imperāre desīdĕrāmus. Mājor fortĭtūdo ĕs fortassĕ, quàm quĭsquam: tămĕn ălĭēnĭgĕnam dŏmĭnum pătĭ nēmo vult. Glōrĭāris te ād perĕquendōs latrōnēs vĕnīre, ipse omnium gēntĭum latro. Lydĭam cēpīsti, Syrĭam ŏccŭpāsti, Persĭdem tĕnēs, Bactrĭānos hăbēs ĭn pŏtēstāte, Indos pĕtīsti: jam ĕtĭam ăd pĕcŏra nōstra ăvāras mānūs pōrrĭgis. Quĭd tĭbi dīvĭtĭīs ŏpŭs est, quæ te ĕsurīre cōgunt, ĭtă ŭt quo plūră hăbēs, ĕò ācrĭus cŭpĭās quæ non hăbēs? Dēnĭque si Dĕŭs ĕs, trĭbŭĕre mortālĭbus bĕnĕficĭa dēbēs, non sŭă ērĭpĕre: sĭn autem hŏmo ĕs; ĭd quod ĕs, semper esse tē cōgĭtā.* Q. Curt. l. vii. c. 8.

Elĕganter ĕt vērācĭter Alexandro illi magno quĭdam comprĕhensŭs pirāta respōndĭt. Nam cùm rex hŏmĭnem interrogâsset, quo jūrĕ mărĕ infestāret? illĕ liberâ contumāciâ: *Eōdem* inquit, *quo tu orbem terrārum: sĕd quĭă id ĕgo exĭgŭō navĭgiō făcio, latro vŏcŏr; tū, quĭă magnā classĕ, imperātor.* S. Aug. l. iv. de Civit. c. 4. ex Cic.

CAPUT X.

Quŏd tĭbi fĭĕrī non vīs, altĕrī nē fēcĕrĭs.

1. Alexander Sevērus ĭn expĕdĭtiōnibus bellĭcis ăperto tăbērnācŭlo prandēbat ĕt cœnābat, mĭlĭtārem cĭbum, cunctĭs vĭdentibus atque gaudentibus, sūmens. Circumĭbăt prŏpe cunctă tentōrĭă, ĕt nēmĭnem ăbesse ā signīs pătiēbātur. Si quĭs dē vĭă ĭn ăgrōs cūjūsquam deflexissĕt, aut fustĭbus subjĭcĭēbātur ĭn conspectu ējŭs, aut virgīs, aut mulctæ pĕcūnĭārĭæ; aut saltem verbis castīgāto ipse dīcēbat: *Vienĕ hoc ĭn ăgro tŭō fĭĕrī, quod făcĭs ĭn ălĭēno?*

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Usurpābĭtque sæpĭus quod ā quĭbūsdam sīvĕ Judæis sīvĕ Chrīstĭānīs audĭĕrat, aut pĕr præcōnem inclāmāri jubēbăt, quum ălĭquem pūnīret: *Quod tĭbi fĭĕrī non vīs, altĕrī nē fēcĕrīs.* Quam sententĭam usque ădĕò dīlexĭt, ŭt ĕt ĭn pălātĭō et ĭn publĭcis ŏpĕrĭbus præscrībi jŭbĕret. *Lamprid. in A. Sever. c.* 51.

2. Ab ălĭō expĕctēs, altĕri quod fēcĕris. *P. Syrus.*

Syracūsĭs pulsŭs ă Dĭonўsĭō tўrannō Dion, pĕtiĕrat Mĕgăram. Ubi cùm Theŏdōrum princĭpem hūjŭs urbĭs dŏmī convĕnīre vellet, nĕque admīttĕrētur, dĭū antĕ fŏrēs rĕtēntus; dixit cŏmĭti suo; *Pătĭēnter hoc fĕrēndum est: forsĭtăn ĕnĭm ĕt nōs, cùm in grădu dignĭtātis nostræ essĕmŭs, ălĭquĭd tăle fēcĭmus.* Quā tranquīllĭtāte ănĭmi ipsĕ sĭbĭ conditĭōnem exĭlĭī plăcĭdĭōrem reddĭdit. *Valer. l.* iv. *c.* 1.

3. Vulpēs ad cœnam dīcĭtur cicōniam
Prior invītâsse, et illi in pătĭnâ liquĭdam
Pŏsuisse sorbitiōnem, quam nullo mŏdō
Gustāre esuriens pōtuĕrit cicōnia:
Quæ vulpem quum rĕvŏcāsset, intrīto cĭbō
Plēnam lagēnam pŏsŭit: huic rostrum insĕrēns
Sătiātur ipsă, et torquet convīvam fămē:
Quæ cùm lagēnæ frustrā collum lambĕret:
Pĕrĕgrīnam sīc locūtam volŭcrem accēpĭmus:
Suă quisque exemplă dēbĕt æquō ănĭmō păti.
Phædr. l. i. Fab. 26.

CAPUT XI.

Injūrĭam pătī sătĭŭs est quàm făcĕrĕ.

Agĭs Lăcĕdæmŏnĭōrum rex ultĭmus, ex insĭdĭīs captŭs et indictā causā ab Ephŏrīs damnātus, cŭm ăd lăquĕum abdūcĕrētŭr, conspĭcĕrētque, quendam ex mĭnĭstrīs flentem: *Dēsĭnĕ*, inquĭt, *ŏ hŏmo, mĕam vĭcem flĕrĕ. Nam sīc ĭnīquè ĕt contrā lēgēs mŏrĭēns, sŭpĕrĭor fēlīciōrque sum ĭīs qui mĭhi vītam ērĭpi jŭbēnt.* Hæc lŏcūtus, ultro collŭm lăquĕō indŭit. *Plut. Apoph.*

Athēnĭēnsēs, quos multīs bĕnĕfĭcĭīs affēcĕrat, ingrātōs expertŭs Phocion, ĭn conciōnem prōdĭit, et săpĭēntissĭmē dixit: *Mălo ā vōbis, Athēnĭēnsēs, mălum accĭpĕre, quàm ipsĕ vōbĭs mălum inferrĕ.* Ælian. l. ii. c. 16.

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CAPUT XII.

Quod mĕum non est, rĕdĕăt ăd dŏmĭnum.

Pythagŏrĭcus quĭdam ēmĕrat à sūtōre calceōs, rem magnam, non præsentibus nummīs. Pōst ălĭquŏt dĭēs vēnĭt ad tăbernam, prĕtĭum sŏlūtūrŭs. Quam cùm clausam invēnīsset, ĕt ōstĭum dĭū pulsārĕt, fuit qui dĭcĕret: *Quid flerdĭs ŏpĕrăm tŭam? Sūtŏr ille, quem quærĭs ēlātŭs ĕt combustŭs est. Quod năbīs mŏlēstum esse pŏtēst, qui in ætĕrnum nostrōs ămīttĭmŭs: tĭbi mĭnĭmè, qui sciŏ fŭtūrum ŭt ille rĕnascātur.* Quĭbus verbis jŏcăbātŭr ĭn Pythagŏrĭcum, qui mĕtēmpsўchōsĭm, hoc est, mĭgrātiōnem ănĭmārum in ălĭa corpŏra, fiĕrī crēdēbat. At phĭlŏsŏphus noster trēs aut quātŭor dēnārĭōs quod prĕtĭum calceōrum attŭlĕrat, non *invītus dŏmum* rĕtŭlit, subĭnde mănū concŭtĭēns. *Deindĕ cùm intellexĭsset arrīsĭsse sĭbi illŭd lūcēllum*; rĕprĕhēndens hanc suam non reddendi tăcĭtam, vŏlūptātĕm ait ipsĕ sĭbi: *Sūtor ille tĭbi vīvit. Tu reddĕ quod dēbēs.* Rĕdĭit ergo ad ĕăndem tăbĕrnam, et pĕr claustrum quā partĕ rimam invēnit, quātŭor denārĭōs insĕrŭit ac mīsĭt, pœnas à se exĭgēns imprŏbæ cupiditātis, nē aliĕno assuēscĕret. *Senec. 7. Benef. c. 20 et 21.*

CAPUT XIII.

Vĕrbīs non mĭnŭs, quàm factīs, fit injūrĭă.

Măl ĕdĭcus ā măl ĕfĭco non distăt, nĭsĭ occāsiōnĕ. *Quintil. l. xii. c. 9.*

Fāmæ damnă măjōră sunt, quàm quæ æstĭmārī possint. *Livius, l. iii. c. 92.*

Nĭhĭl est tam vŏlŭcre quàm măl ĕdĭctum: nĭhĭl făcĭlĭùs ēmittĭtur, nĭhĭl cĭtĭus excĭpĭtur, nĭhĭl lătĭùs dissĭpātur. *Cicer. pro Planc. n. 57.*

Prōvĭdēndum est ĭn prīmīs, nē sermo nostĕr indĭcet vĭtĭum ălĭquod ĭnesse in mōrĭbus nostris. Quod maxĭmè sŏlet ēvĕnīre, cùm jŏcō, aut sĕrĭò, dē absentibus, detrăhēndi causā, măl ĕdĭcè contŭmeliōsēque dīcĭtur. *Cicer. 1 Offic. n. 134.*

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.....Absēntem qui rōdit āmīcūm,
Qui non dēfēndīt ālĭō culpāntĕ, sŏlūtōs
Qui captăt rīsūs hŏmĭnum, fāmamque dĭcācis,
Fingĕre qui non vīsă pŏtēst, commīssă tăcēre
Qui nĕquĭt; hīc nĭgĕr est, hunc tu, Rōmāne, căvēto.
Horat. l. i. *Sat.* 4.

Linguă est mălĭlōquax mēntĭs indĭcĭum mălæ.
Difficĭlem ŏpōrtet aurem hăbēre ăd crīmĭna.
In jūdĭcando crīmĭnōsa est cĕlĕrĭtās. *P. Syrus.*

Cæcă invĭdiă est, nec quidquam ălĭud scit, quàm dētrectāre virtūtēs. *Livius, l.* xxxviii. *c.* 49.

2. Cùm Mardonĭŭs Xerxem ăd bellum Græcīs infĕrēndum excĭtăret, deprĭmēndo eōrum ĭn armīs virtūtem, ĭĭsque dētrăhēndo: Artabanus ei respondit longâ ōrātiōne, in quâ hæc dixit de ălĭēnæ fāmæ detractiōne seu călūmniâ. Rēs est tĕterrĭmă aliēnæ fāmæ detractio: in quâ duo sunt qui injūriam făcĭunt, ūnŭs cui injūria fit. Qui ĕnĭm dētrăhit, injūrius est, quòd accūsat non præsentem. Injūrius quŏque est qui crēdit dētrăhenti, antĕquam rem compertam hăbĕat. Sic absenti fit duplex injūria: ăb altĕro ĕnĭm insĭmŭlātur ŭt mălus, ăb altĕro tālĭs tĕmĕrè pŭtātur. *Herodot. l.* vii.

CAPUT XIV.

Ex ōmnī vītā sĭmŭlātĭo dissĭmŭlātiōque tollendă est.

1. Cùm dŭōbus mŏdīs, vi aut fraudĕ, fiăt injūriă; fraus, quăsĭ vulpĕcŭlæ, vĭdētur, vīs leōnĭs: sĕd fraus ŏdĭŏ dignă mājōre. Injūria autem nullă căpĭtālior est, quàm eorum, qui, cùm maxĭmè fallunt, dant ŏpĕram ŭt vĭrī bōnī vĭdĕāntur. *Cicer.* l *Offic. n.* 23.

Bŏnĭtātis verbă imĭtāri, mājŏr mălitia.
Mălus bŏnum ubĭ sĕ sĭmŭlat, tunc est pessĭmus.
P. Syrus.

C. Canius, ĕquĕs Romānus, hŏmo nĕc infacētus, et sătĭs lītĕrātus, cùm sĕ contŭlīsset Syracūsās, ōtĭandi causâ; dictitābat sĕ ĕmĕre vellĕ hortŭlos ălĭquōs, quō invītārĕ ămīcos, ĕt ŭbi oblectārĕ sĕ sĭnĕ intĕrpellātōribus, posset. Quod cùm percrĕbuīsset; Pўthĭŭs quĭdam, qui ar-

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gentārĭam făciēbat Sўracūsĭs, dixit ĕī hortos quĭdem sŭōs non esse venāles, sĕd lĭcēre illi ūtī ĭīs, si vellĕt, ŭt sŭīs. Et sĭmul invītāvit eum ĭn hortōs ăd cœnam ĭn postĕrum dĭem. Cùm ille prōmīsisset, tum Pўthĭus, qui, ut argentārius, ĕrat ăpŭd omnēs ordĭnēs grātiōsus, piscātōres ad sē vŏcāvit, ĕt ăb hĭs pĕtĭvit, ut ante hortŭlos suos postridiē pīscārentur.

Ad cœnăm tempŏre vēnĭt Cănĭus. Opĭpărè părātum ĕrăt convīvĭum: cymbārum antĕ ŏcŭlōs multĭtūdo: piscātōrum quisque, quōd cēpĕrat, affĕrēbat: ăntĕ pĕdēs Pўthĭī pīscēs abjĭcĭēbantur. Tum Cănĭus: *Quæso*, inquĭt, *quĭd est hoc, Pўthī? tantūmnĕ pīscĭum, tantūmnĕ cymbārum?* Et ille: *quid mīrūm?* inquĭt. *Quīdquĭd est pīscĭum Sўracūsīs, ĭn hoc lŏcō est: hīc aquātĭo: hăc villā ĭsti cărĕre non possunt.* Incensŭs Cănĭus cŭpĭdĭtāte, contendit à Pўthĭō ŭt hortōs venděret. Grăvātè illĕ prīmò rem accĭpĕre est vīsŭs. Impĕtrat tandem Cănĭus. Emĭt hortōs hŏmo cŭpĭdus ĕt lŏcŭplēs, tanti quanti vŏlŭit Pўthĭus, ĕt ēmit instructos: nĕgŏtĭum conflĭcit.

Invītăt ĭn hortōs Cănĭus postrĭdie familiāres suos: vēnit ipse matūrè: cymbam nullam vĭdet. Quærit ex proxĭmo vicīnō, num fĕrĭæ quædam piscātōrum essent, quòd nullōs vĭdĕret? *Nullæ quod sciam*, inquĭt illĕ, *hŏdiè piscātōrum fĕrĭæ sunt: sĕd hīc piscāri nulli sŏlent. Ităque hĕrī mīrābăr quĭd accĭdīsset.* Stŏmăchāri Cănĭus. Sed quid facĕret? Nondum ĕnĭm ĕrānt lătæ lēgēs advĕrsŭs ĕos qui dŏlō ăgĕrēnt. *Cic.* 3 *Offic. n.* 14.

2. Omnēs ălĭŭd ăgēntēs, ălĭŭd sĭmŭlāntēs, ŭt Pўthĭŭs, pĕrfĭdī, improbī, măllĭtiōsi sunt. Nam ex omni vītā sĭmŭlātio dissĭmulātio tollēndă est. Et rătĭo postŭlat nē quĭd insĭdĭōsè, nē quĭd sĭmŭlātè, nē quĭd fallācĭter fīat. Ităque vir bŏnus, nec ut ĕmat mĕliùs, nec ut vēndat quidquam sĭmŭlābit aut dissĭmŭlābit. Si vērò vĭr bŏnŭs est qui prōdest quĭbŭs pŏtĕst nŏcĕt nĕmĭnī; certè vĭrŭm bŏnum non făcĭlè rĕpĕrĭēmus. *n.* 60. 68. 64.

Quædam vĭdĕo, proptĕr dēprāvātiōnem consuētūdĭnĭs, nĕque mōrĕ turpĭa hăbēri, nĕque jūrĕ cĭvĭli sancīri: ăt natūræ lēgĕ sancīta sunt, *n.* 69.

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CAPUT XV.

Improbi hominis est mendacio fallere.

Cicero pro Muræn. n. 62.

1. Vera dicere, justum est; mentiri vero, injustum. *Plato de Justo.*

In virum bonum non cadit mentiri emolumenti sui causa. *Cic.* 3 *Offic.* 81.

Qui mentitur, fallit quantum in se est. Vir bonus præstare debet ne mentiatur. *A. Gell. l.* x. *c.* 11.

Volumus viros fortes et magnanimos, eosdem esse bonos, et simplices, veritatis amicos, minimeque fallaces. Quæ virtutes ad justitiam pertinent. Itaque Aristides apud Athenienses, et Epaminondas apud Thebanos, tam alieni a mendacio et tam veritatis diligentes fuisse traduntur, ut ne joco quidem unquam mentirentur. Et Atticus ille, quicum Cicero vixit conjunctissime, mendacium neque dicebat, neque pati poterat, *Illum odi*, aiebat Achilles, *æque ac portas Plutonis, qui aliud quidem recondit in mente, aliud vero dicit.* Cicer. Offic. n. 63. Plut. in Arist. C. Nepos in Epam. et in Attic. Plut. Iliad l. ix. ver. 310.

2. Quid est in quo maxime elaborare debemus? Ut mens sit justa, oratio mendacii expers. Hoc viri boni proprium est, nihil a veritate alienum loqui ut et nihil a justitia alienum exsequi. *M. Anton. l.* iii. *sect.* 16. *et l.* iv. *sect.* 33.

Qui injuste agit, impie agit. Cum enim natura homines ediderit, ut sibi invicem prosint, nec ulla ratione obsint; qui hoc naturæ placitum violat, adversus eam est impius. Eadem natura veritas quoque nuncupatur; estque prima omnium, quæ vera sunt, causa. Itaque qui scienS volensque mentitur, impie agit: quia fallendo injuste agit. *Idem, l.* ix. *sect. l.*

Quod verum, simplex, sincerumque est, id naturæ hominis est aptissimum. *Cicer.* 1 *Offic. n.* 13.

3. Assuesce dicere verum, et audire. *Sen. Ep.* 68.

Assuefaciendi maxime sunt pueri, ut vera dicant: mentiri enim servile est, et omnium hominum odio dignum vitium. Eadem sententia dixit Apollonius: *Illibe-*

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rāle est mentīri: ingĕnŭum vērĭtas dĕcet. Plut. de Educ. puer. Philos. in Epist. Apoll.

Illĭbĕrālĭs et sordĭdŭs vulgò pŭtātur quæstŭs ĕōrum, qui ĕmūnt ā mercātōrĭbus quod stătim dĭvendant: quiă nĭhĭl sōlēnt profĭcĕre, nĭsĭ admŏdum mentiantur. Nec verò quĭcquam est turpĭŭs vanĭtāte, id est, mendācio. *Cicer. 1 Offic. n.* 150.

Persæ lĭbĕros suos à quintō annō ăd vĭcēsĭmum tria ēdŏcēbant; equitāre, sagĭttās arcu mittĕre, vĕrā lŏquī. Turpissĭmum apud ĕōs habēbātur mentīri. Sĕcūndùm mendācium, in proxĭmo turpĭtūdĭnis lŏcō pōnēbant æs alĭēnŭm: maxĭmè, quŏd qui ære ălĭēnō obstringĭtur, mendācio obnoxĭus esse sŏleat, et plērumque verbă pro rē dărĕ. *Herod. l.* 1.

Justĭtĭam quŏque lĭbĕri Persārum ēdŏcēbantur à pueritiâ. Ac quemādmŏdum puĕri in Græciā in schŏlās ĭtābant, literārum lĭbĕrālĭumvĕ artĭum discendārum causâ: sic apud Persas puĕri schŏlās frequentābant, ad accĭpiendam *justitiæ* disciplīnam. Quam quĭdem ŭt cĭtĭŭs ĕt certiŭs discĕrent, non sōlùm eōrum auribus præceptă justitiæ inculcabantur, sĕd ĕtĭam dŏcēbantur justas ferrĕ sententias de ĭīs, quæ intĕr ipsos exorĭēbāntur, controversiīs, ĕt lēgitĭmās prō cūjūsque delicti mŏdō pœnas irrogāre. Ităque bŏnam dĭēī partem impēndēbant publĭci justitiæ præceptōrēs ĭn audĭendis dījudĭcandisque puĕrorum disceptatiōnibus. *Xenoph. l.* i. *Cyrop.*

4. *Hoc consĕquuntur mendācēs*, inquiēbat Aristŏtĕlēs, *ut, quum vērŭ dixĕrint, non illis crēdātur.* Sĭmĭlĭter Cĭcĕro dixit: *Mendāci homĭni, nē vērum quĭdem dīcenti, crēdĕre sōlēmus.* Diog. Laërt. in Arist. Cic. 2 de divin. n. 146.

Iis, qui peccārunt, non facĭlĕ delicti vĕnĭa concēdĭtur, si interrŏgāti deprehendantur mendācēs. *Xenoph. l.* iii. *Cyrop.*

Quĭd intĕrēst intĕr perjūrum et mendācem? Qui mentĭri sōlet, non longē ăbēst ā perjūrīō. Quem ĕgo, ŭt mentĭātur, indūcĕre possum, eum facĭlè exorāre pŏtĕro, ut pejĕret. Ut pœna à Diis immortalibus perjūro constĭtūta est, sīc ĕt mendāci. *Cicer. pro Rosc. Comoed. n.* 46.

Vērĭtas sermo est simplex. *Ammian. l.* xiv.

Vērĭtas vel mendācĭō corrumpĭtur, vĕl sĭlēntĭō. *Ibid. l.* xxxi.

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CAPUT XVI.

In vitiō est, qui non obsistit, si pōtēst, injūriæ.

Injustĭtĭæ gĕnĕra dŭo sunt: ūnŭm ĕōrum qui infĕrūnt ĭnjūrĭam; altĕrum ĕōrum qui non prōpulsant, si possunt, ăb ĭis quĭbus infĕrtŭr. Nĕque ĕnĭm ĭs tantùm ĭn vitiō est, qui injustè făcĭt impĕtum in quempiam, aliquā ănĭmi perturbātiōne incĭtātus: sĕd ĕtĭam qui non obsistit, si pōtēst, injūrĭæ. *Cicer.* 1 *Offic. n.* 23.

2. Hŏmĭnĭbus plūres sōlēnt esse causæ prætermittendæ defensiōnis ălĭōrum, desĕrendique officii. Nam inimīcitias, aut labōrem, aut sumptūs suscĭpĕre nōlunt nonnulli; quīdam nĕglĭgēntiā, pīgrĭtiā, ĭnertiā præpĕdĭuntur: ălĭi suīs quĭbusdam stŭdiis occŭpatiōnibusvĕ sīc impĕdiuntŭr, ŭt dēsertōs esse pătĭantur ĕōs, quos tūtāri dēbĕant. Hi omnes, dum altĕro gĕnĕre injustĭtiæ văcānt, ĭn ăltĕrum ĭncĭdunt. Commūni ĕnĭm ūtĭlitāti non servĭunt, ĕt ĭn vītæ sōcĭĕtātem nĭhĭl conferūnt stŭdĭī, nĭhĭl ŏpĕræ, nĭhĭl făcūltātum. *n.* 27.

3. Apŭd Ægyptĭos lēgĭbus cautum ĕrăt, ŭt, si quĭs ĭtĕr făcĭēns vĭdēret quempiam ā latrōnĭbus circumvĕnīri, aut ălĭquid injūriæ perpĕti, nĕc ĕī auxĭlĭum ferrĕt, cùm possĕt, mōrtĕ damnārētŭr. Si ŏpĕm dărĕ non possĕt; rem dēfĕrre ad jūdĭcēs ĕt injūriæ auctōrem accusatiōnĕ persĕquī jŭbebatur. Quod făcĕre si neglexisset, plagis mulctabatur, et trīduum cărēbat cĭbō. *Diod. Sic. l.* ii.

Si ĭs quī injūriam non prōpulsăt ăb ălĭīs, cùm pŏtēst, injustè făcit; qualis habendus est is, qui non mŏdò non rĕpellit, sĕd ĕtĭam adjŭvat injūriam? Quīdam ē Græciâ Romam attŭlērunt falsum testāmēntum L. Minutii Basĭli lŏcŭplētĭs hŏmĭnĭs. Quod ŭt făcĭlĭùs prō vēro accĭpī posset, scripsĕrant hærēdēs sēcum M. Crassum et Q. Hortensĭum, hŏmĭnēs ējūsdĕm ætātis pŏtentissĭmōs; qui cùm illŭd falsum esse suspĭcārentur, sĭbi autem nullius culpæ in conscrībendo testāmēntō conscĭi essent; ălĭēni făcĭnŏrĭs mūnuscŭlum non repŭdiāvērunt. Grăvĭter delĭquisse mihĭ quidem vĭdēntur, qui ĕtĭam vēras hærēdĭtātes consequuntur, si sint blandĭtiīs ĕt sĭmŭlātâ āmīcitia quæsītæ. *Cicer. l.* iii. *Offic. c.* 18.

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CAPUT XVII.

Inhumanum verbum est ultio.

1. Non ulcīsci dĕcĕt, ŭt vulgŭs pŭtăt, nĕque măléfăcĕrĕ cuiquam hŏmĭnum, quodcumque ăb ăllĭīs ĭpsĕ passŭs fuĕrĭs. Nullō ĕnĭm mŏdō injūrĭa făcĭēndă est. *Plato in Critone.*

Sunt quædam officĭă advērsùs ĕōs servandă, ā quĭbus injūrĭam accēpĕrĭs. Est ĕnĭm ulcīscendi ĕt pūnĭendi mŏdŭs. Atque haud scĭō ăn non sătĭs sĭt eum, qui tē lăcessĕrit, injūriæ sŭæ pœnĭtēre, ŭt ĕt ĭpsĕ nē quid tălĕ posthăc commĭttat, ĕt cætĕri sint ăd injūriam tardiōrēs. *Cicer. Offic. l.* i. *c.* 11.

Ignōscĕre hŏmĭnum est, ŭbi ĕum pŭdet, cui ignoscĭtŭr. *P. Syrus.*

Vĕtĕrēs Rōmāni, acceptā injūriā, mālēbant ignōscĕre, quàm pērsĕqui. Et plus pēnè auxērunt impĕrĭum parcendo victīs, quàm vincēndo. *Sallust. Catil. c.* ix. *Livius, l.* xxx. *c.* 42.

Omnĭbŭs noxīs vĕnĭam dăre sē dīcebat Cătо Mājor, prætērquam sŭīs. *Plut. in Cat. maj.*

Ignōscĭto sæpĕ altĕrī, nunquam tĭbi. *P. Syrus.*

2. Bĕnĕfĭcĭă bĕnĕfĭcĭīs rĕpēnsāre hŏnēstum est, non autem injūriās. Illīc, vinci turpe est: hīc, vincĕre. Ultĭo inhūmānum verbŭm est, lĭcĕt mălă consuētūdĭne prō justo rĕcēptum. Quàm pulchrum est, hŏmĭnem, vĕlŭt nūlli pĕnĕtrābĭlem tēlo, nullis injūriis, nullis contŭmeliīs perstringi! Ultĭo dŏlōris confessĭo est. In Cătōni mĭnōri ĭn balnĕō quīdam ōs percussit, ignōrans: qui ĕnĭm illi scīens fĕcissĕt injūriam? Hŏmĭni deindĕ sătisfăcĭenti Cătо, *Non mĕmĭnī*, inquĭt, *mē percussum.* Non excandŭit, non vindĭcāvit injūriam. Mĕlĭus esse pŭtāvit non agnōscĕre, quàm vindĭcāre. Nĭhĭlnĕ, inquĭēs, mălī ex impūnĭtâ hŏmĭnĭs petŭlantiâ ortum est? Imò multum bŏnī. Cœpit illĕ Catōnem nosse ĕt mirāri. Magni ănĭmi est injurias despĭcĕre. *Senec. l.* ii. *de irâ, c.* 32. *l.* iii. *c.* 5.

Qæippĕ mĭnūti
Sēmpĕr ĕt infirmī est ănĭmī exĭgŭĭque vŏluptās
Ultĭo. *Juven. Satir.* xiii. *ver.* 189.

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Illĕ magnŭs ĕt nōbĭlis est, qui, mōrĕ magnæ feræ, latrātūs mĭnūtōrum cānum sēcūrus exaudit. Sæpe sătĭus fuit dissĭmŭlāre, quam ulcīsci.

Comessātōrēs quīdam cŭm ĭn uxōrem Pisistrăti incĭdissent, multăque prŏtervè ĕt fēcissent ĕt dixissent; postĕro dīē facti vĕnĭam ā Pisīstrătō postŭlāvērunt. Quĭbŭs illĕ respondĭt: *Vōs deinceps măgĭs ŏpĕram dătĕ modestĭæ. Mĕă vĕrò uxŏr hĕrī nusquam prōdiit.* Plut. Apoph.

3. Cùm Cūmāni Pittăco vinctum tradĭdissent homĭnĕm ā quo fīlĭus ējŭs fuĕrăt interfectus; illum impūnītum dīmīsit, hæc præfātus; *Vĕnĭă ultĭōne mĕlior est: illă namque mītĭs est ingĕnĭī, hæc fĕrīni.* Sĭmĭlī sensu dixit Musōnĭus phĭlŏsŏphus: *Fĕræ, non homĭnĭs, est, quærĕre, quōmŏdŏ morsum pro morsu, mălum pro mălo, rĕddăt.* Stobæus Serm. xix.

Non oblītŭs ĕrăt Arīstīdēs, Thĕmīstŏclem sĭbi dĭū clam aut ăpērtè fŭisse adversārium ĭn admĭnīstrandā rēpublicā. Nōvĕrat quŏque sē ējŭs maxĭmè ŏpĕrâ pulsum fuisse ĭn exĭlĭum. At ostĕndĭt quàm ălĭēno ăb ultĭōne ănĭmō essĕt, cŭm dēlībĕrārētŭr dē ipso Thĕmīstŏcle ē cīvĭtāte ējĭcĭendo testārŭm suffrāgiīs. Opportūnă certè oblātă ĕrăt expĕtendæ vindictæ occāsio. Nĭhĭl tămĕn ăb ĕō aŭt dictum aut factum est, quod nŏcēre possĕt ĭnĭmīcō. Et ŭt prĭùs ēī non invīdĕrat flōrēnti ŏpĭbus et rērum gestārum glōriā, sīc tum nōlŭit prĕmĕre pĕrīclĭtāntem, ĕt ĕō dējecto exultāre. *Plut. in Themist.*

T. Pomponius Attĭcus nullās ĭnĭmīcĭtĭas gessĭt, quòd ĕt lædĕbat ipsĕ nēmĭnem, ĕt, sĭ quam injūriam accēpĕrat, mālĕbat oblivīsci, quàm ulcīsci. *C. Nepos in Attic. c.* 11.

Magnănĭmo injūriæ rĕmĕdĭum oblīvĭo est.

P. Syrus.

Adrĭānŭs multos ĭn privātâ vitâ ĭnĭmīcos expĕrtŭs ĕrăt, quōrum injūrĭas, ŭbi impĕrātor factus est, ădeò nĕglexit, ŭt ūnī, quem căpĭtālem hăbŭĕrat, dīcĕret: *Evasisti.* Spart. c. 17.

Vulgātum illŭd, quĭă vērum ĕrăt, ĭn prōverbium vēnit: *Amīcĭtĭas immortālēs, ĭnĭmīcĭtĭas mortālēs essĕ dēbēre.* Livius, l. xl. c. 46.

4. Cŭm Dion expugnāsset Syracūsas, quas ăb impŏtēnti tyrannōrum dŏmĭnātu lĭbĕrāre cŭpĭēbat; Heraclīdēs ĕt Thĕodŏtŭs, infensi ējŭs hostēs, sē ultrò dēdĭdēre, culpam fătēntēs, ōrāntēsque, ŭt bĕnīgnĭor ĭn īpsōs esset,

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quàm ipsī ĭn ĕum fŭĕrant. Admŏnŭērunt quŏque dēcērĕ Dionĕm, qui multīs alīīs virtūtĭbus ornātus esset, īræ impĕrāre, ĕt ūltiōnīs cŭpĭdum non esse. Hæc illīs prĕcāntĭbŭs ĕt mŏnēntĭbus hortābāntŭr ămīci Diōnem, nē improbīs hŏmĭnĭbus, fūnestārum turbārum auctōrĭbus, parcĕrĕt: sĕd ēōs mīlĭtum fūrōri permīttĕret. Tum Dion: *Catĕrīs*, inquĭt, *dūcĭbus ātque impĕrātōrĭbus plērùmque sōlă belli ĕt armōrŭm exercĭtĭa cordi sunt: mĭhi vērò, qui plūrĭmum tempŏris ĭn Acădēmīā consumpsi, cūră fuit ĭd dīscĕre, ut īram, ultiōnĕm, invĭdĭam, pertĭnāciam, ălĭăs hūjūsmŏdi pestēs possĕm vincĕre: cūjŭs vīctōrĭæ argūmēntum certum est non ĭn ămīcos ĕt vĭros bŏnōs bĕnīgnĭtās, sĕd ergā ĭnīquōs ĕt infēnsos ĭnĭmīcos plācābĭlĭtas ĕt lēnĭtās. Heraclīdem sŭpĕrāre mĭhi ănĭmus est, non pŏtentiā ĕt prūdentiā, ăt hūmānĭtāte ĕt justĭtiā: ĭn hīs ĕnĭm virtūtĭbus vērā fortitūdo, magnĭtūdo, glōrĭă pŏsĭtă est: cŭm mīlĭtes, aut saltem fortūnă, sĭbi vĭndĭcet partem glōriæ bello quæsītæ. Quòd si Heraclīdēs ĕt invĭdus, ĕt infīdus et mălus est: ĭdĕŏne Diōnĕm ŏpŏrtet virtūtī sŭæ lăbem inūrĕre īræ impŏtentiă? Lĕgĕ quĭdĕm hūmānā dēfīnītum est, ĕum mĭnùs peccāre advĕrsus justĭtĭam, qui acceptam injūrĭam ulcīscĭtur, quăm qui prĭor infert: ăt nātūrā utrumque ăb ĕădem ănĭmi infirmĭtāte prŏfĭcīscĭtur. Nullius porrò hŏmĭnis tam asperă tamque efferă est improbĭtās, quæ non possĭt frequentĭbus bĕnĕficĭis mansuescĕrĕ ĕt expugnārī.* His ūsŭs rătiōnĭbŭs Dion, Heraclīdem et Theodŏtum missōs făcit. *Plut. in Dion.*

CAPUT XVIII.

Injūrĭæ bĕnĕficĭīs vĭncūntŭr spĕcĭōsĭus quăm mūtŭo ŏdĭō pēnsāntŭr. Valer. *l.* iv. *c.* 2.

1. Usque ăd ultĭmum vītæ finem non dēsĭnēmus commūni bŏnō ŏpĕram dăre, adjŭvāre singŭlōs, ŏpĕm ferrĕ ĕtĭam ĭnĭmīcīs. *Senec. de otio, c.* 28.

Optĭmus injūrĭam ulcīscendi mŏdus est, nē sĭmĭlis sīs cum infĕrēnti. Contēmnĭt mē quīsquam? ipsĕ vīdĕrit. Ego mĭhi căvēbo, nē quĭd contemptū dignum vĕl ēgīsse vel dixisse deprĕhēndăt. Odĭt mē quīsquam? ipsĕ vīdĕrit. At ĕgo mītĭs esse ĕt bĕnĕvŏlŭs cuique pergam; ĕt huic ĕtĭam ipsī qui mē ōdit, errōrem ostendĕre părātus ĕro,

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non contŭmēliōsè nĕque ŭt pătĭēntiam mĕam ostēntem, sĕd bĕnīgnè ĕt ingĕnŭè; intĕrĭus ĕnĭm mē ĭtă affectum esse ŏpŏrtĕt, ŭt ipsī Dīī vĭdĕant mē ĕum esse qui nĭhĭl indīgnè ægrève fĕram. *M. Anton. l.* vi. *c.* 6. *l.* xi. *c.* 13.

Amīcō nōli mălĕdīcĕre, āc nē ĭnĭmīco quĭdem: inquiēbat Pittăcus. *Diog. Laërt. in Pittac.*

Laudantĕ quŏdam Cleŏmĕnĭs dictum, qui interrŏgātŭs, quodnam ēsset bŏnī rēgĭs offĭcĭum, respondĕrat, *Amīcīs bĕnĕ, ĭnĭmīcis mălè, facĕre: Quantō rectius ĕrăt,* inquĭt Sŏcrătēs, *ămīcīs bĕnĕfăcĕre, ex ĭnĭmīcis autem ămīcŏs făcĕre?* Plut. Apoph.

Sīc invĭcem vīvēndum esse, dīcēbat Pythăgŏras, ŭt non ex ămīcis ĭnĭmīcos, vērum ex ĭnĭmīcis ămīcos făcĭāmŭs. *Diog. Laërt. in Pythag.*

2. M. Marcellŭs, cŭm dē ĕō consŭlātum tunc gĕrēntĕ Sĭcŭlī questum Rōmam vēnissent, ultro de illīs ĭn sĕnātum admittendis rĕtŭlit, quĕrēntesque de sē pătĭentĕr sustĭnŭit. Impŕŏbātīs à pătrŕbus quĕrēlīs eōrum, clēmenter excēpit ōrantes ŭt ab ĕō ĭn clĭentēlam rĕcĭpĕrēntur: nullas adversus illos ĭnĭmīcĭtias exercŭit, ĕt pĕr rĕlĭquam vītam illis benefăcĕre non dēstĭtit. *Plin. l.* iv. *c.* 1. *Plut. in Marcell.*

Cùm ĕ carcĕre ātque ipsā urbĕ Athēniensium prōfŭgisset ōrātor Dēmōsthĕnēs, respexit ălĭquŏs ex ĭnĭmīcīs cītāto cursu vestīgĭa suă subsĕquentes, ĕt lātĕbras păvĭdŭs quæsīvit. At illī eum sæpĭus nŏmĭne compellātum tandem assĕcūti, ōrāvĕrunt ŭt, pŏsĭtâ formīdĭne, pĕcūnĭam accĭpĕret, quam dŏmō ĕī attŭlĕrānt ĭn vĭātĭcum ĕt subsĭdĭum; adhōrtātique sunt nē cāsum ferrĕt ăcĕrbĭŭs. Quĭbus Dēmōsthĕnēs: *Quōmŏdo,* inquĭt, *possum non grăvĭter ferre, mē ĕā urbĕ cărēre, ŭbi tālēs ĭnĭmīcos hăbeam, quāles ălĭbi ămīcī invĕnīri vix quĕānt?* Plut. in Demosth.

3. Magni ănĭmī est, injūrĭas ĭn summā pŏtēntiā păti: Nĕc quĭcquam est glōrĭōsius princĭpe impūnè læso. *Senec.* 1 *de Clem. c.* 20.

Cĭcĕro hanc laudem exĭmiam Cæsări trĭbŭit, quòd *nĭhĭl oblīvīsci sŏlĕret, nĭsĭ injūrĭas.* Omnium victor rĕgressŭs ĭn urbem, omnĭbus, quī contrā sē armă tŭlĕrānt, ignōvit. Sĭmultātēs omnēs, occāsiōne oblātâ, lĭbēns depōnēbat. Ultro ăc prĭor scrīpsit C. Calvō pōst fāmōsa ējŭs adversum sē ĕpĭgrāmmătă. Valĕrĭum Cătullum, cŭjŭs versĭcŭlis fāmăm sŭam lacĕrātăm non ignōrābăt, adhĭbŭĭt

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cœnæ. C. Memmĭī suffrāgātŏr ĭn pĕtĭtĭōne consŭlātŭs fuit, lĭcĕt asperrĭmæ fuīssent ējŭs contrā sē ōrātiōnēs. *Cicer. pro Ligar. n.* 25. *Patercul. l.* ii. *c.* 56. *Sueton. in Cæs. c.* 73.

Vespăsĭāni, intĕr cætĕra bŏnă, illŭd singŭlāre fŭit, ĭnĭmīcītiās oblīvīsci: ădĕo ŭt Vitēllii hostĭs sŭi filiam lŏcŭplētissĭmè dōtāvĕrit, ĕt vĭrō splendĭdissĭmò ĭn mātrĭmōnĭum dĕdĕrit. Fĕrēbat quŏque pătĭēntĕr contŭmēlĭās, ĭīs, ŭt ĕrăt facētīssĭmŭs, dictīs jŏcŭlāribus respondens. *A. Vict. Epit. c.* 17.

CAPUT XIX.

Justĭtĭă vĭctrĭx ŏdĭī.

1. Cn. Domitĭus trĭbūnŭs plēbĭs M. Scaurum princĭpĕm *cīvĭtātis ĭn* jūdĭcĭum pŏpŭli Rōmāni vŏcāvĕrat, īrātŭs quòd ab ĕō in augŭrŭm collēgĭum non fuīsset coōptātŭs. Cùm opprĭmendi inimīci summo stŭdiō flagrāret, servus Scauri ăd ĕŭm noctu pervēnit, prōmīttens sē instructūrum ējŭs accūsatiōnem multīs et grăvĭbus dŏmĭni crīmĭnĭbus. At Dŏmĭtius nĕfārio indĭcĭō servi perfĭdi ūtī nōlŭit. Contĭnŭò ĕnim et sŭīs auribus obdūratīs, et indĭcĭs ōrĕ clauso, comprēhēndi hŏmĭnem ĕt ăd Scaurum dēdūci jussĭt. Sīcque ĭn infesto accūsātōre justĭtĭă ŏdĭum vīcit. Hunc Dŏmĭtĭum deindĕ pŏpŭlus, tum hanc ob causam, tum propter ălĭās virtūtēs, lībēntĭùs et consŭlem et censōrem et pontifĭcem maxĭmum fēcĭt. *Valer. l.* vi. *c.* 4.

2. Non mĭnùs insīgnĕ justĭtĭæ spĕcĭmĕn dĕdit L. Crassŭs ĭn nōbĭli illā accūsatiōnĕ, quam adversus Carbōnĕm instĭtŭit, annōs nātŭs ūnum et vĭgīnti. Nam cŭm scrīnĭum rĕī, plūră contĭnēns, quĭbŭs făcĭlè opprĭmī possĕt, allātŭm ĕī fuissĕt ăb illīŭs servō; signātŭm, ŭt ĕrăt, rĕmīsĭt ăd illŭm cum servō catēnāto, nōlens causam obtĭnērĕ ălĭēnā fraudĕ āc perfidiā.

Quo pacto vĭguisse tunc intĕr ămīcōs justĭtĭam crēdĭmus, cŭm intĕr accūsātōrēs quŏque ĕt rĕōs ĕam tantŭm vīrĭum obtĭnuīsse vĭdĕāmŭs?

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CAPUT XX.

Utilitās ex inimīcīs căpiendă.

1. Vulgŭs hŏmĭnum sătĭs hăbet nullo mălō ab ĭnĭmīcīs affĭci: ăt vĭri prūdēntes ētĭam ūtĭlĭtātem ex ĭīs căpĭūnt. Inĭmīcus dictă factăque nostră observāre infenso ănĭmō non cēssat, captans nŏcēndi occāsiōnĕm: quam nē præbĕāmŭs, căvēmus. Hæc autem cautĭo sensim affert stŭdĭum ĕt consuētūdĭnĕm rectam ĕt inculpātam vītam ăgendī. *Plut. de utilit. capiendâ ex inimic.*

Vīs ĭnĭmīcum mŏdestiâ affĭcĕre? nōlī eum illĭbĕrālem, lĭbīdinōsum, scĕlestum nōmĭnāre: ipsĕ esto hūmānus, castus, prŏbus. Hĭnc Diogĕnēs, quem cum interrŏgāssĕt quĭdam, quā rătiōnĕ ulcīscĕrētur ĭnĭmīcum? *Si ipsĕ*, inquĭt, *quàm optĭmus fiam.*

Cùm accĕpīssĕt Philīppŭs Macĕdŏniæ rex sē ăb ōrātōrĭbŭs Athēnĭensĭbus prōscīndi convĭcĭīs in conciōnĕ: *Magnăm*, ĭnquĭt, *ējūsmŏdi hŏmĭnibus grātĭam hăbĕo. Dăbo ĕnĭm ŏpĕram deinceps ĕt vērbīs ĕt factīs, ŭt illŏs mendācĭī cŏārgŭăm.* Plut. Apoph.

Vērĕ dictŭm est ăb Antīsthĕnĕ, ĕŭm, qui prŏbĭtātem sŭam salvam esse vĕlit, ŏpŭs hăbēre vĕl vērīs ămīcīs, vĕl ĭnĭmīcīs vĕhĕmēntissĭmīs: quŏd illi admŏnendo, hi crīmĭnāndo ā vĭtĭīs āvērtant. Sĕd quŏnĭam nōstrā ætāte ămīcĭtĭă vōcĕ valdĕ exĭli ăd lĭbĕras reprĕhensiōnēs est prædĭtă, lŏquax ĭn ădūlāndo, mūtă ĭn castīgando: audīendă est nobis ex inimīcis vērĭtas. Quemădmŏdum ĕnim Telĕphus, ŭt fĕrūnt fābŭlæ, dŏmēstĭco mĕdĭco dēstĭtūtŭs, vulnŭs hostĭlī hastæ sānāndum præbŭĭt: ĭtă nĕcēsse est, ŭt ĭī, quos dēfĭcit bĕnĕvŏlŭs cāstīgātŏr, sermōnem audĭant infensi ĭnĭmīcī pĕccātă ĕōrum insectantĭs, non consīdĕrāntēs ănĭmum mălĕdīcentis, sĕd reprĕhēnsiōnĭs vērĭtātem atque ūtĭlĭtātem. *Plut. de utilit. capiend.*

3. Sīcŭt qui vŏlēbat Jasŏnem Thessălum interfĭcĕre, glădiō vomĭcam ējŭs ăpĕrŭit, eăque ruptă sălūtem illi attŭlit: sic sæpĕ convĭcĭum, ăb īrāto hŏmĭne aut ĭnĭmīcō jactum ĭn nōs, ăpĕrŭit, ĕt sānāvĭt mōrbum ănĭmi lātēntĕm aut neglectum. At plērīque mălĕdictīs impĕtīti, non dēspĭcĭunt ăn vērĕ ălĭquĭd ipsīs objĭcĭātur; sĕd quĭd vĭcissĭm possint argŭĕre ĭn mălĕdīcentĭbus.

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Ab ĭnĭmĭcō tŭō nōtātŭs ălĭquo crīmĭnĕ, illŭd, sī vērum sĭt, mājōre stŭdiō expurgāre dēbēs, quăm commonstrātam ălĭquam vēstĭs tŭæ macŭlām; si falsum, quærenda tămĕn est causă, quæ crīmĭnātiōni occāsiōnem dĕdit, căvēndumque, nē deinceps commīttās ălĭquid aut affīne aut sĭmĭle ējŭs quŏd objectum fuit.

4. Multă sunt quæ ĭnĭmĭcŭs măgĭs dēprĕhēndĭt ĭn nōbĭs quăm ămīcus: quŏniam, ŭt aĭt Plăto, cæcŭs ămŏr est. Hiero, cŭm ĕī quīdăm ĭnĭmĭcŭs ōrīs fœtōrem exprŏbrâsset, dŏmŭm se ad uxorem rĕcĭpĭens: *Quid hoc*, inquit, *rĕī est? Cŭr tu mĭhi ōris vĭtĭŭm non indĭcāvistī?* Illă vĕrŏ ŭt ĕrăt pŭdīca ĕt simplex, *Existĭmābam*, aĭt, *omnēs vĭrōs sīc ŏlĕre.* Adĕò non ănĭmi tantŭm, sĕd ĕtĭam cōrpŏrĭs vĭtĭă, sæpĕ nōbĭs nōtă fĭunt ăb ĭnĭmĭcĭs prĭus, quam ăb ămīcĭs. *Ibid.*

CAPUT XXI.

A lĭtĭbŭs est abhōrrēndŭm.

1. Convĕnĭt hŏmĭnem dando munĭfĭcum esse, ĕt ĭn exĭgendo non ăcĕrbŭm: ĭn omnĭque rē contrăhendă, vendĕndo, ĕmĕndo, condūcĕndo, lŏcăndo, æquum ĕt făcĭlĕm sē præbĕrĕ, mūltă multīs dē jūrĕ sŭō cēdēntem, ă lĭtĭbŭs vĕrŏ abhōrrēntem. *Cic. de Offic. n.* 64.

Est autem non mŏdò lĭbĕrālĕ, sĕd ĭntĕrdŭm ĕtĭam fructŭōsum paulùm dē jūrĕ sŭō dēcēdĕre: et

Pĕcūnĭam ĭn lŏcō negligĕre maxĭmum ĭntĕrdum est lucrum. *Ter. Adelph. Act.* ii. *sc.* 2.

Hăbēndă quĭdem est rătĭo rēī fămĭlĭārĭs, quam dĭlābi sĭnĕrĕ, flagĭtĭōsum est; sĕd ĭtă ŭt illĭbĕrālĭtātis ăvărĭtĭæque ābsĭt suspīcĭo. Et ŭt rēs fămĭlĭārĭs quærī dēbĕt lĭs rēbŭs, ă quĭbŭs ăbēst turpĭtūdo; sīc consĕrvārī dĭlĭgēntĭă ĕt parsĭmōnĭă. *Cic. Ibid. n.* 87.

2. Isŏcrătēs vŏcātus ĭn jūs anno ætātĭs octogēsĭmo sĕcūndo, ōratiōnem hăbuit, ĭn quă hĭs verbĭs ostendĭt quam ălĭĕnō ă lĭtĭbŭs ănĭmŏ sempĕr fuisset: Sīc vixī hăctĕnŭs, ŭt nēmo unquăm mē ullĭus injūriæ aut contŭmēlĭæ accūsavĕrit; nĕque jūdex nĕque arbĭtĕr fuĕrĭt, qui dē mēĭs adversŭs quemquam factĭs aut dictĭs prōnuncĭāvĕrit. Etĕnĭm căvi, nē quĭd ipsĕ ergă quemquam dēlinquĕrĕm. Mĭhi vĕrŏ sī quă factă fŭit injūriă; non jūdĭcĭŏ quæ-

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alvī vindĭctam dē ĭnĭmīcīs, sĕd ĕōrum ămīcīs controvērsĭam dĭrĭmēndam permīsi. *Isocrat. de Permut.*

3. Părum lĭbĕrāle et nĭmĭs lītigĭōsum esse existĭmo, vŏcāre ălĭquem ĭn jūs proptĕr mălĕdĭctă. *Lysias Orat.* 9.

Nĕgābat Musōnĭus sĕ vŏcātūrum quēmquam ĭn jūs. Sĕ ĕnim nĕque injūrĭā nĕque contūmēlĭā affectum pŭtābat, si mălĕdictīs lăcessī, conspŭī, verbĕrāri, contĭgīssĕt: *Qui ignōrant*, inquiēbat, *quĭd hŏnēstum aut turpĕ rĕvēra sĭt, injūrĭam sē pătī cēnsent, sī quĭs aut torvīs ŏcŭlīs ipsŏs intŭētŭr, aut irrīdĕat, aut pĕrcŭtiat, aut convĭcīīs lacessăt. At vĭr săpĭēns hīs omnĭbus non perturbātur: non illă pătī, sĕd făcĕre, turpĕ dūcēns. Ităque nēmo mēntĕ prædĭtŭs proptĕrĕā ăd accūsātiōnem ĕt fōrum convĕrtētur, utpŏte quī sĭbi nullam accĕpĭsse injūriam vĭdeātur.* Stobæus, Serm. xix.

CAPUT XXII.

Pācī consŭlendŭm, nĕc bellă ăcĕrbē gĕrēndă.

1. Cŭm sint dŭo gĕnĕra dēcĕrtandi ūnŭm pĕr discēptātiōnĕm, altĕrum pĕr vĭm: illŭd prŏprĭum hŏmĭnĭs est: hōc bellŭārum: nĕc confŭgĭendum est ăd postĕrĭus, nĭsĭ ŭbi ūtī non lĭcĕt sŭpĕrĭōre: sempĕrque pāci est consŭlendum. Quārĕ ĭdĕo tantŭm suscĭpiendă bellă sunt, ŭt sĭnĕ injūrĭā ĭn pācĕ vīvātur. Partă autem vĭctōrĭā, consĕrvāndi sunt ĭī, qui non crūdēlēs ĭn bellō, non immānēs, fuĕrunt. Sīc Rōmāni Sabīnōs, Æquōs, Volscōs, ĕtĭam ĭn cīvĭtātem accēpĕrunt: ăt Carthāgĭnĕm ĕt Numantiam fundĭtŭs sustŭlĕrunt. *Cic.* 1 *Offic. n.* 34.

2. Cŭm dē impĕrāndi glōrĭā dēcĕrtātur ĕt ārmīs fāmă quærĭtur, causas tămĕn ōmnĭno sŭbēssĕ ŏpŏrtĕt justās bellandi: ĕt ējŭsmŏdi bella mĭnŭs acerbè gĕrēnda sunt. Quod egregiè præstĭtĕrunt Ptŏlĕmæus rex Ægyptī ĕt Dēmētrĭus Antĭgŏni fīlĭus. Cŭm ā Ptŏlĕmæō Dēmetrĭus vīctŭs esset; mājŏr ăd Ptŏlĕmæum glōrĭa vēnit ex mŏdĕrātiōne, quăm ex ipsā victōrĭā. Sīquĭdem et dīmīsit ămīcōs Demetrii, non sōlùm cum sŭīs rēbŭs, vērùm ĕtĭam addĭtīs ĭnsŭper mūnĕrĭbŭs, ĕt ipsius Demetrĭī prīvātum omnĕ instrūmentum ăc fămĭlĭam reddĭdit, dīcens: *Sĕ non proptĕr prædam bellum ĭnīsse.* Non multò pòst Ptŏlĕmæus ĭtĕrum congrĕssŭs cum Dēmētrĭo navālī prælĭō,

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ipsĕ, āmīssā classĕ, hōstīque concessā victōriā, īn *Ægyptum* rĕfūgit. Tum Dēmētrĭus Ptŏlĕmæō bĕnīgnĭtātĭs vīcēs rēpēndens, fīlĭum ējŭs, ĕt frātrĕm, ĕt āmīcōs īn Ægyptum rĕmīsĭt cum prīvāto cūjūsque instrūmēntō : ŭt appārēret, ĕōs, non ŏdĭō, sĕd laudĭs stŭdĭō accensōs, dōnīs mūnĕrĭbūsque īntĕr ipsā bellă contenderĕ. Cērtē hŏnēstĭŭs tunc bellă gĕrēbāntur, quăm nunc ămĭcĭtĭæ cōlūntŭr. *Ibid. n.* 38. *Justin. l.* xv. *c.* 1, 2.

CAPUT XXIII.

Justĭtĭā hōstēs vincĕrĕ glōrĭōsĭŭs est quăm ārmīs.

Fācīs hŏnēstīs ātque justĭtĭā hōstēs vincĕre, non mĭnŏr, īmō ĕtĭam ūtĭlĭŏr, rēs est, vīctōriā armīs partā. Hīc ĕnĭm nĕcēssĭtāte compulsī hōstēs cēdunt, illīc spōntĕ. Hæc vīctōrĭă magnīs cŭm damnīs rĕvŏcăt ăd offĭcĭum mălĕsānōs : illă vērō sīnĕ dētrīmēntō īn vĭam rectam rĕdūcĭt ăbĕrrāntēs. Prætĕrĕă ŭbi ārmīs rēs gĕrĭtur, pārs pŏtissĭma vīctōrĭæ ŏpŭs est mīlĭtĭs : ŭbi vērò justĭtiâ, tōtum dĕcŭs ĕōrum est qui præsunt. *Polyb. l.* v.

2. Rōmānī, Camīllo dŭcĕ, obsĭdēbant jamdūdum Falĕrĭōs, Faliscōrum urbem. Mōs ĕrăt tunc ăpŭd Faliscōs, ŭt plūrēs sīmŭl pŭĕri ūnĭus măgīstri cūræ dēmāndārēntur. Qui sciēntĭā vĭdēbātur præcēllĕrĕ, ērŭdīēbăt prīncĭpum lĭbĕrōs. Is quum īn păcĕ sōlĭtŭs ēssĕt pŭĕrōs lūsūs exercĭtātiōnīsque causā extrā urbem prōdūcĕre, ĕō mōrĕ pĕr belli tempŭs non intermīssō, dĭē quōdam ĕōs trăhens longĭŭs ā pōrtā, quăm sōlēbăt, īn castră Rōmānă perduxĭt, ĕt Camillo trādĭdĭt, præfātŭs, sē trādĕre Falerĭōs īn mānŭs Rōmānōrum, cŭm dărĕt ĕōs puĕrōs, quōrum părēntēs īn ĕă cīvĭtātĕ prīncĭpēs essent. Quæ ŭbi Cămīllus audīvit : *Non ăd sīmĭlem tŭī*, inquĭt, *pŏpŭlum ĕt impĕrātōrem vēnīstī cŭm scĕlĕsto mūnĕrĕ scĕlĕstŭs ipsĕ. Nōbīs non est cum Faliscīs sŏcĭĕtās, quæ pacto sīt hūmāno : sĕd ĕă utrīque pŏpŭlo est quam nātūră omnĭbus hŏmĭnĭbus ingĕnĕrāvĭt. Sunt belli, sīcŭt pācis, jūră, justèque non mĭnùs, quàm fortĭtĕr bellă gĕrĕrĕ, dĭdĭcĭmŭs. Armă hăbēmŭs, non advĕrsùs ĕam ætātem, cui ĕtĭam captis urbĭbŭs parcĭtŭr; sĕd advĕrsŭs armātos, qui, nĕc læsi nĕc lăcessīti ā nōbīs, castră Rōmānă oppugnārant. Eōs tŭ nŏvō scĕlĕre vīcīstī,*

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quantùm in tē fuit: ĕgo Rōmānīs artĭbŭs, vīrtūtĕ, ŏpĕrĕ, armīs, vīncăm.

Dēnūdārī deindĕ lūdīmăgīstrum jussĭt, ēūmque pŭĕrīs trādĭdĭt rĕdūcēndum Falĕrios, mānĭbŭs pōst tergŭm illĭgātīs: virgās quŏque ēīs dĕdĭt, quĭbŭs prŏdĭtōrem ăgĕrēnt ĭn urbem, verbĕrāntēs. Ad quŏd spectăcŭlŭm concūrsū pŏpŭli prīmŭm facto, deindĕ vŏcăto ā măgīstrātĭbŭs sĕnātu tantă mūtātĭo ănimīs est injectă, ŭt ĭī, qui mŏdò ēffĕrāti ŏdĭō irāque ĕrānt, stătim pācem poscĕrēnt. Ităque Rōmānōrum justĭtĭam admīrāntēs, ultro sē īīs dĕdĭdērunt, răti sē mĕlĭùs sŭb impĕrĭō eōrum, quàm lēgĭbus sŭīs, vīctūros. Cămillō ĕt ăb hōstĭbus ĕt ā Rōmānis grātĭæ actæ sunt. Păcĕ Falīscīs dătă, exercĭtŭs Rōmăm rĕdūctŭs. *Livius, l.* v. *c.* 27.

3. Pyrrhi bello maxĭmum ēxemplum justĭtĭæ ĭn hostem est ā Rōmānīs dătum. Cùm Pyrrhŭs Epīrī rex bellum pŏpŭlo Rōmāno intŭlīsset, ĕt dē impĕrĭō cērtāmĕn esset cum rēgĕ gĕnĕrōso ăc pŏtēntĕ; perfŭgă vēnĭt ăb ĕō ĭn castră Fabrĭcĭī Consŭlis, pollĭcĭtŭs est sē Pyrrhum vĕnēnō nĕcātūrum, sī sĭbi præmĭum prōpōnĕrētur. Hunc Fabrĭcĭus rĕdūcēndum ăd Pyrrhūm cūrāvĭt. Sī spĕcĭē ūtĭlĭtātĭs dēcĭpi sē passŭs essĕt Fābrĭcĭus, sustŭlīsset ūnĭus pĕrfŭgæ ŏpĕrā magnum bellum ĕt grăvem pŏpŭli Rōmāni adversārĭum. Sĕd magnùm dedĕcus fuīssĕt ĕt flāgĭtĭum, vēnēnīs certâsse cum hostĕ, non armīs; ĕt ĕŭm non vīrtūtĕ, sĕd scĕlĕrĕ, fuissĕ sŭpĕrātum, cum quō laudīs certāmĕn ĕrăt Rōmānīs. *Cic.* 1 *Offic. n.* 40. 3 *Offic. n.* 86.

Hanc Fābrĭcĭī magnĭtūdĭnĕm ănĭmi admīrans Pyrrhŭs, exclāmâsse fertŭr: *Hic est illĕ Fābrĭcĭus, qui difficĭlĭùs ăb hŏnestāte, quàm sōl à cursu suo, āvērti pŏtēst.* Grātĭas ĕt Fābrĭcĭo ĕt pŏpŭlo Rōmāno ēgit: et nē ipsĕ bĕnĕfĭcĭō vĭctŭs vĭdērētŭr, quōscunque tum hăbēbat captīvōs Rōmānos dĭmīsit sĭnĕ prĕtĭō, ĕt bĕnĕ vestītōs. Quīnĕtĭam ăd pācĕm ĕt ămĭcĭtĭam impĕtrāndam mīsit Rōmăm Cineam lēgātum cum mūnĕrĭbus prĕtĭōsis, tam fœminārum quàm vīrōrum aptīs ūsŭī. Quæ mūnĕră cùm āspērnātī essent īī, quĭbus prīmùm, oblātă fuĕrānt, ĕt ăd ălĭōs ostiātĭm dēfĕrrēntŭr; tantă Romānī ōmnēs ābstĭnentiă fuerĕ, ut nullŭs vĭr, nullă mŭlĭĕr, pătĕre jānŭam sŭam rēgiīs dōnīs rĕcĭpiēndīs vŏlŭĕrĭt: Et nē căptīvī quōs rex rĕmīsĕrăt, grātĭs rĕcĭpĕrēntŭr, tŏtĭdem prō hīs Tarentinōrum Samnītūmque rĕmīssī sunt ăd Pyrrhŭm. *Eutrop. l.* ii.

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A. Gell. l. iv. *c.* 8. *Plutarch. in Pyrrho. Valer. l.* iv. *c.* 13. *Livius, l.* xxxiv. *c.* 4.

Iisdĕm fermē tempŏrĭbŭs, ŭt rĕfĕrt Justīnŭs, sĭmĭlĕ huic tōtius pŏpŭli contĭnēntiæ exēmplŭm fŭĭt, quōrundăm lēgātōrum Rōmānōrum. Nam mīssī ā sĕnātū ĭn Ægyptŭm lēgāti, cŭm ingentĭa sĭbi ā Ptŏlĕmæo rēgĕ missă mūnĕră sprēvissēnt; paucos pōst dĭēs ăd cœnam invītātīs aurĕæ cŏrōnæ dătæ sunt, quas illi rĕcēptas pōstĕro dĭē stătŭīs rēgĭs impŏsŭērūnt. *Justin. l.* xviii. *c.* 2.

CAPUT XXIV.

Etĭăm hōstī fĭdēs sērvāndă.

1. Si tempŏrĭbŭs abdūctŭs ălĭquid hōstī cum jūrĕjūrāndo prōmīsĕrĭs, est fĭdēs servāndă. Est ĕnĭm jusjūrandum *affirmātio religiōsă*: ĕt id tĕnendum est, quod affirmātĕ, quăsĭ Dĕō tēstĕ, prōmīsĕrĭs.

Primō Punĭcō bellō M. Attilius Rēgŭlŭs, cŭm consŭl ĭtĕrum ĭn Afrĭcă captŭs essĕt ā Pœnīs: Rōmăm ăd sĕnātum missŭs est, jūrātŭs sē Carthāgĭnem rĕdĭtūrum, nĭsĭ impĕtrāssĕt ŭt Pœnīs redděrēntŭr captīvi nōbĭlēs quīdam. Is sĕnātum vēnĭt, mandātă expŏsŭit, ĕt prīmŭm nē sententĭam ferrĕt rĕcūsāvit, dīcens, sĕ, quŏnĭam ĭn hōstĭum pŏtēstātem vēnĕrat, jam non essĕ sĕnātōrĕm. Deindĕ jussus exprōmĕre quæ pătrĭæ condūcĕre arbĭtrābătur, non mŏdò non censŭit captīvos Pœnōs esse rĕmĭttendos, vērùm ĕtĭam dissuāsit, nĕgāvitque ūtĭle essĕ ĕōs reddī; quiă adolescentes essent et bŏnī dŭcēs, ipse vērò jam confectŭs sĕnectūte. Cūjŭs cŭm văluīsset auctōrĭtas; captīvi rĕtenti sunt, ipsĕ Carthāgĭnem rĕdĭĭt, nĕc eum Rōmæ rĕtĭnŭĭt cārĭtās pātrĭæ ĕt suōrum.

Nĕquĕ vērò tum ignōrābăt Regŭlŭs, sē ăd crūdēlissĭmum hostem ĕt ăd exquīsītă supplĭcĭa prŏfĭcīscī: sĕd jūsjūrāndum conservandum pŭtābat. Ităque tŭm cŭm vĭgĭlāndo aliīsque crŭcĭātĭbus nĕcābātur, ĕrăt ĭn mĕlĭōrĕ causă, quam si dŏmī rĕmansīssĕt sĕnĕx cāptīvŭs, perjūrŭs consŭlārĭs. Nĭsĭ sĕnātui auctor fuisset rĕtĭnendōrum Rōmæ captivōrum Pœnōrum essent prŏfĕctō reddĭtī, ĕt ĭtă incŏlŭmĭs ĭn pătrĭă rēstĭtīssĕt: sĕd quiă ĭd pătrĭæ non

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ūtĭle pŭtāvĭt, idcīrco sĭbĭ hŏnēstum esse crēdĭdit et sentīrĕ illă ĕt pătī.

Ex tōtâ hăc laudĕ Rēgŭli, inquĭt Cĭcĕro, ūnŭm illŭd est ādmīratiōnĕ dignum, quòd captīvōs Pœnōs rĕtĭnēndōs censŭĕrit. Nam quòd rĕdĭīt, nōbīs nunc mīrābĭlĕ vĭdētŭr: illis quĭdĕm tempŏrĭbŭs ălĭtĕr făcĕrĕ non pŏtĕrăt. Ităque īstă laus non est hŏmĭnĭs, sĕd tempŏrŭm. Nullum ĕnĭm vīncŭlŭm ăd āstrĭngēndăm fĭdĕm jūrējūrāndo arctĭŭs mājōrēs nōstrī esse vŏlŭērūnt. *Cic.* 1 *Offic. n.* 13. 3 *Offic.* 26, 27, 31.

2. Octo Rōmānōrum millĭa pōst Cannēnsĕm pugnam ĭn Pœnōrum mănūs vēnērānt. Cŭm Annĭbăl illis rĕdĭmēndi sē cōpĭam fēcīsset, dĕcĕm ēlēgērūnt, qui Rōmăm ăd sĕnātum īrent. Nĕc Pœnī pignŭs ălĭud fĭdēi ăb ēĭs postŭlārunt, quăm ŭt jūrārent sē ĭn cāstră rĕdĭtūrōs, nĭsĭ ā sĕnātu impĕtrāssent cāptīvōs rĕdĭmī. Quum ēgrēssi ē castrīs essent, ūnŭs ex ĭīs mĭnĭmè Rōmāni ingĕnii hŏmo, ĭn cāstră paulò pōst rĕvĕrsŭs, quăsĭ ălĭquĭd essĕt oblītŭs, antĕ noctem cŏmĭtēs assĕcūtŭs est. Hăc artĕ sē jūrējūrāndo sōlūtŭm pŭtăbăt. Et ĕrăt vĕrbis, rĕ non ĕrăt. *Livius*, *l.* xxii. *c.* 2. 58. *Cicer.* 1 *Offic. n.* 40. 3 *Offic. n.* 32.

Lēgātīs captīvōrum ĭn sĕnātŭm introductīs, eorum prĭnceps M. Jūnĭŭs multă dixĭt cūr captīvī rĕdĭmēndi essent, ĕt ăd mŏvēndăm pătrum mĭsĕrĭcōrdĭam nĭhĭl ŏmĭsĭt. Ubi fīnĕm dīcendi fēcĭt, extemplo clāmŏr flēbĭlis est sublātus ăb ĕā vĭrōrum ĕt mŭlĭĕrŭm turbā quæ ăd fŏrēs cūrĭæ stăbat; mănūsque ăd cūrĭam tendēbant, ōrāntēs, ŭt sĭbi pătrēs, lĭbĕrī, conjŭgēs, frātrēs, cognātī, rĕddĕrēntŭr. Consulti ex ordĭnĕ sĕnātōrēs dēcrēvērunt cāptīvōs non essĕ rĕdĭmendōs, cŭm ĭd parvă pĕcūniă fĭĕrī posset: ŭt ĕssĕt insĭtŭm mīlĭtibus Rōmānīs aut vīncĕrĕ aut mŏrī. Quum tristĕ rēspōnsum reddĭtum esset, mīstă cūjūsvīs gĕnĕrĭs hŏmĭnum turbă cum magnīs flĕtĭbŭs questībūsque lēgātōs ăd portăm prōsĕcūta est. Unŭs ē lēgātīs, qui proptĕr fallācem rĕdĭtŭm ĭn castră sē jūrējūrāndo exsōlūtum pŭtābăt, dŏmŭm ăbĭĭt. Quod ŭbĭ innōtŭĭt, rĕlātum ăd sĕnātum est. Omnēs dēcrēvērunt, ŭt illĕ vĕtĕrātor ĕt callĭdus comprehendĕrētur, et custōdĭbus publĭcè dătis, ăd Annĭbălem rĕdūcĕrētur.

3. Exĭstunt sæpĕ injūriæ călūmnĭā quâdam, ĕt mălĭtĭōsā păctiōnum interprĕtatiōne. Quo ĭn gĕnĕrĕ multă pĕccāntur. Ut illĕ peccāvĭt, quĭ, cùm triginta diērum indūciæ essent pactæ cum hostĕ, noctĕ pŏpŭlābătur ējŭs

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āgrōs: quòd, inquĭēbat, dĭērum indūcĭæ pactæ essent, non noctĭum. *Cic.* I *Offic. n.* 33.

Cùm Q. Labeo pactŭs essĕt cum rēgĕ Antĭŏchō, quem bēllō sŭpĕrāvĕrăt, ŭt ăb ēō dīmĭdĭam clāssĭs pārtĕm accĭpĕret: fĕrūnt omnēs ējŭs nāvēs mĕdĭās sĕcŭīssĕ, ŭt rēgĕm tōtā classĕ prīvārĕt. *Valer. l.* vii. *c.* 3.

Idem Lăbĕo ā sĕnātu Rōmāno dătŭs arbĭtĕr Nolānīs ĕt Neapŏlĭtānīs dē fīnībus āgrōrum termĭnandīs, cŭm ăd lŏcum vēnisset, sēpărātim cum utrīsque est lŏcūtŭs, mŏnŭitque nē cŭpĭdè ăgĕrēnt, sĕd ŭt rĕgrĕdī, quăm prōgrĕdī, māllent. Id cŭm utrīque fēcīssēnt, ălĭquāntum āgrī ĭn mĕdĭō rĕlĭctum est, quod pŏpŭlō Rōmāno adjudĭcāvĭt. Dēcĭpĕre hoc quĭdĕm, non dījūdĭcāre est. Quŏcīrcā ĭn omni rē fŭgĭēndă est tālĭs sōlērtĭă. *Cic. ibid.*

CAPUT XXV.

Jusjūrāndŭm cŏlĭto.

1. Jusjūrāndŭm optĭmè cŏlēs, si ēō nĕc frĕquēntĕr ūtārĭs, nĕc tĕmĕrè; sĕd ĭn rēbŭs tantùm nĕcĕssārĭīs aut grăvĭssĭmis adhĭbĕās. Invĕnĭent autĕm jūrāmēntă tŭă fĭdĕm ăpŭd ēōs qui audĭēnt, sī ĭtă vixĕrĭs, ŭt ĭīs persuāsŭm sĭt, nĭhĭl tĭbi sīvĕ jūrāto sīvĕ injūrāto vĭdērī vērĭtātĕ sanctĭus ĭn rēbŭs mōrtālĭum. *Hierocles in carm. Pythag.*

Jūrāndi consuētūdĭne ĭn perjūrĭum făcĭlè prōlābĭmŭr. Contrà cŭm parcè jūrātŭr, sānctè jūrātŭr.

Jūrāre, nĭsĭ ŭbĭ nĕcēsse est, grăvī vĭrō părŭm convĕnĭt. *Quintil. l.* ix. *c.* 2.

Jusjūrāndŭm rĕfŭge, sī pōssĭs, prorsŭs: sī mĭnŭs cŭm lĭcĕt. Cùm ĕnĭm jusjūrāndum Dĕum cĭtĕt tēstĕm eōrum quæ dĭcūntŭr; părŭm pĭum ĕt rĕligiōsŭm vĭdētŭr essĕ, dīvĭnŭm nūmĕn ādvŏcārĕ ŏb rēs hūmānas, quārŭm plurĭmæ parvæ vīlēsque sunt. *Epict. c.* 44. *Simplic. in Epict.*

2. Jusjūrāndŭm si postŭlābĭtŭr, duābŭs dē causīs dăbĭs: vĕl ŭt tēmĕtīpsŭm turpi crīmĭne lĭbĕrēs, vĕl ŭt ămīcōs ā pĕrĭcŭlīs ērĭpĭās. Pecūniæ vērò causā pĕr nullŭm Dĕum jūrābĭs, ĕtĭāmsī ĭd vērè făcĕrē possis. *Isocrat. ad Dem.*

Pўthăgŏrās discĭpŭlīs præcĭpiēbat, ŭt ăd jūrāndŭm rārò ĕt tardè accēdĕrēnt; sē vērò dignōs præbērent, qui-

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bŭs non jūrantĭbŭs fĭdēs hăbērētŭr, prōptĕr vītæ integrĭtātĕm. Ităque Clinĭās Pȳthăgŏrĭcŭs, cùm trĭum talēntōrum mulctam jūrējūrando ēffŭgĕre possĕt, mālŭit tantæ pĕcūniæ damnŭm făcĕrĕ, quăm jūrārĕ: cùm tămĕn non essĕt fālso jūrātūrŭs. *Diodor. l.* vi. *Diog. Laërt. in Pythag. S. Basil. de legendis lib. Gentil.*

Quantŭm hŏnōris ăb Athēnĭensĭbus trĭbūtum est Xĕnŏcrăti, vĭrō săpĭentiă părĭtĕr ăc sanctĭtāte clāro! Qui cŭm tēstĭmōnĭum publĭcè dixĭssĕt, ĕt, ŭt mōs Græcōrum ĕrăt, ăd ārās accēdĕrĕt, jurāndi causă sē omniă vērè rētŭlisse; ūnă vōce omnēs jūdĭcēs nē ĭs jūrārĕt, rĕclāmāvērūnt; ĕt exĭstĭmavērunt concēdēndŭm essĕ intēgrĭtātī illius vĭrī, quod non ĕrānt sĭbi postmŏdum concessūri in dīcendă sēntentiă: jūrāmēntŭm ĕnĭm præstĭtĕrunt. *Valer. l.* ii. *c.* 10. *Cic. pro Balbo, n.* 12.

3. Olim, quum hŏmĭnĭbus Deōrum cūră ĕt rĕvĕrēntiă essĕt, jūrējurando ĭn sĭngŭlĭs causĭs ă lĭtĭgantĭbus rĕquīsīto rēs cĭtŏ sĭmŭl ĕt tūtò judĭcābāntŭr; nunc vērò, quŏnĭam pessĭmī hŏmĭnēs, quōrum magnă multĭtūdo est, Dĕōs rēs hūmānās cūrāre non crēdunt, aut ĕōs hostĭīs ĕt blanditiĭs ĭtă sĭbi concĭlĭārī posse pūtānt, ŭt lĭcĕăt impūnè vĕl grandĕm pĕcūnĭam ălĭīs ērĭpĕrĕ, vĕl impŏsĭtam sĭbi grăvem mulctam ēffŭgere, commūtandæ lēgēs sunt. Ităque prūdens lēgum lătŏr ĭn jūdĭcĭōrŭm discēptātiŏnĕ prōhĭbēbĭt jusjūrāndum lĭtĭgantĭum, nē si jurandi lĭcēntiă cuique dētur, plūrēs pērjūri fĭant. *Plat. l.* xii. *de Rep.*

Phrўgĕs ab omni abstĭnēbant jūrāmentō; ĭtă ŭt nĕc ipsī jūrārent, nĕc aliōs ad jūsjūrāndum ădĭgĕrēnt. *Nicol. Damasc.*

Rārŭs fuit prĭscīs Rōmānīs ūsŭs jūrĭsjūrāndi, īmò, ĕt testium ĕt signōrum ĭn privātīs pactiōnibus: quĭă vix invĕnĭēbātŭr qui dătăm fĭdĕm fallĕrĕt. *Grotius ex Polyb.*

4. Apŭd Ægyptĭōs perjūrī capĭtĕ mulctābāntŭr, ŭt qui pĭĕtātĕm ĭn Dĕōs viŏlārēnt, et fĭdem ĭntĕr hŏmĭnēs tollĕrent, maxĭmŭm vĭncŭlŭm sŏcĭĕtātis hūmānæ. *Diod. Sic. l.* i.

Si quĭs pējĕrĕt, ā Dĭīs pœnăm, ăb hŏmĭnĭbŭs dēdĕcŭs, expĕctĕt. Lătĕre quĭdĕm hŏmĭnēs pŏtēst: ăt Dĕōs non pŏtēst. *Arest. Rhet. c.* 18.

Pērjūrĭī pœnă dīvīnă, exĭtĭum: hūmānă, dēdĕcus. *Cic. 2 leg. n.* 22.

Quī jūrāmēntō hōstĕm cīrcūmvĕnĭt, fatētur sē hŏmĭnĕm tĭmērĕ, Dĕŭm vērò contēmnĕrĕ. *Plutarch. in Lys.*

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Sī quĭs Deōrum, ŭt fīngūnt Pŏētæ, pĕr Stўgĕm jūrāndō pējĕrāsset; pĕr ānnŭm tōtŭm nĭhĭl ambrŏsĭæ ĕt nectărĭs dēgŭstābăt: jăcēbăt lēctō affīxŭs, vōcĭs ĕt spīrĭtūs expers, grăvī vĕtērno ŏpprēssŭs: nŏvĕm quŏquĕ annōs ăgēbăt prŏcŭl ă cætĕrīs Dīīs; non ĕōrum concĭlĭīs intĕrĕrat, non ĕpŭlīs. *Hesiod. Theogon. ver.* 793.

CAPUT XXVI.

Servis imperare moderatè laus est.

1. Mĕmĭnĕrĭmus ĕt ādvĕrsŭs infĭmōs jūstĭtĭăm essĕ sĕrvāndăm. Est autĕm infĭmă condĭtĭo ĕt fortūnă sĕrvōrŭm: quĭbŭs ūtī dēbēmŭs, ŭt mercēnārĭīs, ĭtă ŭt ŏpĕră exĭgātŭr, justă sōlvāntŭr. *Cic. 1 Offic. n.* 41.

Servīs imperārĕ mŏdĕrātè laus est: ĕt ĭn mancĭpĭō tĭbi cŏgĭtandum est, non quantŭm illŭd impūnè pătī possĭt, sĕd quantŭm tĭbi permĭttăt æquĭtās; quæ jŭbĕt pārcĕrĕ ĕtĭăm captīvīs, ĕt prĕtiō părātīs. Cùm omnĭa lĭcĕrĕ vĭdĕāntŭr ĭn sĕrvŭm, quĭă ĕŭm ēmĭstī; est tămĕn ălĭquĭd, quod commūnĕ jūs hŏmĭnŭm vĕtĕt lĭcĕrĕ ĭn ĭllŭm. Nam ējūsdĕm nātūræ est, cūjŭs tū. *Senec. 1 de Clem. c.* 10.

2. Quĭs non ōdĕrăt Vedĭum Pollĭōnĕm, quòd mūræ nās sanguĭnĕ humāno sagĭnārĕt; ĕt sĕrvōs, si quĭd dēlīquĕrant, ĭn vīvārĭum abjĭci jŭbērĕt? O hŏmĭnĕm millĕ mōrtĭbŭs dignŭm! Cŭm ălĭquāndo ăpŭd ĕŭm cœnārĕt Augustus, frēgĭt ūnŭs ex servīs vās crystallĭnŭm. Răpī illŭm prōtĭnŭs Vedĭŭs jussĭt, ĕt, nē vulgārī morte pĕrīrĕt, objĭcī murænīs quas ingens pīscĭnă contĭnēbăt. Evāsĭt ē mănĭbŭs pŭer, ĕt confŭgĭt ăd Cæsărĭs pĕdēs, nē ēscă pisclum fiĕrĕt. Mōtus est nŏvĭtătĕ crūdēlitātĭs Cæsăr, impĕrāvĭtque sĕrvŭm dīmĭtti: crystăllĭnă autĕm vāsă omnĭa cōrăm sē frangī, ĕt complĕrī pīscĭnăm. Fuit Cæsări sic castīgāndŭs amīcŭs; bĕnĕ ūsŭs est pŏtēstāte sŭâ. 3 *de Irâ, c.* 40.

3. Sŭpĕrbĭssĭmă consuētūdo circumdĕdĭt cœnanti dŏmĭnō stantĭum servōrum turbăm. Comĕdit illĕ plūs quàm căpĭt, ĕt ingĕnti ăvĭdĭtătĕ ŏnĕrăt distēntŭm ventrem: ăt infēlīcĭbus servĭs non lĭcĕt mŏvērĕ lăbră, nē ŭt lŏquāntŭr quĭdem. Noctĕ tōtă jējūni mutīque perstant. Sīc fĭt ŭt illi de dŏmĭno lŏquantŭr, quĭbus cōrăm dŏmĭnō lŏquī non lĭcĕt. *Ep.* 47.

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Prověrbĭum jactātur: *Nōbīs tŏtĭdem esse hōstēs, quŏt servōs.* Ipsī ĕōs hostēs făcĭmŭs, cŭm, oblĭti hŏmĭnēs esse, tanquam jūmēntīs abūtĭmŭr. Cŏgĭtēmus illum, quem servŭm nōstrum vŏcāmŭs, eōdĕm mŏdo ōrtum esse āc nōs, eŭdem frŭī cœlō, æquè spīrāre, æquè vīvĕre, æquè mŏrī.

4. Sic cùm inferiōre vīvās, quĕmādmŏdŭm tĕcŭm sŭpĕrĭōrem velles vīvĕre. Vīvĕ cum servo clēmēntĕr. Cŏmĭtĕr quŏque et ĭn sermōnem ĕt ĭn consĭlium ādmīttĕ. Amīcŭm ĭn fŏrō aut ĭn cūrĭā tantŭm nē quæras: si dīlĭgēntĕr attēndĕrĭs, ĕt dŏmī invĕnĭēs. Virtūs nulli præclūsa est; omnēs admittit, ingĕnŭos, servōs, rēgēs, exŭlēs. Non censum ēlĭgĭt: nūdō hŏmĭne contentā est. Pŏtēst servŭs justŭs essĕ, fortĭs, magnănĭmŭs. Dīcĭtŭr Nicolāŭs Damascēnus, scrīptŏr cĕlĕberrĭmŭs, maxĭmam ĭn ērŭdiendīs fămŭlīs cūram pŏsuīssĕ, ĕt ĕōs ăd mōrŭm sŭōrum sĭmĭlĭtūdĭnem formāsse quŏtĭdiānā cum illīs vīvendi consuētūdĭnĕ. Ităque ĕōs expĕrtŭs est non detĕrrĭōrēs ămīcīs sŭīs. *Nicol. Damasc.*

5. Ergo non mĭnīstrĭīs servos æstĭmābo, sĕd mōrĭbŭs. Quĕmādmŏdum stultŭs est, qui, ĕquum ēmptūrŭs, non ipsŭm inspĭcĭt, sĕd strātum ējŭs āc frænos: sīc stultīssĭmŭs est, qui hŏmĭnem æstĭmăt aut ex vestĕ, aut ex condĭtiōnĕ. Servŭs est: sĕd fortāssĕ lĭbĕr ănĭmō. Servŭs est: vĭdē, quis nostrûm non sit? Alĭŭs lĭbīdĭnī servit, ălĭŭs ăvārĭtiæ, ălĭŭs ambitiōnī, fĕrè ōmnēs tĭmōrī. Nullă servĭtūs turpĭŏr est quăm vŏlūntārĭă.

Nē tē fastīdĭōsī īsti sŭpĕrbīque dŏmĭni dēterreānt, quō mĭnŭs sērvīs tŭīs hĭlărem tē præbĕās. Cŏlānt pŏtĭus te, quàm tĭmĕānt. Id non dēbĕt dŏmĭnīs părum essĕ, quod Deō sătis est, qui cŏlĭtur et ămātur. Non pŏtēst ămŏr cŭm tĭmōrĕ mīscēri. Rectīssĭmè ergo tē făcĕrĕ judĭco, quòd tĭmērī ă servīs tŭīs non vīs, quòd verbōrum tantùm castīgatiōnĕ ūtĕrĭs. Verbĕrĭbus mūtă ănĭmālĭă ādmŏnēndă sunt.

Lăcĕdæmŏnĭō cuidăm flăgrīs sævĭēntī ĭn servŭm, *Dēsĭnĕ*, inquit Dēmŏnax, *tē servō tŭō ănĭmālĕm ōstendĕre.* Lucian. in Dem.

Apud Ægyptĭos sī quĭs servum spontĕ occīderat, ĕum mōrtĕ damnāri, æquè ăc sī lĭbĕrŭm occīdīsset, jŭbēbant lēgēs, non rĕspĭcĭēntēs hŏmĭnĭs ōccīsi fortūnăm, sĕd făcĭnŏris ātrōcĭtātem. *Diodor. Sic. l.* i.

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6. Cùm Adrĭanŭs impĕrātŏr stўlō ŏcŭlum servi cūjŭsdam sŭī vulnĕrâsset, ăc pōstĕă ĕum vīdĭssĕt factŭm ex illō vulnĕre ūnŏcŭlum: vŏcāvĭt ăd sĕ, fēcĭtque ēī pŏtēstātĕm pĕtēndī mūnŭs prō amĭssō ŏcŭlō. Cum autem illĕ mĭsĕr tăcērĕt; rursŭs hortātŭs est Adrĭānŭs, ŭt quĭdquĭd vēllĕt pĕtĕrĕt. Tum illĕ nĕgāvit *sē quĭdquăm pĕtĕrĕ, desīdĕrāre autĕm ātquĕ optāre ŏcŭlŭm quĕm āmīsĕrĕt.* Enimvĕrò quod tandem mūnŭs invĕnīri possĭt, quo ŏcŭlŭs āmīssŭs rĕpendātur? *Galen. de affect.*

7. Rōmā rĕdeūntī mĭhĭ, inquĭt Galēnus, ĭtĭnĕrĭs cŏmĕs factŭs est quīdăm pătrĭā Cretēnsis, vĭr bŏnīs mōrĭbŭs, ĭn ămīcōs bĕnĕvŏlŭs, ĕt lĭbĕrālis, sĕd sīc īrācŭndŭs, ŭt sŭis ipsĭŭs mănĭbus ādversŭs servos ūtĕrētur. Is fŭrōrĕ percĭtŭs, quòd servī dŭō, dē sŭpellēctĭlī suā intĕrrōgāti, nĭhĭl rēspondissent, ēōs ĭn căpŭt ĭtă pĕrcūssit, ut sanguĭs multŭs effŭĕret. Cùm ipsum deinde facti pœnĭtuĭsset; mē mănŭ arrĕptum introdūcit ĭn ædēs quāsdăm: *deindĕ lōrum* porrĭgēns, ŭbĭ sē ĭpsum exŭit, jŭbet verbĕrāre pro ĭīs, quæ fŭrōre nĕfārio, ŭt ipsĕ vŏcābat, corrĕptŭs pătrāvĕrat. Cùm autem ĕgo, ŭt păr ĕrăt, ĭn rĭsŭm prōrumpĕrem; illĕ mĭhi ăd gĕnŭă prōcŭmbēns, instābat, obsĕcrābatque ŭt ējŭs prĕcĭbŭs ānnŭĕrĕm. Ego contrà ĕò măjōrēs rīsus ēdēbam, quò dĭūtĭus illŭm persĕvĕrāntem vĭdēbăm ĭn prōpŏsĭtō ŭt cædĕrētŭr. Tantum prōmīsi mĕ factūrŭm quod pĕtēbăt, hoc est, ēī verbĕrā illātūrŭm, sī ipsĕ quŏque valdĕ exĭgŭum quĭddam, quod ĕgo ĕrăm pĕtītūrŭs, mĭhi vĭcissĭm præstārĕt. Ubĭ illī cōndĭtĭo plăcŭit, rōgāvi hŏmĭnem, ŭt mē quædam dĭcentĕm audīrĕ vellĕt. Quod illĕ sē factūrŭm æquŏ ănĭmō dixĭt. Tum ĕgo longĭōrī sermōnĕ illŭm dŏcŭī, quĕmādmŏdum rătiōnĕ ēmendāri ĕt coërcērī ŏpōrtĕat quĭdquĭd est ĭn nōbĭs īrācŭndiæ ăc fūrōris. Et mūltă attŭli ŭt probārĕm, non verbĕrĭbŭs, sĕd ălĭŏ mŏdō pĕccātă essĕ corrĭgēndă. Cùm illĕ intĕrĕă ad sēipsŭm rĕdĭisset, longè pōstĕă sēipso mĕlĭŏr ēffectus est. *Galen. ibid.*

CAPUT XXVII.

Dŏmĭnōrŭm bĕnĭgnĭtās ĭn sĕrvōs.

1. Antĭquissĭmŭs Itălĭæ rex Sătūrnŭs tantæ jūstĭtĭæ fuĭssĕ trādĭtŭr ŭt nĕque servĭĕrĭt sŭb illō quĭsquăm, nĕ-

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quĕ alĭquĭd prīvātæ rēī hăbŭĕrĭt; sĕd ōmnĭă commūnĭă ĕt indīvīsa fuĕrint, vĕlŭti ūnŭm cunctīs pătrĭmōnium esset. Hæc ætas auрĕa vŏcāta est. Ad sĕrvāndăm tam fēlīcīs tempŏrĭs mĕmŏrĭam instĭtūtă sunt ăpŭd Græcos et Romānōs Saturnalia, ĭn quĭbus dŏmĭnōrŭm āc servōrum jūs æquabātur. Imò pĕr ĕōs dĭēs servī, hăbĭtŭm hĕrīlem sūmĕntēs, sĕdēbant ăd mensăm, dŏmĭnīs mĭnīstrāntĭbus, aut ūnâ sēdēntĭbus: hŏnōres ĭn ædibŭs gĕrēbant: jūs dīcēbant. Causĭdĭci Rōmæ non vĕnīēbant ĭn fŏrum. Clausæ ĕrānt schŏlæ. Gestābāntur pilēī. Nĕfās ĕrăt pœnās ā nŏcēntĭbus exĭgĕrĕ, ĕt bellŭm suscĭpĕre. *Justin. l.* xiv. *c.* 1. *Athen. l.* xiv. *c.* 10. *Dio. l.* xlviii. *Senec. Ep.* 47. *Martial passim. Macrob.* 1 *Sat. c.* 10.

2. Nōnnūllī Rōmānōrum servōs, quōrum fīdēli ŏpĕrâ ūsī ĕrānt, dōnābant lībĕrtātĕ, nŭmĕrābant ĭntĕr ămīcōs, hærēdēs scrībēbant. Pătĕt ex Plinĭī ĕpīstŏlīs, quæ fuĕrĭt ējŭs bĕnignĭtās ĭn mănūmīttēndīs servīs, ĕt ĭn concēdendâ tēstāmēntī cōnfĭcĭēndī lĭcēntĭă: quī dŏlŏr dē eorum infirmitātibus aut mortĭbŭs: quæ cūră ĕt sŏlĭcĭtūdo, ŭt ægrīs nĭhĭl dĕēssĕt ăd convālēscēndŭm ex morbō. *Plinius, l.* ii. *Ep.* 16. *l.* v. *Ep.* 19. *l.* viii. *Ep.* 1. 16.

3. Extānt quŏque plūrĭmæ Cĭcĕrōnĭs ĕpīstŏlæ, quæ dēclārant ējŭs sōlĭcĭtūdĭnem dē vălētūdĭnĕ Tĭrōnĭs servī, quem Patrĭs ĭn Achāĭā ægrŭm rĕlīquĕrăt; sĭmŭlque quàm părum prŏptĕrĕā sūmptŭi pĕpĕrcĕrĭt, ĕt quăm stŭdĭōsè eum ămīcis sŭīs commendāvĕrĭt. Hæc autem est summă illārum ĕpīstŏlārum:

Paulo făcĭlĭŭs possĕ mē ferrĕ dēsīdĕrĭum tŭī pŭtāvī: sĕd plānè non fĕro. Et quanquam magnī intĕrĕst ăd hŏnōrĕm mĕum, quamprīmŭm ăd ūrbem mē vĕnīrĕ; tămĕn pĕccāssĕ mĭhi vĭdĕor, quī ā tē dīscēssĕrĭm. Tum hoc tĭbi pērsuādē, nĭhĭl mē māllĕ quàm tē essĕ mēcum: ăt sī intēllĭgēs ŏpŭs essĕ tē Patrĭs, convālēscēndi causâ, paulùm commŏrārī, exīstĭmā nĭhil mē mallĕ, quàm tē vălĕre. Quod maxĭmè condūcăt vălētūdĭnī tŭæ si fęcĕris, maxĭmè obtempĕrāris vŏlūntāti mĕæ. Hŏc pro tŭō ingĕnĭō consīdĕrā. Innŭmĕrābilia sunt tŭă ĭn mē ŏfffĭcĭă dŏmēstĭcā, fŏrēnsĭă, urbāna, provĭnciālia. Omnĭa vĭcĕris, sī ŭt spĕro, tē vălĭdum vīdĕro. Illŭd, mī Tiro, tē rŏgo, sumptŭī nē parcās ullā ĭn rē, quā ăd vălētūdĭnĕm ŏpŭs sit. Scripsī ăd Cŭrĭum dăret mĕdĭcō quod dixīssēs, ŭt sĭt stŭdĭōsĭŏr. Ego omnem spĕm tŭī dilĭgentĕr curandī in Curiō habĕo. Nĭhĭl pŏtēst fiĕri illo hūmānĭus, nĭhĭl nōstrī ămāntĭŭs. Eī

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tē tōtum trādē. A. quŏque Varrōni, quem tum ămāntissĭmŭm mēī cognōvi, tum ĕtĭam vāldē tŭī stŭdiōsum dĭligēntīssĭmè tē commēndāvi, quem omnĭa factūrŭm confīdo: rĕcēpit ĕnĭm. Festīnāre tē nōlo. Nĭhĭl lăbōro, nīsĭ ŭt salvŭs sīs. Tŭăm prūdēntĭam, tŭum ērga mē ănĭmŭm nōvi. Scĭo tē ōmnĭa factūrŭm, ŭt nōbīscūm quamprīmŭm sīs. Sĕd tămĕn ĭtă vĕlim, ŭt nĭhĭl prŏpĕrēs. Quanquam tē vĭdēre tōtō ănĭmō cŭpĭo, tămĕn tē pēnĭtŭs rŏgo, nē te nīsĭ bĕnĕ firmum commīttās pĕr hyĕmem tam longæ nāvĭgātiōni ĕt viæ. Cūrā igĭtur tē, ĕt confirmā; ĕt cŭm commŏdē, ĕt pĕr vălĕtūdĭnem, ĕt pĕr annī tempŭs nāvĭgārĕ pŏtĕris, ăd nōs ămāntīssĭmōs tŭī vĕnī. Nĕmo nos ămăt, qui te non dilĭgat: cārus ōmnĭbus expectātusque vĕnĭēs. Vălĕ, mī Tīro, vălĕ, vălĕ ĕt sălvē. *Cic. Ep. ad fam. l.* xvi.

Hunc Tirōnĕm, quem pōstĕă mănūmīsĭt, vērè ămăbăt Cicĕro, ŭt ipsĕ hīs verbīs scrībĭt ăd Attĭcum: *Dē Tirōnĕ vĭdĕo tĭbi cūræ esse. Qui ĕtsĭ mīrābĭles ūtilĭtātēs mĭhi præbĕt, cŭm vălĕt, ĭn ōmni gĕnĕre nĕgōtiōrum vĕl stŭdiōrum meōrŭm; ĕum ĕgo tămĕn prōptĕr hūmānĭtātem et mŏdestiam măjo salvum, quàm proptĕr ūsŭm meum. Ad Attic. l.* vii. 5.

4. Quàm jūcūnda rēs est sērvīs bŏnōs dŏmĭnōs nancīscī; ĕt dŏmĭnīs, servōs bĕnĕvŏlōs! *Stŏbæus, Serm.* lx. *ex Eurip.*

Cŭm stipendĭa făcĕret Cătо măjŏr, ĭn agmĭnĕ fĕrēbăt ipsĕ armă sŭă. Servŭs ĕum ūnŭs sĕquēbātur, qui cĭbārĭa pŏrtābăt: cui quĭdĕm prandĭum aut cœnăm quamlĭbĕt appŏnēnti nunquam succēnsuīsse dīcĭtŭr, turpīssĭmŭm esse exīstĭmāns cum sērvīs ventrĭs causā rixārī: ĭmò eum ipsĕ, explētīs mīlĭtārĭbŭs mūnĕrĭbus, sæpĭus adjūvīt ăd cŏquēndos ĕt părāndos cĭbŏs. In păce rĕvērsus ăd villam, īīsdem, quĭbus servi, ŏpĕrĭbus văcābat, eīdem cum illīs mensæ accŭmbēbăt, eōdem vescēbātŭr pānĕ, atque ĭdem bĭbēbat vīnŭm. In multis ălĭis rēbus tam bĕnīgnŭm ĭn servōs hĕrŭm ăgĕbat, ŭt illī ubīque prædĭcārēnt magnăm ējus mŏderatiōnem, assĭdŭōs lăbōres, facētè aut grăvĭtĕr dĭctă.

Unum tămĕn fŭĭt ĭn quo Cătōnīs dēsīdĕrābātur hūmānĭtās. Nĕmpĕ servōs, ŭbĭ consĕnuīssent, venūndandōs pŭtābăt, nĕque ălēndōs ĭnūtĭlēs. Quod quĭdem quĭd alĭŭd ĕrăt, quăm servīs, sīcut jūmentīs, ăbūtī? atque exīstĭmāre, nūllam hŏmĭnī cum hŏmĭnĕ intĕrcēdĕre sŏcĭĕ-

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tātĕm, nĭsĭ quæstūs causā? Ego vērò, inquĭt Plūtārchŭs, nĕ bŏvĕm quĭdĕm ŏpĕrārĭum vĕllĭm dŏmō ābĭgĕrĕ ŏb sĕnĭum, ĕt pĕcūnĭŏlâ ălĭquâ vēnūndărĕ, nĕdum hŏmĭnem. Exĕrcēndâ ĕnĭm mānsuētūdĭnĕ ergā brūtă ănĭmāntĭă assuēfăcĕre nōs dēbēmus bĕnīgnĭtātī ĭn hŏmĭnēs quæ lātĭūs cērtè pătĕt, quàm constĭtūtă lēgĭbŭs justĭtĭă? *Plut. in Cat. Maj.*

CAPUT XXVIII.

Sērvōrŭm in dŏmĭnōs fĭdēs.

1. Sērvi, quĭ dŏmĭnō clēmēntī ĕt bĕnīgnō ūsī fŭĕrānt, prō dŏmĭnō părāti ĕrānt pōrrĭgĕrĕ cervĭcĕm, ĕt pĕrĭcŭlŭm ēī immĭnēns ĭn seīpsōs āvērtĕre. Illī, quōrŭm ōs non consŭēbātŭr, sĕd quĭbŭs sērmo ĕrăt non sōlum cōrăm dŏmĭnīs vērum ĕtĭam cŭm īpsīs, ĭn tōrmēntīs tăcēbānt. *Senec. Ep. 47.*

C. Plotĭus Plancŭs, ā Trĭŭmvĭrīs Antōnĭō, Lepĭdō, ĕt Octāvīō proscrīptŭs, lătēbat. Ab ĭīs, quĭ lătēntem quærēbānt, comprĕhēnsī servi ējŭs, multŭm āc dĭū tōrtī nĕgābant, sē scīrĕ ŭbĭ dŏmĭnŭs essĕt. Non sustĭnŭĭt Plancus tam fīdēlēs tamquĕ bŏnī exemplī servōs ūltĕrĭŭs crŭciārī: sĕd prōcēssĭt ĭn mĕdĭŭm, jŭgŭlūmque gladĭīs mīlĭtŭm objēcit. Hoc mūtŭæ bĕnĕvŏlentiæ intĕr servōs ĕt dŏmĭnŭm cērtāmĕn făcĭt, ŭt dīgnŭs vĭdĕātŭr fuissĕ dŏmĭnŭs, qui tam constāntĕm sērvōrum fĭdem expĕrīrētur: ĕt dignī servi, qui tam justī dŏmĭnī mĭsĕrĭcōrdiā à quæstiōnis sævitiâ lĭbĕrārēntur. *Valer. l. vi. c. 8.*

2. M. Antōnĭus, ōrātor clārissĭmus, turpĭs flăgĭtiī accūsābātur ăb ĭnĭmīcis, qui postŭlābant ăd quæstiōnĕm ējŭs servŭm, quem testem ĕt conscĭum flăgĭtii fuisse contendĕbant. Dŏmĭnŭm vehementer prōptĕrĕā sōlĭcĭtŭm ultro hortātus est servŭs, ŭt sē judĭcĭbus tōrquēndum trādĕret: affirmans nullum ōre sŭō vērbŭm exĭtūrŭm, quō causā ējŭs lædĕrētŭr. Ac prōmĭssĭ fĭdem mīrā pătĭentiā præstĭtit. Plūrĭmīs ĕnim lacĕrātŭs verbĕrĭbŭs, ĕquuleōque ĭmpōsĭtŭs, candentibus ĕtĭam lamĭnīs ustus ā dŏmĭno pĕrĭcŭlum sĭlentiō suo āvērtĭt. *Ibid.*

3. Quàm ādmīrābilĭs fĭdēī servŭs Panopiōnĭs fŭit! Qui cùm cognōvĭssĕt advŏlāre mīlĭtēs, ăd ŏccīdēndum dŏmĭnŭm sŭŭm, qui fŭĕrăt prōscrīptŭs; commūtātă cŭm

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ĕō vestĕ, illŭm pōstīcō clam ēmīsĭt, sē autem ĭn cŭbĭcŭlŭm āc lectum dŏmĭni rĕcĭpit, ĕt ŭt Panopiōnĕm ōccīdī passŭs est. *Ibid.*

Servŭs barbărŭs dŏmĭnum sŭŭm ăb Asdrŭbăle ōccīsŭm fuīssĕ grăvĭtĕr fĕrēns, ĕŭm sŭbĭtō āggrēssŭs. intērēmĭt. Cŭmquĕ comprĕhēnsŭs omnī mŏdō crŭcĭārētŭr; lætĭtĭam tămĕn, quam ex vīndictā cēpĕrăt, ĭn ōrĕ cōnstantissĭmè rĕtĭnŭit. *Valer. l.* iii. *c.* 3.

CAPUT XXIX.

Omnēs ōmnĭum cārĭtātēs pătrĭă cōmplĕctĭtŭr.

1. Justĭtĭă, ŭt āntĕ dĭctum est, vērsātŭr ĭn commūnī sŏcĭĕtātĕ tuendâ, trĭbuĕndōque sŭŭm cuique. Quōnĭam vērò vărĭī sunt nĕcēssĭtūdĭnŭm grădūs ĭn ĕā, quæ lātĭssĭmè pătĕt, ōmnĭum hŏmĭnŭm intĕr sē sŏcĭĕtātĕ, suntquĕ offĭcia, quæ ălĭīs măgĭs, quàm ălĭīs dēbeāntur; si ergo quærātŭr, quĭbus plūrĭmum trĭbuēndum sĭt ōffĭcii: princĭpēs sĭnt, pătria, ĕt părēntēs, quōrum bĕnĕficiis maxĭmis oblĭgāti sŭmŭs: prōxĭmī, lĭbĕrī, tōtăque dŏmŭs quæ spĕctăt ĭn nōs sōlōs, nĕquĕ ălĭud ūllŭm potĕst hăbĕre perfŭgĭum: deincĕps, prŏpinqui, ămīci. 1 *Offic. n.* 58, 59.

Omnium sŏcĭĕtātŭm nulla cărior, quàm ĕă quæ cum rĕpublĭcâ est ūnīcuīque nostrûm. Cări sunt părēntes, cări lĭbĕri, prŏpīnqui, familiāres: sĕd omnes omnium cāritātēs pătria ūna complexă est, pro quâ quĭs bŏnŭs dŭbĭtet mortem ŏppĕtĕre, sī ĕī sĭt prōfŭturus? *n.* 57.

2. Vītæ brĕvis est cūrsŭs, glōriæ sempĭtērnŭs. Cùm sĭt omnĭbŭs dēfīnītă mōrs, optăndŭm est, ŭt vītă pŏtĭŭs pătrĭæ dōnāta, quàm rĕsĕrvātă nātūræ, vĭdĕātŭr. *Pro Sext. n.* 47.

Ego nē immortālitātĕm quĭdĕm accĭpĭendam pŭtārĕm contra pătrĭam: ĕt ĕōs qui prō rēpublĭcâ vītam reddĭdĕrunt, nunquam mōrtem pŏtĭŭs, quam immortālĭtātem assĕcūtōs pŭtāvi. *Pro Planco. n.* 90.

Quò sis Africānĕ, alācrĭor ăd tūtāndăm rempublĭcam, sīc hăbēte: omnĭbus, qui pătrĭam conservāvĕrint, adjūvĕrint, auxerint, certum esse ĭn cœlō ĕt dēfīnītum lŏcŭm, ŭbi bĕāti ævo sempĭtĕrno frŭantur. *Somn. Scip.*

3. Sic nos pătria nōstră dēlēctat, ŭt săpĭentissĭmŭs vir Ulyssēs immōrtālĭtāti āntĕpōnĕrĕt Ithăcam illăm, ĭn

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āspērrĭmīs saxŭlīs tanquam nīdŭlŭm āffixăm. 1 *de Or. n.* 196.

Nēscĭo quă nātālĕ sŏlum dulcēdĭnĕ cūnctōs
Dūcĭt, ĕt īmmĕmŏres non sĭnĭt essĕ sŭī.
Ovid. 1 *de Ponto, Ep.* 3.

CAPUT XXX.

Dulcĕ ĕt dĕcōrūm est prō pătrĭā mŏrī.
Horat. *l.* iii. *Od.* 2.

1. Cŭm Attĭcă rēgĭo ferrō ignīque vastarētur ā Doriensĭum exercĭtū: rex Athēnĭēnsĭum Cōdrŭs, sŭīs sŏcĭōrūmque vīrĭbŭs dīffīdens, ăd Apōllĭnis Dēlphĭcī ōrācŭlum confŭgĭt, pērque lēgātos scīscītātus est, quōnam mŏdō tam grăvĕ bēllŭm āvērtī possĕt Respōndīssĕ Dĕŭs fertŭr, ĭtă fīnĕm ĕī fŏrĕ, si rex ipsĕ hostĭli mănu căděret. Quod cŭm pērcrĕbuīsset; ēdixēre Doriēnsēs, nē quĭs Cōdri corpŭs vulnĕrārĕt. At illĕ, dēpŏsĭtīs impĕrii insīgnĭbŭs, grĕgārii mīlĭtis cultŭm indŭit: tum pābŭlantĭum hōstĭum glŏbō sēsē objĭcĭens, ūnŭm ex hīs quĕm fălcĕ pērcūssĕrat, ĭn cædĕm sŭăm compŭlĭt. Cognĭtō rēgĭs corpŏrĕ, Dorĭēnsēs sĭnĕ prælĭō discēssĕrĕ. Atquĕ ĭtă Athēnĭēnsēs vīrtūtĕ dŭcĭs, prō sălūtĕ pătrĭæ sē morti ŏfférēntĭs, bello lĭbĕrāti sunt. Quĭs Cōdrum non mīrētur qui līsdĕm artĭbus mortem quæsiĕrit, quĭbus vītă ab ignāvīs quæri sōlet? *Valer. l.* v. *c.* 6. *Justin. l.* ii. *c.* 6. *Patercul. l.* i. *c.* 2.

2. Apŭd Rōmānos sanguĭnem lĭbĕrōrum ăc sŭum pătriæ impendit L. Junius Brūtus, cūjŭs hīstŏrĭa vĭdētur altĭus rĕpĕtēndă. Hīc, cùm frātrem sŭum ĕt prīmōrēs urbĭs ā Tarquiniō Sŭperbō āvuncŭlo suō interfectōs audīsset, stătŭit nĭhĭl illi rĕlĭnquĕre-tĭmēndum ăb ingĕniō sŭō, ĕt nĭhĭl ĭn fō tūnā sŭā concŭpīscēndum. Ităque stultitiam sĭmŭlans, ĕt bŏnă sŭă prædæ esse rēgi sīnēns, haud abnŭit cognōmen Brūti. Ab dŭōbus Tarquiniī fĭlĭīs prŏficiscēntibus Delphōs ascītus, ŭt lūdĭbrĭum pŏtĭŭs esset, quàm cŏmĕs, fertŭr tŭlīssĕ dōnŭm Dĕō Apollĭnī băcŭlum aurĕum lignĕō cavăto inclūsum, quæ ĕrăt ēffigĭēs ingĕniī sui. Cùm rēgii jŭvĕnēs pĕrēgīssent mandātă Tarquinii, consulto ōrācŭlō dē prodĭgiō quod ĭn rēgiā nūpĕr accĭdĕrat, cŭpīdo incēssĭt ĕōs sciscĭtāndi Apōllĭnĕm, ăd quem rēgnŭm

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Rōmānūm essēt ventūrūm pōsteā? Hanc ex īmō spĕcū reddĭtam esse vōcēm fĕrūnt: *Qui prīmŭs vēstrūm ō jŭvēnēs, tŭlĕrĭt oscŭlum matri, is imperium summum Romæ hăbēbit.* Dŭo Tarquĭniī permīsēre sorti, ūtĕr ĕōrūm prĭŏr mātrī ōscŭlum dărĕt, cŭm Rōmæ rĕdīssent. Brūtŭs rătus ōrācŭlī respōnsŭm ălĭò spectārĕ, tĕrram ōscŭlo cōmtĭgit, quòd ĕă commūnis mātĕr omnĭum mortālĭum essĕt. *Livius, l.* i. *c.* 56.

Tārquīnĭo Sŭpērbō cŭm omnī fămĭlĭā pōstĕă ējĕctō ex urbĕ, maxĭmè ŏpĕrā L. Jūnii Brūti, prīmi Rōmæ consŭlēs crĕāti sunt īpsĕ L. Jūnĭus Brūtus ĕt L. Tarquīnĭŭs Collatīnus. Cætĕrūm ŭt Rōmānis auctŏr lĭbertātis fuĕrăt Brutus, ĭta custōs fŭĭt. Erānt ĭn Rōmānā jŭvēntūtĕ adolēscēntēs ălĭquŏt, nĕc ĭī tĕnŭī lŏcō ōrtī, quōrŭm lĭbīdo sōlūtĭor fuĕrăt rēgnāntĕ Tarquīnĭō, æquālēs ĕt sŏdālēs ădŏlēscēntĭum Tārquīniōrum, ăssuētī ĕt īpsī regĭō mōrĕ vīvĕrĕ. Hī prīstĭnăm vītæ lĭcēntĭam quærēntēs, nĕfārĭum ĭnĭĕrĕ consilium dē accĭpiendis clăm noctĕ ĭn urbĕm Tārquīnĭis: ĕt ăssŭmpsĕre ĭn sŏcĭetātĕm scĕlĕrĭs īpsŏs Brūtī lĭbĕrōs Titum Tĭbĕrĭumque. *l.* ii. *c.* 3.

Cŭm conjūrāti dē ĭnĭtō consĭlĭō ĭntĕr sē ăgĕrēnt, rĕmōtis, ŭt pūtābant, ārbĭtrīs, sērmōnem eōrŭm ūnŭs ex sĕrvīs excēpĭt: ĕt prætĕrĕă lītĕræ, quās ăd Tārquīnĭos scripsĕrānt, deprĕhēnsæ, rĕm cŏarguērunt. Prōdĭtōrēs extēmplo ĭn vīncŭlă conjectī sunt, deindĕ dāmnātī. Consŭlēs ĭn sēdĕm prōcēssĕrĕ sŭam: missīque lictōrēs ăd sūmendŭm supplĭcĭum, nūdātōs jŭvĕnēs virgīs cēdīdērunt, secūrīque pērcūssērunt; cŭm intĕrĕă omnĭum ŏcŭlī conjectī essēnt ĭn vūltŭm Brūti pătrĭs, qui ējŭs supplĭcii ēxăctor ĕrat, cūjŭs rpēctātōrem essĕ eum ĭngĕnĭta lĭbĕrōrŭm cărĭtas mĭnĭmè pătī vidēbătŭr. At illĕ pătrĭs persōnăm exŭit, ŭt consŭlis rĕtĭnērĕt; mālŭit orbŭs vīvĕrĕ, quàm publĭcæ vindictæ dēēssĕ: ĕt

Vīcit ămōr pătriæ, laudumque ĭmmēnsă cŭpīdo.

Valer. l. v. *c.* 8. *Virgil. l.* vi. *ver.* 33.

Ubi Tarquĭnĭus vĭam dŏlō obsēptam vīdit ăd regnum rĕpĕtēndŭm, bellō ăpĕrto rem aggrēssŭs est. Obvĭăm hostī consŭlēs ĕūnt; Valerius consŭl pĕdĭtem dūcĭt, Brūtus cum ĕquitātu antĕcēdit. Præĕrat hōstĭum ĕquĭtibus fĭlius regis Arūns Tārquīnĭus. Qui ŭt Brūtŭm agnōvit, inflammātus īrâ: *Illĕ est vĭr*, inquĭt, *qui nōs expŭlit pătriā. Ipse en illĕ nostrīs decŏrātus insīgnĭbus magnifĭcè in-*

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cēdit. Dĭi rēgŭm ultōrēs ădēstĕ. Concĭtat calcārĭbus ĕquum, ātque ĭn īpsŭm consŭlem dīrĭgĭt. Sēnsĭt ĭn sē ĭrī Brūtŭs, ĕt ăvĭdē sē cērtāmĭnī obtŭlit. Adĕō infēstīs ănĭmīs concūrrērūnt, ŭt ūtērque lancĕā transfixŭs ex ĕquō lapsŭs sĭt. Valerĭus Brūto cōllēgæ fūnŭs, quantō pŏtŭit appărātu, fēcit. Sĕd mājŭs mōrti Brūti dĕcŭs fuit publĭcă mœstitia, maxĭmè matrōnārum, quæ eum, ŭt părēntem, pĕr annŭm intēgrum luxērunt, quòd tam ācĕr ultŏr fuĭssĕt vĭŏlātæ ĭn Lucretiă pŭdīcĭtiæ. *Livius, l.* ii. *c.* 6.

CAPUT XXXI.

Dĕcĭōrŭm prō pătrĭa dēvōtĭōnēs.

Consŭlĭbŭs Dĕciō ĕt Manliō Rōmā prŏfēctīs ăd bellum adversùs Latīnōs gĕrēndŭm, dīcĭtur vīsă esse utrīque pĕr noctem spĕcĭēs, hūmānā mājŏr augustiōrque, vĭrī dīcēntĭs: *Ex ūnā ăcĭē imperātōrĕm Dĭīs inferīs dēbēri, ex altĕrā exercĭtum: ĕt victōrĭam fŏrē ējŭs exercĭtūs ĕt pŏpŭlī, cūjŭs imperātŏr dēvōvīssĕt lĕgiōnes hostium, ĕt sē sŭpĕr ĕās.* Ubi consŭlēs contŭlērunt intĕr sē hōs vīsūs nocturnos, plăcŭit prīmùm victĭmās cædi, advertendæ Dĕōrum īræ causă: deindĕ stătuērunt, ŭt īllĕ consŭl sē pro pŏpŭlō Rōmāno dēvŏvēret, ăb cūjŭs cornu cēdĕre Rōmānŭs exercĭtŭs cœpisset. Manlĭus dextrō, Dĕcius lævō, cornu præĕrat. Prīmò utrinque æquīs vīrĭbus, ĕt ĕōdem ardōrĕ ănĭmōrum rēs gĕrēbātur. Deindĕ ăb lævo cornu Rōmāni non fĕrentēs impressiōnem Lătīnōrum, pĕdĕm rĕfĕrrĕ cœpērunt. In hāc trĕpĭdatiōnĕ Dĕcĭus consŭl sōlēnnĭa dēvōtiōnĭs vĕrbă prōnunciāvĭt, præĕuntĕ M. Valerĭo Pontĭfĭce, armātŭs ĭn ĕquum insĭlŭit, ăc sē ĭn mĕdĭōs hōstēs immīsĭt, pătrĭæ sălūtem, sĭbĭ vĕrò mortem, pĕtēns. Quăcunque ĕquō invĕctŭs est, ĕò sĕcum păvōrem ăc terrōrem tŭlit. Pōstquam vĕrò corrŭĭt obrŭtŭs tēlīs, tum Lătīni lătè fŭgam fēcēre. Sīc illĕ vŏlūntārĭă mortĕ magnam Rōmānis victōrĭam pĕpĕrit. Manlĭŭs lacrўmīs ĕt laudibus dēbĭtis prōsĕcūtus est tam mĕmŏrābĭlem collēgæ intĕrĭtum. Decii corpŭs pōstĕro diĕ invĕntum ĕt intĕr maxĭmam hōstium strāgĕm, cŏŏpĕrtum tēlīs: fūnŭsque ēī păr morti est factŭm. *Livius, l.* viii. *c.* 6. 9. *Valer. l.* v. *c.* 6.

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Tam ēgrĕgĭum exemplum æmŭlātŭs est bellō advĕrsŭs Gallos Dĕcii filiŭs. Nam ĭn quarto consŭlātu, pătĕrnīs vestīgīīs insīstens, ērēxĭt āc restĭtŭĭt lăbāntēs āc prŏpè perdĭtās urbĭs Romānæ vīrĕs sĭmĭlĭ dēvōtĭōnĕ ĕt pārī exĭtū. *Livius, l.* x. *c.* 21. *Valer. l.* v. *c.* 6.

Dēnĭque bellō contra Pyrrhum rēgĕm, tertĭus P. Dĕcĭus sē tertĭam victĭmăm rēĭpublĭcæ præbŭit, ā pătrĭō avĭtōque ĭn pătrĭam ămōrĕ non dēgĕnĕr. *Cic. 2 de fin. n.* 61.

CAPUT XXXII.

Dīvĭtĭæ ĭn pătrĭam ĭmpēnsæ.

Dōni quĭdĕm magnĭtūdo făcĭt ŭt grātum sĭt: gratĭŭs tămĕn est, lĭcĕt parvum, sī opportūnè dētŭr. Hinc opportūnĭtas liberālitātis Q. Fabii maxĭmi fēcĭt eum ad hoc usque tempŭs laudābĭlem, ŏb pārvam pĕcūnĭæ summăm tŏt antĕ sæcŭlă ērŏgātam patrĭæ causā. Captīvos Rōmānŏs ăb Annĭbălĕ Carthāginĭēnsĭum dŭcĕ rĕcēpĕrăt, interpŏsĭtâ pactiōne nummōrum. Qui cùm à Sĕnātu non solvĕrēntŭr, mīsso ĭn urbĕm filiŏ, fundum, quĕm ūnĭcum possĭdēbat, vendĭdĭt; ējūsque prĕtĭum Annĭbălī prōtĭnŭs nŭmĕrāvĭt, parvum quĭdĕm, utpŏtè ē septĕm ăgelli jūgĕribus rĕdactum, sĕd omnī pĕcūniâ mājus, si æstĭmĕtur ănĭmŏ ērŏgantĭs. Sē ĕnĭm cărēre pătrĭmōnĭo, quăm patrĭam fĭdē, mălŭĭt.

Ejūsdĕm tempŏrĭs fœmĭnæ Apŭliæ dĭtissĭmă, Busa nōmĭne, Rōmānos, quī ē Cannēnsi clădĕ sŭpĕrĕrānt, bĕnĭgnīssĭmè ălĭmēntĭs sustentāvĭt. Salvo tămĕn stătu fortūnārum ŝuārum, mūnĭfĭcam sē pŏpŭlo Rōmāno præstĭtit: Fabĭus ĭn hŏnōrem pătriæ ex paupĕre ĭnŏps factŭs est. *Valer. l.* iv. *c.* 8.

CAPUT XXXIII.

Inĭmīcĭtĭæ publĭcæ ūtĭlĭtātĭs causā dēpŏsĭtæ.

1. M. Æmĭlius Lepĭdus bĭs consul, pontĭfex maxĭmus, gravĭtātĕque vītæ pār splendōrī hŏnōrum, gessĭt, diutĭnās ac vĕhĕmēntēs inĭmīcĭtĭās cum Fulvĭo Flacco

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ejūsdĕm amplĭtūdĭnĭs vĭrō: quās, stătim atque censōrēs sĭmŭl rĕnunciāti sunt, dēpŏsŭit: exīstĭmāns non ŏportēre ĕōs, qui publĭcè junctī essent pŏtestātĕ, prīvātīs ŏdiīs dissīdĕre. Id jūdĭcĭum Lepĭdi ĕt præsens ætās compŕŏbāvĭt, ĕt vĕtĕrēs annālium scrīptōres nōbīs laudāndŭm trādĭdĕrunt. *Valer. l.* iv. *c.* 2.

2. Nōluĕrunt quŏque ignōtum essĕ pōstĕrĭtātī Livii Salinatōrĭs illustrĕ consĭlĭum finiēndārŭm, pătriæ causā, sĭmultātŭm. Is nāmquĕ, ētsī Nĕrōnīs, ŏdiō ardēbăt, cūjŭs præcĭpuè ŏpĕrā in exĭlĭum ĭĕrat, tămĕn ŭbĭ ēī collēgă in consŭlātu est dătŭs, sĭbi impĕrāvĭt oblivisci ĕt ingĕnĭī sŭī, quod ĕrăt ăcĕrrĭmum, ĕt injūrĭæ, quam grăvissĭmam accēpĕrăt: nĕ, pertĭnācĕm sē exhĭbēndo ĭnĭmīcum, mălum consŭlem ăgĕret. Hæc mentis inclinātio ăd tranquillĭōrĕm habĭtum, plūrĭmùm prōfŭit ăd sălūtem urbĭs atque Itălĭæ in difficĭli tempŏrum artĭcŭlō: quĭă părī vĭrtūtĭs impĕtu connīsi dŭō consŭlēs, terrĭbĭlēs Pœnōrum vĭrēs contŭdĕrunt.

3. Cùm P. Scipiōni Africāno duo Q. Petilii dĭem dixissent, tribūnŭs plēbis ĕō tempŏrĕ Tib. Sēmprōnĭus Grăcchŭs ĕrăt, cui ĭnĭmĭcitiæ cum P. Scipiōne intĕrcēdēbant. Tristem omnēs ăb ĕō sententĭam expectābant. At illĕ dixĭt: *Sē non passūrum P. Scipiōnĕm absēntĕm accūsāri:* ĕt, *cùm rĕdīisset, auxĭlĭō ēī fūtūrum, nē causam dīcĕrĕt.* Multă deindĕ addĭdit dē insīgnĭbus ĭnĭmĭci sŭī mĕrĭtīs ĭn pătriam. Mōvĭt ōrātio Gracchī non cætĕros mŏdŏ trĭbūnos, sed ipsōs ĕtĭam ăccusatōrēs: ĕt, sĕnātu hăbĭtō, grātiæ ingēntēs ăb ūnĭvĕrso ōrdĭnĕ Tib. Graccho actæ sunt, quòd rempublĭcam prīvātīs sĭmultātibus pŏtiōrem hăbŭīssĕt: Pĕtilii vĕrò vexāti sunt prŏbrīs, quòd splendĕre ălĭēnā invĭdiā vŏluissēnt. Sĭlentĭum deindĕ dē Africānŏ fuĭt. *Livius, l.* xxxviii. *c.* 52.

CAPUT XXXIV.

Pătriæ īrāscī nĕfās est.

Ŭt părēntum, sic pătriæ sævĭtĭa, pătiendo ac fĕrendo lēniēndă est. *Livius, l.* xxvii. *c.* 34.

Sŭōrŭm injūrias cīvium pătiēntĕr fĕrēbat Epamīnondas, quòd sē patriæ irāscī nĕfās esse dūcĕrĕt. Cùm ălĭquandŏ ĕum prōptĕr invĭdiam Thebāni nōluissent præfĭ-

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cĕre exercĭtui ; dēlectus ĕrăt dux ălĭŭs impĕrītus belli, cūjŭs ērrōrĕ rēs ĕò dēdūctă fuĕrat, ŭt ōmnēs dē sălūtĕ exercĭtūs pertĭmēscĕrent, quŏd lŏcōrum angustĭīs clausŭs, ăb hōstibus obsĭdēbātur. Tum dēsīdĕrāri cœpta est Epamĭnōndæ dĭlĭgēntĭa qui tunc mīlĕs sĭnĕ ullo impĕrĭō ĕrat. Cùm ăb illo ŏpem pĕtîssent sŭī, nullam rĕtĭnŭĭt mĕmŏriam acceptæ contŭmēliæ, ĕt exercĭtum obsĭdĭōnĕ lĭbĕrātum dŏmŭm rĕduxit incŏlŭmem. Nĕque vĕrò hoc sĕmĕl fēcĭt, sĕd sæpĭus. *Cor. Nep. in Epam. c. 7.*

Aristīdēs Athēnīs, Cămīllus Rōmā ējecti ĭn exĭlĭum, lōngè ălĭo ănĭmō pătriæ injūrĭam tŭlĕre. Illĕ ĕnim urbĕ ēgrĕdiēns, Dĕōs ōrāvit, nē ūnquam Athēniēnsēs ŏpĕrā suā indĭgĕrent. Hīc contrā dīcĭtur ā Dĭīs prĕcātŭs esse, ŭt, sī sĭbi innōxĭo injūrĭa fĭĕrĕt, dēsīdĕrĭum sŭī făcĕrent ingrātæ pătriæ quamprīmŭm. Idĕm tămĕn non multo antè tempŏre dīgniōra bŏnō cīve vōtă fēcĕrat. Nam captīs Vēiīs, urbĕ ŏpŭlēntĭssĭmā, mănŭs ăd cœlum tōllēns, prĕcātus ĕrăt, ŭt sī cui Dĕōrum nĭmĭă sŭă pŏpŭlique Rōmāni fortūnă vĭdērētur, lĭcēret ĕam invĭdiam lēnīre sŭo prīvāto ĭncōmmŏdō pŏtĭŭs, quàm publĭco pŏpŭli Rōmāni. Et cùm deindĕ, Rōmā ā Gallĭs obsessā, missŭs ăd Cămillum exŭlem Cædĭcĭus, eum dictātōrĕm creātum esse nuncĭâsset, cŏhōrtārique cœpisset, nē injūriæ ā pătriâ illātæ rĕmĭnĭscĕrētur ; illĕ, intĕrrūptō sermōne Cædicii, *Nunquam*, inquĭt, *ā Dĭīs prĕcātŭs essem, ŭt mĕi dēsīdĕrium Romāni făcĕrĕnt, si ejūsmŏdi illōrum dēsīdĕrium fŭtūrum esse existĭmāssem. At nunc æquŏrā ā Dĭīs postŭlo : mĕă ŭt ŏpĕră tantam pătriæ ūtilitātem afférat, quantă est eă, quă nunc prĕmĭtur călămĭtas.* Plut. in Aristid. Livius, l. v. c. 33. et 21. Appian. l. iv. Celtic.

Vĭdĕ infrà Coriŏlāni īram ĭn pătriam, cap. xxxvii. et Q. Fabii Maxĭmī pătiēntĭam, l. iv.

CAPUT XXXV.

Fundāmentum est omnium virtūtum pĭĕtās in părēntēs. Cic. *pro Planc. n.* 29.

1. Prīmă ĕt optĭmă pĭĕtātĭs in părentēs măgīstră est nătūră. Hæc nullō vōcĭs mĭnīstĕrĭō, nullō ūsū lĭtĕrārum

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indĭgēns, prŏprĭis vīrĭbus cārĭtātem pārēntum pēctŏrĭbus lĭbĕrōrum tăcĭtè infūndit. *Valer. l.* v. *c.* 4.

Pārēntēs cārissĭmōs hăbēre dēbēmŭs, quŏd ăb ĭpsīs nōbīs vĭtă, mātrĭmōnium, lĭbĕrtās, cīvĭtās, trādĭta est. *Cicer. post red. in Sen. n.* 2.

Bĕnĕficiōrum maxĭma sunt ĕă, quæ ă pārēntĭbus ăccĭpĭmŭs, dum aut nēscĭmŭs, aut nōlŭmŭs. Pārentēs cōgunt tĕnĕros infantēs ăd sălūbrium rērŭm pătĭēntĭam. Flēntĭum ăc rĕpūgnantĭum cōrpŏra dĭlĭgentĭ cūră fŏvēnt, ĕt, nē membră ĭn prăvum dĕtōrquĕăntŭr, constrīngunt. Mox lĭbĕrālia stŭdĭa ĭncŭlcant, ădhĭbĭtō tĭmōre nōlentĭbus. Jŭventam frūgālĭtātĭ, pŭdōri, mōribus bŏnīs applĭcānt cōăctam, sĭ non obsĕquātur lĭbēntĕr. Adolēscentĭbus quŏque vīs ăbhĭbētur ĕt servĭtūs, si rĕmĕdia pĕr intempĕrāntĭam rĕjĭcĭunt. *Senec. 6. Benef. c.* 24.

2. Quisquĭs ĭn vītă suă pārēntēs cŏlĭt, hīc ĕt vīvus ĕt dēfunctŭs Dĭīs cārŭs est. Contrà contemptŭs pārēntŭm ējŭs gĕnĕrĭs pĕccātum est, quod ĕt ăb hŏmĭnĭbus ŏdiō hăbētur, ĕt ĭn vīventibus ăc mortŭis ă Dĭīs damnātŭr ăc pūnĭtŭr. *Stobæus, Serm. 77.*

Eă cārĭtās, quæ est intĕr nātōs ĕt pārēntēs, dĭrĭmī, nĭsĭ dētēstābĭlĭ scĕlĕre, non pŏtēst. *Cic. de Amic. n.* 27.

Facĭlè intellĭgo lĭbĕrōs non mŏdŏ rĕfĭcĕre pārēntum injūrĭas, sĕd ĕtĭăm æquō ănĭmō ferrĕ ŏpūrtĕrĕ. *Pro Cluen. n.* 17.

Adŏlēscentŭlŭs quĭdam Zĕnōnĭs schŏlam dĭū frĕquentāvĕrat. Rĕvērsum ĭn pătĕrnās ædēs interrŏgāvit pătĕr, quĭd tandĕm săpĭentiæ dĭdĭcisset? Illĕ rēbŭs ipsīs sē ostensūrum rēspŏndit. Indignantĕ autem pătre ĕt verbĕră ipsī ingĕrĕntĕ illĕ quĭētus permănēns, ĕt pătĭēntĕr fĕrēns, *Hoc*, inquĭt, *dĭdĭci, īram pătrĭs æquō ănĭmō ferrĕ.* Ælian. l. ix. c. 33.

3. Quærī sŏlĭtum est ĭn phĭlŏsŏphōrum schŏlīs, ăn sempĕr atque ĭn omnĭbus pătri pārendum sĭt. Certè ĭn plurĭmīs pārendum est, ĭn quĭbŭsdam non obsĕquēndum. Omnĭa ĕnĭm, quæ ĭn rēbŭs hūmānīs fĭunt, sīcŭt docti censŭērunt, aut hŏnesta sunt, aut turpĭă. Quæ suă vī rectă honestăque sunt, ŭt fĭdĕm cŏlĕre, pătrĭam dēfendĕre, ĕă fiĕrī ŏportĕt, sīvĕ impĕrĕt pătĕr, sīvĕ non impĕrĕt. Sĕd quæ hīs contrārĭă, quæque turpĭă, ĕt omnĭno inīquă sunt: ĕă nĕ, si impĕrĕt quĭdem, făcĭendă sunt. Illă tămĕn ipsă, ĭn quĭbus obsĕquī pătrī impĕrānti non ŏpŏrtĕt, lēnĭtĕr ĕt vĕrĕcundè dēclīnandă, sen-

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sīmque rēlīnquēndă sunt, pŏtĭŭs quăm rēspŭendă. *A. Gell. l.* ii. *c.* 7.

Agesilāŭs, patrĕ jŭbēntĕ ĕŭm ĭn quodăm judĭcĭŏ sententĭam lēgĭbus ădvĕrsăm ferrĕ: *A tĕ*, inquĭt, *mī pătĕr, jam indĕ à pŭĕrĭtiă ēdŏctŭs sum lēgĭbus pārēre. Ităque ĕtĭam nunc tĭbĭ obtempĕro, nĭhĭl ĭn lēgĕs pĕccando.* Plut. de vit. pud.

4. Tălem erga părentes te præstă, quălĕs optārēs sĕ tĭbi tuos lĭbĕrōs ĕxhĭbēre. *Isocr. ad Dem.*

Si lĭbĕrī părentĭbus năti sint hŭmĭlĭbus, sī prŏpĭnquos hăbĕănt imbĕcillĭŏres vĕl ănĭmō vĕl fortūnâ: ĕōrum, cŭm pŏtĕrūnt augĕănt ŏpēs, ĕīsque hŏnōri sint. Fructŭs ĕnĭm ingĕnii, fortūnæ, omnĭsque præstantiæ maxĭmè tum căpĭtur, cŭm ĭn proxĭmum quēmque confertŭr. *Cic. de Amic. n.* 70.

Omnes hŏmĭnes pălăm prædĭcānt, prīmùm Dĭis, deindĕ părentĭbus, hŏnōrem dēbēri nātūrâ ĕt lēgĭbus; nĕque lĭbĕros quĭcquam grātĭus Dĭis făcĕre possĕ, quăm si bĕnīgnè ĕt ălăcrĭter cum fœnŏre grātĭas rĕfĕrant ĭis ă quĭbus gĕnĭti ēducătique sunt. Contrà vērò nullum esse măjŭs impĭĕtātis argūmēntum, quăm contēmptum ĕt nĕglĕctĭōnem părēntum. Ităque intērdictŭm est nōbĭs, nĕ quĭd mălī ălĭĭs făciāmŭs; injustŭm autem ĕt impĭum hăbētur, non sempĕr pătrī ăc mātri ĕă dĭcĕre ĕt făcĕre quĭbus lætēntŭr. *Plut. de Amor. frat.*

CAPUT XXXVI.

Pătrēs ă lĭbĕrīs pĕrĭcŭlō lĭbĕrāti.

1. Cùm captŭm atque incensum est Ilĭum, Græcĭ Trōjānōrum fortūnas mĭsĕrāti, hoc maxĭmè dīgnŭm gentĭs sŭæ hūmānitāte prōnūnciāri pĕr præcōnem jussērunt: *Ut singŭli ă lĭbĕrīs cĭvĭbus sēcum auferrent ĭn hŭmĕrōs sublātum id ūnum quod pŭtārent intĕr rēs sŭās præcĭpuè sĕrvāndŭm.* Stătim Ænēas Dĕōs pătrĭōs hŭmĕris impōsŭit, cætĕra nĕglĭgens. Hăc pietāte capti Græci, pĕrmīsĕre ipsi ĕtĭam altĕram rĕm āsportāre. Tum illĕ Dĭis altĕrum ŏnŭs addĭdit pātrem sŭŭm Anchīsen sĕnĭō confectum. Quo facto mīrum ĭn mŏdŭm obstŭpefacti Græci, Ænēæ sŭă omnĭa rēstĭtŭī vŏlŭērūnt: ĭtă dēclarāntēs, illōs ĕtĭam qui hōstēs sūnt, ĕt jūrĕ belli ĭn vĭctōs ūtī possunt, mansuēscĕre ĕt mĭsĕrĭcordiă mŏvēri ĭn ĕōs, qui Dĕōs ĕt părēntēs rĕvĕrenter cŏlūnt. *Ælian. l.* iii. *c.* 22.

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nĕrōsăm īndōlĕm, sī lĭbĕrāli institūtiōnĕ cărĕat, ēdĕrĕ multă. sīmŭl cŭm vīrtūtĭbus vĭtĭă, sīcŭt fœcūndŭm nātūrā agrum, qui excūltŭs non sĭt. Quŏnĭam invīctum vŏlūptātĕ, pĕcūnĭă, lăbōrĕ ănĭmŭm gĕrēbăt; ējŭs contĭnēntĭa, justĭtĭa, fortĭtūdo, prædicābāntur: ăt præfervĭdă īră, aspĕrī mōrēs, ĕt părŭm cīvĭlis congrēssŭs, grăvĭter fĕrēbāntŭr. Hunc autem mortālēs maxĭmum fructum fĕrūnt ē Mūsārum discĭplīnă, ŭt molliātur mansuēscātque ĕōrum ingĕnĭum: ĕt, sī quĭd fĕrum nātūrā indĭdĭt exŭăt.

Scīllĭcet ingĕnuas dĭdĭcisse fidēlĭter artēs
Emōllĭt mōrēs, nĕc sĭnĭt esse fĕrōs.

Ovid. 2 *de Ponto. El.* 9.

Nēmo ădĕō fĕrŭs est, ŭt non mītescĕre possit,
Si mŏdò cultūræ pătiēntem commŏdĕt aurem.

Horat. 1 *Epist.* 1.

Cŭm prīmă stīpendĭa făcĕrĕ cœpīssĕt ădōlēscens, ē mūltīs prælĭīs, quĭbus intĕrfŭit, nūnquăm rĕdiit, nīsī dōnātŭs cŏrōnā ăliŏvĕ mĭlĭtārī præmĭŏ. Commĭlĭtōnĭbus ējŭs bellĭcæ vīrtūtĭs fīnĭs ĕrăt glōrĭă, illī vĕrò fīnĭs glōrĭæ gaudĭum mātrĭs. Nam ŭbĭ illă audīvīsset ipsŭm laudārī ĕt dōnārī vīdīsset cŏrōnâ, ĕt præ lætĭtĭâ lăcrўmāns essĕt complexă; ĭd sĭbi sūmmō hŏnōri fēlĭcĭtātĭque dūcēbat essĕ. Sīc Epamĭnōndăs dīcēbat nĭhĭl sĭbĭ unquăm jucūndĭus fēlĭcĭūsque contĭgīssĕ, quăm quòd pătrem ĕt mātrem hăbŭīsset testēs ăc partĭcĭpēs partæ Leuctrĭcă pugnă glōrĭæ. Coriolānŭs, ŭt ūnī mātri rĕpendĕrĕt grātĭam, quam utrĭque pārēnti dēbēbat, eă oblēctandă ĕt cŏlēndă sătiāri non pŏtĕrat. Illă cŭpientĕ atque ōrāntĕ, ūxōrem duxĭt: illius ĭn ædĭbŭs, nātīs jam lĭbĕrīs, cum uxōrĕ hăbĭtāvit.

Pōst multă ĭn pătriam mĕrĭtă jūdicio pŏpŭli damnātus Coriolānŭs, Volscōs exŭlātum ăbiĭt, mĭnĭtans pătrĭæ, hōstīlēsque jam tum spīrĭtūs gĕrēns. Vĕnĭentem Volscī benīgnĕ excēpēre, ĕt ūsŭs est hōspĭtiō Attii Tullĭī, qui prīnceps Volscōrum ĕrăt, Rōmānīsque fŭĕrat sempĕr infestus. Ităque cŭm altĕrum vĕtŭs ŏdium, altĕrum rĕcēns īră stĭmŭlārĕt, brĕvī effĕcērūnt, ŭt lĕgĕrēntŭr ĭmpĕrātōrēs ăd bellŭm advērsŭs Rōmānōs gĕrēndŭm.

Cōrĭōlānŭs, expugnātīs non paucīs Rōmānōrum ōppĭdis, castră pōsŭit quinque millia passŭum ăb urbĕ, ăgrumque Rōmānōrum est pŏpŭlātus. Missī Romă ăd ĕum ōrātōrēs de pācĕ, ātrox rēsponsum rĕtŭlērunt. Itĕrum deindĕ missī, nĕ ĭn castră quĭdem admĭssī sunt. Săcĕrdōtēs quŏque sŭīs infŭlīs vēlātos ĭssĕ ăd ĕum supplĭcēs

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trādĭtur, ĕt nĭhĭl măgĭs flexĭssĕ ănĭmŭm, quăm lēgātī flexērunt. Tum mātrōnæ cōĕūntes pervĭcērunt, ŭt Veturĭa Cōrĭŏlāni māter exăctâ ætāte mŭlĭĕr, ĕt Vŏlūmnĭa uxor, dŭos parvos ex Marcĭo filĭōs fĕrēns sēcŭm; ĭn cāstra hōstĭum īrent cum frĕquēnti mŭlĭĕrŭm cŏmĭtātu, ĕt ĕam urbĕm prĕcĭbus lăcrўmĭsque dēfĕndĕrent, quăm vĭrī armĭs non pŏtĕrānt. Ubĭ ăb cāstrā ventum est, nuncĭātumque Cōrĭolānō, ădēsse ingens mŭlĭĕrum agmen; qui mōtŭs non fŭĕrat nĕc publĭcā mājēstāte ĭn lēgātis, nĕc relĭgiōne ĭn sācērdōtĭbus, multo obstĭnātior ĕrāt ădvērsŭs mŭlĭĕbrēs lăcrўmās. At ŭt mātrem ăspēxĭt: *Expugnāsti*, inquĭt, *ĕt vīcisti īrăm mĕăm, ŏ Pătrĭă, admōtis mātrĭs mĕæ, prĕcĭbŭs, cui tŭam ĭn mē injūrĭam condōno!* Contĭnuōque Romānum agrum hōstĭlibus ārmĭs ĭlĭbĕrāvit. *Plut. in Coriol. Livius, l.* ii. *c.* 35, *&c.*

2. Prætŏr trādĭdit trĭumvĭrō nĕcandam ĭn cārcĕrĕ mŭlĭĕrĕm sanguĭnĭs ingĕnŭī, căpĭtāli crīmĭnĕ dāmnātām. Is qui cŭstōdĭæ præĕrāt, mĭsĕrĭcōrdiā mōtŭs, non ĕăm prōtĭnŭs strangŭlāvĭt. Dĕdit quŏque ădĭtum ăd ĕam filiæ, sed dĭlĭgenter excussæ, ne quĭd cĭbī infĕrrĕt. Existĭmābat ĕnĭm fŭtūrum, ŭt inĕdiâ consumĕrētŭr. Cùm autem jam dĭēs plūrēs efflūxĭssent, mīrātus quòd tamdĭū vīvĕret, cūrĭōsĭùs obsērvātâ filiâ, ănĭmādvertit illăm exertō ūbĕre lēnīre fămĕm mātrĭs lăctĭs sŭī subsĭdiō. Quæ rēs tam ădmīrābĭlĭs, ăd jūdĭcēs pērlātă, impĕtrāvit matri remĭssiōnĕm pœnæ. Nĕc tāntŭm matrĭs sălūs dōnāta est filiæ pĭĕtāti, sĕd ambæ pērpĕtŭis ălĭmĕntis sustēntātæ sunt, publĭco sumptū, ĕt cārcĕr illĕ consĕcrātus est, extructo ĭbi Pĭĕtātĭs templō. Quò non pĕnĕtrat, aut quid non cŏgĭtat pietās, quæ nŏvăm rătĭōnem invĕnit gĕnĕtrīcĭs servāndæ ĭn cārcĕre? Quĭd tăm ĭnūsĭtātŭm ātque ĭnaudĭtum, quàm mātrĕm nātæ ūbĕrĭbus ălĭtăm fuĭssĕ? Pŭtārĕt alĭquĭs hōc contrā natūrăm factum essĕ, nĭsĭ prīma nātūræ lex esset dĭlĭgĕre părēntēs. *Valer. l.* v. *c.* 4. *Plin. l.* vii. *c.* 36,

Fĭlĭa ălĭa, cui nōmĕn Pero, ădmōvĭt vĕlŭt infāntĕm pectŏri sŭō, ătque ălŭĭt pătrem sŭum, grandī ætāte sĕnĕm, qui ĭn custōdĭam trādĭtus fŭĕrāt. *Valer. ibid.*

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CAPUT XXXVIII.

Pārrĭcīdĭŭm scĕlĕrŭm ōmnĭŭm māxĭmŭm ēst.

1. Parrĭcīdĭum nĕfārĭum făcĭnŭs est, ātque ējŭsmŏdi, ăt ĕō ūnō măjĕfĭcio scĕlĕră omnĭă compréhēnsă esse vĭdĕāntŭr. Etĕnĭm sī (ĭd quod præclārè ā săplēntĭbus dīcĭtur) vultu sæpĕ lædĭtŭr pĭĕtās; quod supplĭcium sătis ācrĕ rĕpĕrĭētur ĭn ĕum, qui mortem ättŭlĕrit părenti, prō quō mŏrī ipsum jūră dīvīnă ātquĕ hūmănă cōgēbant, sī rēs pōstŭlāret? *Cicer. pro Rosc. Amer. n.* 37.

Pōrtēntum ātque mōnstrŭm est, esse alĭquĕm hūmānâ spĕcĭē et figūrâ, qui tantùm vīcĕrit bēstĭas immānĭtātĕ, ŭt ĕōs indignīssĭmè lūcĕ prīvārĕt, pĕr quos hanc suāvīssĭmam lūcĕm aspexĕrat: cùm părtŭs ātque edŭcātio ĕtiam fĕrās ĭntŏr sēsĕ concĭlĭet. *n.* 63.

2. Aiūnt Cœlĭum quendam Terracĭnēnsem, cŭm cœnātŭs ĭsset cŭbĭtum ĭn ĭdĕm conclāvĕ cum duōbŭs ădŏlēscēntĭbus fīlĭīs, inventum esse mānè jŭgŭlātum. Quŏnĭam nĕc servŭs quĭsquăm nĕc lĭbĕr rĕpĕrĭēbātŭr, ĭn quem făcĭnŏrĭs suspīcio căděret; ĕă autĕm ætāte fīlĭī prŏpĕ pătrem cŭbāntēs nē sensĭsse quĭdem sĕ dīcēbant; nŏmĭnă fĭlĭōrum dē parrĭcīdĭō dēlātă sunt. Părum ĕnĭm verĭsĭmĭle vĭdēbātur, quenquam ausum esse commĭttĕrĕ sē ĭn ĭd conclāvĕ, ĕō pŏtĭssĭmŭm tempŏre, cùm ĭbĭdĕm essent dŭo ădŏlēscēntes fĭlĭī, qui făcĭlè possent ĕt sentīrĕ ĕt dēfĕndĕre. Tămĕn cùm jūdĭcibus plānum esset factŭm, ăpertō ōstiō rĕpĕrtōs essĕ ĕōs dormĭēntēs: jūdĭcīō absŏlūti sunt, ĕt omni suspīciōne lĭbĕrāti. Nēmo ĕnĭm pŭtābat, quenquam esse, qui somnum stătim căpĕre possĕt pōst pĕrpĕtrātum pārrĭcīdium; proptĕreā quòd qui tantum făcĭnus commīsĕrūnt, non mŏdŏ non possunt quĭēscĕre sĭnĕ cūră, sĕd nē spīrāre quĭdem sĭnĕ mĕtū. *n.* 64.

3. Cīvĭtas Athēnĭēnsĭum prūdentĭssĭma fuissĕ tradĭtur. Ejŭs porrò cīvĭtātis săplĕntissĭmum Solōnem fĕrūnt fuisse, qui lēgēs illis scripsĭt. Is cùm intĕrrŏgārētŭr, cŭr nullŭm sūpplĭcium constĭtuĭssĕt ĭn ĕŭm, qui părentem nĕcâsset; respondit: *Sē ĭd nēmĭnem factūrum pŭtâsse.* Săpĭentĕr fēcīssĕ dīcĭtur, cùm nĭhĭl sanxĕrit dē illō scĕlĕrĕ, quod ănteā commīssŭm non ĕrăt; nō non tam pro-

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hĭbēre vĭdērētŭr, quam ōstēndēre commīttī possĕ. Quantò săpĭentĭùs mājōrēs nostri fēcēre! Qui cùm intellĭgĕrēnt nĭhĭl esse tam sanctum, quŏd non ălĭquāndo vĭŏlāret audācĭă; supplĭcĭum ĭn parrĭcīdās sangŭlārĕ excŏgĭtāvērunt, ŭt ĭī, quos nātūră ipsă non pŏtuĭssĕt ĭn offĭcĭŏ rētĭnēre, magnĭtūdĭnĕ pœnæ summŏvērēntŭr ā mălefĭcĭŏ. Insŭī vŏlŭērunt ĭn cūlĕŭm vīvōs, ātque ĭtă ĭn flūmĕn dējĭcī. O sīngŭlārem săpĭentĭam! Nonnĕ vĭdēntŭr hunc hŏmĭnem ex rērum nātūrā sustŭlīssĕ ĕt ērīpuĭsse, cui rĕpēntè cœlum, sōlem, ăquăm, terrāmquĕ ădēmērunt? ŭt, qui ĕŭm nĕcâssĕt, undĕ ipsĕ nātŭs essĕt, cărērĕt ĭīs omnĭbŭs rēbŭs, ex quĭbŭs omnĭa nătă essĕ dĭcuntŭr. *n.* 70.

Persæ, sĭ quĭs pătrem nĕcâsset, ĕŭm non gĕnŭĭnŭm fīlĭum exīstĭmābant, sĕd subdĭtitĭum. Quĭă ălĭēnum ā nātūrā vĭdēbātŭr, ĕt părŭm crēdĭbĭlĕ, ŭt cērtŭs părēns ā justīs lĭbĕrīs intĕrĭmĕrētur. *Nicol. Damasc. Herodot. l.* 1.

CAPUT XXXIX.

Nihil dulcius hŏmĭnŭm gĕnĕrī, quăm lĭbĕrī.

1. Pērspĭcŭum est ā nātūrâ ĭmpēlli nōs, ĕōs, quōs gĕnŭĕrĭmŭs, ămēmŭs. *Cicer.* 3 *de fin. n.* 62.

Nonnĕ bēstiæ prō sŭō partu ĭtă propūgnānt, ŭt vulnĕră excĭpĭānt, ĕt nūllōs hŏmĭnum impĕtŭs, nūllōs ictŭs rĕfōrmĭdent? Si fĕræ partŭs suŏs dilĭgunt, quā nos in lĭbĕrōs nostros indulgentiā essĕ dēbēmŭs? 5 *Tusc. n.* 79. 2 *de Orat. n.* 168.

Quid dulcĭŭs hŏmĭnum gĕnĕri ā nătūrā dătum est quăm sŭī cuique lĭbĕri? Incertum est quăm longă cujusque nostrum vītă fŭtură sĭt. Consŭlĕre ĭtăque ĕt prospĭcĕre vīvī dēbēmŭs, ŭt illorum sōlĭtūdo ĕt pŭĕrĭtiă quăm firmīssĭmō præsĭdĭo mūnītă sit. *Post red. Quir. n.* 2. *In Verrem, l* ii. *n.* 153.

2, Pătĕr nūllŭm clārĭus pŏtĕst rĕlĭnquĕre mŏnŭmentum sŭi, quăm si fĭlĭum rĕlĭnquăt ĕffĭgĭem mōrŭm sŭōrum, vīrtūtĭs, constăntiæ, pĭĕtātĭs, ingĕnĭī. *Phil.* 9. *n.* 12.

Ad fĭlĭum hærēdĭtas pătĕrnæ glōrĭæ ĕt factōrum imitātĭo pertĭnĕt. 1 *Offic. n.* 78.

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Optĭmă hærēdĭtās omnĭque pătrĭmōnĭō præstāntĭor ā pătrĭbus trādĭtur lĭbĕrĭs, glōrĭă virtūtĭs rērūmquĕ gestārum: cui dēdĕcŏri esse, nĕfās ĕt impĭŭm jūdĭcāndŭm est. 1 *Offic. n.* 33.

3. Nēmo lĭbĕrōrum grātĭā pĕcūnĭīs cŭmŭlāndīs incumbăt, ŭt dĭtissĭmōs ĕōs rĕlĭnquăt. Id ĕnĭm nĕc ipsĭs nĕc pătrĭæ condūcĭt. Censŭs jŭvĕnum ōptĭmŭs ĭs est, qui ĕōs non rēddĭt obnōxĭōs ădūlātĭōnĭbŭs et suffĭcĭt rēbŭs nĕcēssārĭis. Lĭbĕris ergo non multum auri, sĕd pŭdōrĭs ŏpōrtĕt rĕlĭnquĕre. *Plato de Leg. l.* v.

Părēntēs lĭbĕrīs plērumque bŏnō ănĭmō măla prĕcantŭr. Si vīs esse fēlix, Dĕos ōrā, nĕ quĭd tĭbi ēvĕnĭat ex his quæ optantŭr tĭbi. Ea non sunt bŏnă quæ īstī ĭn tĕ vŏlūnt congĕrī; dīvĭtĭæ, hŏnōrēs, impĕrĭa. Unŭm bŏnŭm est, quod bĕātæ vītæ causă ĕt firmāmēntŭm est, vīrtūs. Făc ipsĕ tē felīcem. Făcīēs autĕm, sī vīrtūtĕm cŏlŭĕrĭs. *Senec. Epist.* 31.

CAPUT XL.

Lĭbĕrī pătrĭæ causā bĕnĕ instĭtŭēndī.

Vĕrrĕm grăvĭtĕr objūrgăt Cĭcĕro, quòd prætŏr ĭn Sĭcĭlĭâ fīlĭum flāgĭtĭīs sŭīs intĕrēssĕ pāssŭs ĕrăt. Tunc cŭm tē ăc tŭam vītam nōssēs, ĭn Sĭcĭlĭam tēcum grandĕm fīlium dūcēbas? ŭt ĕtĭamsī nātūră puĕrum ā pătĕrnis vĭtĭīs abdūcĕrĕt, cōnsuētūdo tămĕn ĕt discĭplīnă dissĭmĭlem tŭi esse non sĭnĕret. Făc ĕnĭm fuīsse ĭn īstō C. Lælii et M. Cătōnĭs indŏlem, quĭd ex ĕō bŏni spērāri atque effĭci pŏtĕst, qui nullum ūnquam pătrĭs pŭdĭcum nĕque sōbrium convĭvĭum vĭdĕrit. Qui ădultă ætāte pĕr trĭennĭum intĕr impŭdĭcas mŭlĭĕrēs ĕt intĕmpĕrāntēs vĭrōs ĭn ĕpŭlis quŏtĭdĭānīs versātus sĭt: nĭhĭl unquam ā pătre audīri, quo pŭdēntĭor aut mĕlĭor ĕsset? Quĭbus ĭn rēbus non sōlùm fĭlio, sĕd ĕtĭam rēīpublĭcæ fēcisti injūrĭam. Suscēpērās ĕnĭm fīliōs non sōlùm tĭbi, sĕd ĕtĭam pătrĭæ: qui non mŏdŏ tĭbi vŏlūptāti, sĕd ĕtĭam qui ălĭquāndŏ usŭi rēīpublĭcæ esse pōssent. Eōs instĭtŭĕre atque ērŭdīre dēbŭīsti ăd mājōrum instĭtūta, ĕt ăd cīvĭtātis nostræ discĭplīnam, non ăd tŭă flāgĭtĭa, atque ăd tŭās turpĭtūdĭnēs. Esset ex ĭnĕrti ātque impūro ĕt imprŏbŏ părēntĕ nātŭs ĕt

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pŭdens ĕt prŏbus fīlĭus. Nunc prō tē Vērrĕm altĕrum substĭtuīsti cīvĭtāti. *Cicer. l.* iii. *in Verr. n.* 159.

2. Pelopĭdās, qui filium hăbēbat infāmĕm, Epaminōndam rĕprĕhendēbat, quòd uxōrĕm non duxīsset; illumque mălĕ reīpublĭcæ consŭlĕre dīcēbat, qui lĭbĕros non rĕlīnquĕret: *Vĭdĕ*, inquĭt Epaminōndās, *nĕ tu pătrĭæ pĕjŭs consŭlās, qui tālĕm ex tē nātum rĕlĭctūrŭs sīs. Mĭhi vērò ettĭrpe dĕēssĕ non pŏtēst: namque ex mē nātam rĕlinquo pugnam Leuctrĭcam, quæ non mŏdŏ mĭhi sŭpĕrstĕs, sĕd ĕtĭam immortālĭs, fŭtūră est.* Cornel. Nep. in Epam.

Grātum est, quŏd pătriæ cīvem pŏpŭlōque dĕdisti,
Sī făcis ŭt pătriæ sĭt ĭdōnĕŭs, ūtĭlis ægris,
Utĭlis ĕt bellōrum et pācis rēbus ăgendis.
Plūrĭmùm ĕnĭm intĕrĕrĭt quĭbus artĭbus ēt quĭbus hunc tu
Mōrĭbus instĭtŭās. *Juven. Sat.* xiv. 70.

CAPUT XLI.

Māxĭmă dēbētŭr pŭĕrō rĕvĕrēntĭă.

Plūrĭmă sunt.....fāmā dignă sĭnīstrā,
Quæ monstrant īpsī pŭĕrīs trādūntque părēntēs.
Sic nātūră jŭbet: vēlōciŭs et cĭtĭŭs nōs
Corŭmpūnt vitiōrum exemplă dŏmestĭca.
Nil dictū fœdum visūque hæc lĭmĭna tangat,
Intrā quæ pŭĕr est.....
Maxĭmă dēbētŭr puĕro rĕvĕrēntĭa. Si quid
Turpĕ părās, nē tu pŭĕrī contĕmpsĕris annos
Sĕd peccātūrō obsīstāt tĭbi fīlius infans.
Juven. Sat. xiv.

Utĭnam lĭbĕrōrum nōstrōrum mōrēs non ipsī perdĕrĕmŭs. Infantĭam stătim dēlĭcĭīs solvĭmus. Mollīs illă educātio, quam indulgentiam vŏcāmus, nervos omnes et mentĭs ĕt corpŏrĭs frangĭt. Quĭd non concŭpĭscĕt cùm adolēvĕrit, qui in cunis pupŭreis vagiĕrit? In lectĭcis crĕscunt: si tĕrrăm pĕdĭbus attĭgĕrĭnt, ē mănĭbŭs utrĭnque sustĭnēntium pendent. Gaudēmŭs, si quĭd lĭcēntĭŭs dixĕrĭnt, rīsu ĕt oscŭlo excĭpĭmus vĕrbă ingĕnŭīs indignă. Nec mīrum vĭdēri dēbet: nos dŏcŭĭmus, ex nōbis audiĕrunt. Omne convivium obscœnis cantĭcīs strĕpit: pŭdēnda spectantur. Fit ex hīs consuētūdo, deindĕ nātūra.

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Dīscunt hæc mĭsĕrī, antĕquam scĭānt essĕ vĭtĭă. *Quintil. l.* i. *c.* 3.

Adŏlēscēntĭum indŏlem non tam jŭvānt quæ bĕnĕ dictă sunt, quàm infĭcĭūnt quæ pessĭmè; multōque măgĭs si plūră sint, quæ dĕtĕriōra sunt. *A. Gell. l.* xii. *c.* 2.

CAPUT XLII.

Sălūbrĭtĕr instĭtŭī plūrĭmŭm prōdēst ĭn rĕlĭquăm vītăm.

1. Phĭlīppŭs, cūjŭs vīrtūtĕ ātque indūstrĭâ Macĕdŏnēs lŏcuplētīssĭmo impĕrĭō aucti sunt, nunquam inter nĕgōtĭa bellĭca ălĭēnŭs fuit à Mūsis ĕt litĕrīs. Erăt ĕī plēnă acūmĭnis sōlērtĭæ ōrātio, quâ non mĭnōrēs rēs, quàm prælĭīs, confēcĭt: ipsĕque plūrĭs æstĭmābat victōrĭăs verbīs partās, quàm armīs. Extant lībrī ĕpīstŏlārŭm ējŭs plēnārum ĕt vĕnūstātis et prūdēntiæ, ē quĭbus ūnă brĕvis è Græco ĭn Lătīnum convertenda vīsă est, inquit A. Gellius, quæ pōssĭt esse părentibus hortāmentum cūræ dīlĭgentīæque ĭn libĕrōrum instĭtūtiōne. *Phĭlīppus Arīstŏtĕli sălūtem. Filium mĭhi gĕnĭtum scīto. Nĕc Dĭīs grătĭam pĕrīnde hăbeo, quĭă nātus est, quàm quòd illum nāsci tempŏrĭbus vītæ tuæ contĭgit. Spēro ĕnim fŏre, ŭt ēdŭcātus ērŭdītūsque abs tē, dignŭs nōbis existat, ĕt non sĭt impār tanto impĕrĭō.* A. Gell. l. v. c. 3. Justin. l. ix. c. 8. Polyæn. l. iv.

Non fĕfēllĭt Phĭlīppŭm sŭa de Arīstŏtĕlĕ ŏpīnĭo. Quīppĕ Alexāndĕr ĕō dōctōrĕ dĭū ūsus, accēpit ăb illō tam ūtĭlia ăgēndi ĕt lŏquēndi præcēptă, ŭt non dŭbĭtaverit prædĭcāre. *Non mĭnus Arīstŏtĕlī dēbēre sē, quàm Phĭlīppo: hūjŭs ĕnĭm mūnŭs esse quod vīvĕret; illīus, quòd hŏnēstè vīvĕret.* Vŏlŭit verò Phĭlīppŭs prīmā literarum ĕlĕmentă fīlio sŭō trādi ăb Arīstotĕlĕ, summō ējŭs ætātĭs phĭlosŏphō, ĕt illĕ suscēpit hoc offĭcĭum: quĭă magni mĕmēnti est ăd stŭdĭa, ĕōrum ĭnĭtia ā perfectissimo præceptōre trādi. *Cicer.* 3 *de Orat. n.* 141. *Plut. in Alex. Quintil. l.* i. *c.* 2.

2. Plurĭmŭm ĭn rĕlĭquam vītăm prōdĕrit, pŭĕrōs stătim salūbrĭter instĭtŭi. Făcĭle est ĕnim ănĭmōs ădhūc tĕnĕrōs, compōnĕre; diffĭcūlter rĕcīduntŭr vĭtĭa, quæ nō-

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biscum crēvērunt. Altĭùs dēscēndunt præcĕptă, quæ prīmis imprĭmūntur ætātĭbus: ĕt nātūrā tĕnācissĭmi sūmŭs ĕōrum, quæ puĕrī percēpĭmŭs: ŭt săpor, quo nŏvă vāsa imbŭūntur, dūrat. *Senec. 2 de Irâ, c.* 18. *Ad Helv. c.* 16. *Quintil. l.* i. *c.* 1.

Quo sĕmel est imbūtă rĕcēns, servăbit ŏdōrem
Testă dĭū. *Horat.* 1. *Ep.* 2. *ver.* 69.

Nullă ætās vĭdeātur tam infirma, quæ non prōtĭnŭs dīscăt quĭd rectum prāvumque sit: est ĕnĭm maxĭmè tum formāndă, cùm facillĭmè cēdīt præcĭpientibus. Mŏnendŭs ergo puĕr, nē quĭd cŭpĭdē, nē quĭd imprŏbè, nē quĭd impŏtentĕr făcĭat. *Quint. l.* i. *c.* 4.

Hăbendumque est in ănĭmo sempĕr illūd virgĭlĭānum:
....Adeò ĭn tĕnĕrīs consuescĕre multum est.
Virgil. 2 *Geor. ver.* 272.

3. In puĕrīs mŏdŏ frænīs ūtāmŭr, mŏdŏ stĭmŭlis: est ĕnim ĭn illīs alĭquid quod coërcēndum sit, est quod excĭtandum. Hinc Isŏcrătēs, doctŏr singŭlāris, dīcĕbat sē calcārĭbus in Ephŏrō, contrà autem in Thĕopōmpo, frænīs ūtī sŏlēre: altĕr ĕnĭm rĕprĭmēndŭs ĕrăt altĕr incĭtandŭs. Et Thĕmīstŏclēs, qui ĭn ădŏlēscēntiâ fuĕrăt fērōci ādmŏdum ingĕnĭŏ, rēspōndēbat mīrantibus mūtātŏs ipsius mōrēs: *Asperōs ĕt ferōciōrēs pullōs fiĕrī ĕquōs ōptĭmōs, ĕī dŏmĭtōribus perĭtis trādantur.* Senec. de Ira, l. ii. c. 21. Cic. 3 de Or. n. 25. Plut. in Them.

4. Dăbĭmus ălĭquod laxamēntum: dēsĭdēs verò esse non sĭnēmus, et prŏcŭl à contactu dēlĭciārum rĕtĭnēbimus. Nĭhil ĕnim măgis vŏluptŭārios et īracundos făcit, quàm ēdŭcātio mollis et blanda. Ideò quò plus indulgētur filiis ūnĭcis, et quò plùs lĭcet pŭpillīs, eò corruptior illis anĭmus est. Offensas patĭenter illę non fĕret, cui nihil unquam nĕgātum est, cui lacrўmas sōllĭcĭta sempĕr māter abstērsit, cui sătisfactum est de pædagōgo. *Senec. ibid.*

5. Longè quŏque ăb assentātiōne puĕritiă rĕmŏvēndă est. Audĭăt vērum, exprŏbrentur illi perpĕram facta, tĭmĕat ălĭquando părentes, et magĭstros vĕreātur semper. Nĭhĭl per iracundiam et lăcrўmas exŏret: quod īrāto et flēnti nĕgātum fuĕrit, offĕrātur quiēto.

6. Omnĭbus hominibus prŏdest ănĭmum sŭbinde rĕlaxāre. Excĭtātur ĕnim ōtĭō vĭgor: omnĭs ĕt trīstĭtĭa,

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quæ continuātione pertĭnācis stŭdii addūcĭtur, fēriārum hĭlărĭtāte discŭtĭtur. *Senec.* 1 *Contr.*

Lūsūs puĕrīs prōdērunt: quĭă puĕrī post lūsūs, plùs vīrium et ācriōrem ănĭmum affĕrūnt ad dīscendum. Mŏdus tămĕn sit rĕmīssiōnibus: nē aut nĕgātæ ŏdium stŭdiōrum făcĭānt, aut nĭmiæ ōtii consuētūdĭnem affĕrānt. *Quint. l.* i. *c.* 2.

7. Omnēs ferè lēgum latōres, neglectâ puĕrōrum et ădŏlescentum ēdŭcātiōne, părentum arbĭtriō lĭbĕrōrum instĭtūtiōnem rĕlīquērunt: idque ūnum vĭdēntur stŭduīsse, ŭt ĭīs, qui adversus lēgum præcēpta peccâssent, pœnæ constĭtŭĕrēntur et irrŏgārentur. At Persæ et Lacedæmŏnii ăliâ rătiōne căvērunt, ne admittĕrentur quæ lēgēs vĕtābant: et cīvium pēccātis obvĭam ĭērunt, formandis publĭcā sĕvērāque instĭtutiōne puĕrōrum ĕt ădŏlescentum mōrĭbus. Sic ĕnim fiēbat, ut à tĕnĕris annis virtūtem cŏlĕre, vĭtĭa vērò adversāri, assuefiĕrēnt. Quæ vērò fuĕrit illa paupĕrum et dīvĭtum consĭmĭlis sŭb publĭcis magīstris ēducātio, non ĭnūtĭle ĕrit lĕgĕre apud Plutārchum et Xenophōntem. *Plut. in Lycurg. et Lacon. Xenophon.* i. *Cyrop. et in Lacon.*

CAPUT XLIII.

Vĕtĕrŭm Rōmānōrŭm ĭn ēdŭcāndīs pŭĕrīs dīscĭplīnă.

1. Non assuēscăt infans ĕī sermōni qui dēdiscendus deindĕ sit. Magni intĕrest quos quisque audiat quŏtĭdie dŏmī, quĭbūscum lŏqŭatur à puĕritiâ quemādmodum pătrēs, pædagōgi, mātres ĕtĭam lŏquāntur. Lēgĭmus ĕpīstōlas Cornēliæ mātris Gracchōrum: appāret ējus filiōs, qui ēlŏquentiâ flōruērunt non sōlum in grĕmio mātris educātos fuisse, sĕd ĕtiam ab eā sermōnis ĕlĕgantiam hausisse. Maxĭmum autem matrōnīs ornamentum esse libĕrōs bĕne institūtos mĕritò putābat sapĭentīssĭma illă mūliĕr. Cùm Campānă matrōnă ăpŭd illam hospĭta, ornamenta sua, quæ ĕrānt illō sēcŭlō prĕtiosissĭma, ostentāret ei muliĕbrĭter: traxit eam sermōne quōūsque ā schŏlâ redīrent lībĕri. Quos rĕvērsōs hospĭtæ exhĭbēns: *Et hæc*, inquit, *ornamenta meă sunt.* Quint. l. i. c. l. Cic. in Bruto, n. 210. Valer. l. iv. c. 4.

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2. Opĕræ prĕtium est cognōscĕre vĕtĕrum Rōmānōrum sĕvĕrĭtātem ăc dĭscĭplīnam circā ēdūcăndos formandōsque lĭbĕros. Jamprīmum fīlĭus ex castā părēntĕ nātus, *non* in cellā emptæ nutrīcĭs ēdūcābātur, sĕd ĭn grĕmiō ac sĭnū mātrĭs, cūjus præcĭpŭa laus ĕrat tuĕri dŏmum, ĕt inservīre lĭbĕris. Ellĭgēbātur autem ălĭqua mājor nātu prōpinqua, cui proptĕr probātos mōres sōbōlēs omnis cujuspiam fămĭlĭæ commĭttĕrētur: cōram quâ nĕquĕ dīcĕre fas ĕrat, quod turpe dictu vĭdērētur, nĕque făcĕre, quod inhŏnēstum factu. Hæc non stŭdia mŏdŏ, sĕd rĕmissiōnēs ĕtĭam lūsūsque puĕrōrum, quădam vĕrecundiâ tempĕrābat. Sic Cornēliam Gracchōrum, sīc Aurelĭam Jūlii Cæsărĭs, sīc Attĭam Augusti mātrem, præfuisse ēdūcātiōnibus lĭbĕrōrum accēpīmus.

Hæc discĭplīna ăc sĕvĕrĭtās ĭd præstābat, ŭt pŭĕri tōto pectŏre arrĭpĕrēnt artēs hŏnēstas. At nunc nātus infans dēlĕgātur Græcŭlæ ălĭcui ancillæ, cui adjungĭtur ūnŭs aut altĕr servŭs *nulli* sērĭo mĭnĭstĕrio accommŏdātus. Hōrum fābŭlīs ĕt errōrĭbus tĕnĕri ĕt rŭdēs ănĭmi stătim imbŭūntur; nĕc quisquam ĭn tōtâ dŏmō cūrat, quĭd cōram infantĕ dŏmĭno aut dīcăt aut făcĭat; quŏnĭam ĕtĭam ipsi părentēs nĕc probĭtātī nĕc mŏdestiæ parvŭlos assuefăcĭunt, sĕd lascīviæ ĕt audăciæ. Per quæ paulātim irrēpit impŭdentia ĕt sŭi ălĭēnique contemptŭs. *Dioleg. de corr. Eloq. c.* 18.

3. Nunciātŭm quondam est Phavorīno phĭlŏsŏphō, nōbis præsentĭbus, uxōrem audītōris sēctātōrisque sŭi paullŭlum antè pĕpĕrīsse, ĕumque essĕ auctum Filio. *Ĕămŭs*, inquit tum Phavorīnus, *ĕt vīsum puerpĕram et grātŭlātum pătri.* Is ĕnim ĕrat lŏci sĕnātōrii, ex fămĭlĭâ nōbĭlĭōre. Ivĭmus ūnà qui tunc ădĕrāmus, et cum ĕo sĭmŭl dŏmum intrōgressi sŭmus, Phavorīnus complexŭs hŏmĭnem, congratŭlātusque ei, assēdit: atque ŭbi percontātus est, quàm diūtĭnum pŭĕrpĕrĭum fuisset; et cognōvit pŭellam defessam lăbōre et vigĭlĭâ somnum căpĕre, făbŭlāri instĭtuit prolixiùs: et *Nĭhĭl*, inquit, *dŭbĭto, quin filium lacte suo nutrītūra sit.* Sed cùm măter puellæ parcendum ei esse dīcĕret, adhĭbēndasque puĕro nutrīcēs, nĕ ăd dŏlōrēs, quos in păriendo tŭlisset, mūnus quŏque nutricationis grăve ac difficĭle accēdĕret: *Oro te*, inquĭt, *mŭlĭer, sĭnĕ eam tōtam ăc intĕgram esse mātrem filii sŭī. Hoc ĕnim est contra nātūram imperfectum et dĭmĭdiātum mātris gĕnŭs, părĕre, et stătim abs esse abjĭcĕre partum: alĕre ĭn utĕrō sanguĭne sŭo*

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nescio quid, quod non vīdĕat ; non alĕre suō lactĕ quod vīdĕāt, jam hŏmĭnem, jam vīvĕntem, jam mātris officĭa implōrantem. A. Gell. l. xii. c. 1.

4. Cum Cătōni mājōri nātus esset ex uxōre filius, nullis nĕgōtiis, nĭsĭ publĭcis, impĕdiēbātur, quōmĭnus ădēsset mātri infantem ablŭenti et fasciīs involventi. Illă propriō lacte filium ălēbat, sæpèque ĕtĭam lĭbĕrōs servōrum suīs uberĭbus admŏvēbat, ŭt nūtrĭmenti consortium ĕōs puĕro dŏmĭno măgis bĕnĕvŏlōs redděret. Ubĭ ălĭquid intellĭgĕre pŏtŭit puer, eum păter ipse in litĕris instĭtuit, lĭcĕt ĭdōneum et ērŭdītum dŏmī servum hăbĕret Chilōnem, à quo puĕri multi ērŭdiēbantur. Sĕd nōlēbat, ŭt ipsĕ scriptum rĕlīquit, servum filiō suo vel mălĕdīcere vĕl aurem vellĭcāre, sī tardĭor ĭn dīscēndo esset: nĕquĕ ĕtiam fīlium tanti mūnĕris, hoc est, doctrīnæ, dēbĭtōrem esse servo. Ipse ĭtăque ējŭs ludĭmagīster, ipse lēgum doctor, ipse lănīsta fuit. Nĕquĕ mŏdŏ dŏcŭit jacŭlāri, armis depugnāre, ĕquĭtāre, sed ĕtĭam pugillātu decertāre, călōrem et frīgus tŏlerāre flūmĭnum vortĭcēs nando sŭpĕrāre. Conscripsit illi mănu suâ, grandĭbus litĕris, histŏrias, ut ĕtiam in păternâ dŏmō nōtă habĕret vĕtĕrum instĭtūta atque exempla. Quidquam turpe lŏqui cāvit non mĭnùs filio præsente, quàm sācris virgĭnĭbus Vestālibus: et nunquam sē ei in balnĕō vidēndum dĕdit. *Plut. in Cat. maj.*

5. L. Æmiliō Paulo multi anni fŭĕrĕ vacŭi à rerum publĭcārum cūrâ inter prīmum et altĕrum consŭlātum. Eōs tōtōs impendit rĕbus sacris, et maxĭmè libĕrōrum instĭtutiōni, quōs erŭdīri vōlŭit non tantùm Romānâ vĕtĕri disciplĭnâ, sed ĕtiam Græcis litĕris. Illis cùm grammătĭcæ, rhētŏrĭcæ, dialectĭcæque artis magīstros dĕdit, tum pingendi quŏque, ĕquĭtandi, vēnandi. Et, ut ĕrat libĕrōrum amantīssĭmus inter Rōmānos, eōrum exercĭtiīs omnĭbus intĕrĕrat, nĭsĭ respublĭca ălĭò vŏcāret. *Plut. in Æmil.*

6. Augūstus ĕtĭam puer anĭmum optĭmis artibus excŏlēbat, cōrpŭs lăbōriōsis militāribusque exercitatiōnibus dūrābat. Eum sōlĭcĭtè observābant măter Attĭa et Philippus vitrĭcus ; quŏtidie à magīstris et custōdibus, cui puĕro appŏsuĕrant, inquīrentes stŭdiōsè, quid rei ēgisset, quò esset prŏfectŭs, quâ rătiōne diem transēgisset, quibuscum dēnĭque esset versātus. Hâc Attiæ mātris sōlicitudĭne factum est, ŭt Augūstus ēvāsĕrit è multis ipsius pŭdōri oblātis perĭcŭlis. *Nicol. Damasc.*

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Augūstus summum impĕrium Rōmæ ădĕptus, nĕpōtes suos litĕras aliaque rŭdĭmenta per se plērumque dŏcŭit. *Sueton. in Aug. c.* 64.

CAPUT XLIV.

Publĭcæ ūtĭlĭtāti plūrĭmŭm prōsunt quī jŭvēntūtĕm ērŭdĭūnt.

1. Quiă ūtĭle est jŭventūti rĕgī, impŏsŭĭmus illi quăsĭ dŏmēstĭcos magīstrātus, sub quōrum custōdiâ contĭnērētur. *Senec. 4. Benef. c.* 11.

Non is sōlus rēīpublĭcæ prōdēst qui tuētur reōs, et de pāce bellōque censet, sĕd qui jŭventūtem exhortātur, qui in tantâ bŏnōrum præceptōrum ĭnŏpiâ, virtūtę instrŭit ănĭmōs, qui ad pĕcūniam luxuriamque ruentes prensat ac rĕtrăhit, et, si nihil aliŭd pōtēst, certè mŏrātur. An ille plus præstat, qui inter cīves jus dīcit; quàm qui dŏcet jŭventūtem quid sit justĭtia, quid piĕtās, quid pătĭentĭa, quid fortĭtūdo, quàm prĕtĭōsum bŏnŭm sĭt bŏnă conscientia! *De Tranq. c.* 3.

2. Quærenti mĭhi quānam rĕ possem prōdēsse quamplūrĭmīs, nullă măjor vīsă est, quàm si trădĕrem cīvĭbus mēīs viās optĭmārum artium. Quod ĕnim mūnŭs reipublĭcæ măjus mĕlĭūsvĕ afferre pōssŭmus, quàm si dŏcēmus atque ērŭdīmus jŭventūtem? hīs præsertim tempŏribus, quĭbus ĭtă prōlapsa est, ut omnium ŏpĕrâ refrænanda atque cōĕrcēnda sit. *Cic. 2. de Div. n. 2. 4.*

Si sĕnĭbus sătis vīrium sit, ut ădŏlescēntŭlōs dŏcĕānt, instĭtuant, ad ōmne offĭcium instrŭant, hoc ŏpĕre quid pōtēst esse præclārius? *De Senec. n.* 29.

CAPUT XLV.

Et præcĕptōrēs ĕt stŭdĭă ămĕt ădŏlēscēns.

1. Discĭpŭli, sī mŏdŏ sunt bĕnĕ instĭtūti, præcĕptōrem ămānt et vĕrēntur. *Quintil. l.* ii *c.* 2.

Id præcĭpuè mŏnēndi sunt ădŏlescēntes, ut ămēnt præceptōrēs sŭōs non mĭnùs quàm ipsă stŭdĭă; et existĭ-

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mĕnt eos pārēntes esse, non quĭdem corpŏrum, sed mentĭum. Multùm hæc piĕtas conferĕt ăd fēlīcem exĭtum stŭdiōrum. Ită ĕnim et lĭbēnter audĭent, et dictis crēdent, et esse magīstrōrum sĭmĭlēs concŭpīscent, ĭn ipsos dēnĭque cœtus schŏlārum læti ĕt alăcrēs convĕnĭent; ēmēndāti non irascēntur, laudāti gaudēbunt: ŭt sint carīssĭmi, merēri cōnābuntur. Nam ŭt præcēptōrum offĭcium est dŏcēre, sic discipulōrum, præbēre sē dŏcĭlēs: ălĭōqui neutrum sine altĕro sufficĭet. *Ibid c.* 10.

2. Eă maxĭmè cūra hăbendă est, ut præceptor omnĭno fiat nōbis familiārĭter amīcus; nec sĕquātur offĭcĭum tantùm ĭn dŏcēndo, sĕd ĕtĭam affectum. *Ibid. c.* 3.

Epaminōndas phĭlŏsŏphiæ præceptōrem hăbuit Lysim Tarentīnum, Pythagoræum: cui quĭdem sīc fuit dēdĭtus, ŭt ădŏlescens tristem et sĕvērum sĕnem antĕpŏsuĕrit in familiaritāte omnibus sŭīs æquālibus. Neque eum à se dīmīsit, prĭŭsquam ĭtă doctrīnâ antĕcessit condiscīpŭlos, ŭt făcĭlè intellĭgī posset pări mŏdŏ sŭpĕrātūrum omnēs ĭn cætĕris artibus. *Cornel. Nep. in Epam. c.* 2.

Cĭcĕrōnis filius declarāvit ipse hâc ĕpistŏlâ ad Tirōnem, quo ămōre Cratīppum præceptōrem dĭlexĕrit. Scĭto mē Cratīppo esse conjunctissĭmum, non ut discipŭlum, sed ŭti filium. Nam cùm audĭo illum lĭbēnter publĭcè, tum ĕtĭam prīvātim ējus suavĭtātem vĕhementer ămŏ. Sum tōtōs dĭēs cum eō, noctisque sæpĕnŭmĕrŏ partem: exōro ĕnim ut mĕcum quàm sæpissĭmè cœnet. Hâc introductâ consuētūdĭne, sæpe inscĭentĭbus nōbis et cœnantibus obrēpit, sublātâque sĕvērĭtāte phĭlŏsŏphiæ, hūmānissĭmè nōbiscum jŏcātur. Quārē dā ŏpĕram, ut hunc tālem, tam jŭcundum, tam excellentem vĭrum vĭdeās quamprīmum. *Cic. Epist. ad fam. l.* xvi. *Ep.* 21.

3. Pătet autem ex Trebonii ĕpistŏlâ ad Cicĕrōnem pătrem, quâ curâ, quâque mŏdestiæ famâ filius ejus litĕris ŏpĕram dĕdĕrit. Athēnās vēni, atque ĭbĭ, quod maxĭmè optābam, vīdi filium tuum dēdĭtum optĭmis stŭdiīs cum summâ mŏdestiæ fāmâ. Quâ ex re quantam vŏlūptātem cēpĕrim, scīre pŏtēs, ĕtiam mē tăcēnte. Non ĕnim nescīs quanti tē făcĭam, et quàm omnibus tŭis bŏnīs gaudeam, prō nostro vĕterrĭmo vērissĭmōque amōre. Nōli pŭtāre, mi Cicĕro, mē hoc auribus tuis dăre: nĭhĭl ădŏlēscēnte, tŭo, aut pŏtĭus nostro, ămābĭlius est, ex omnibus ĭis qui Athēnis sunt, aut stŭdĭōsus eārum artĭum, quās

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tū maxĭmè ămās, hoc est, optĭmārum. Ităque tĭbi, quod vĕrè făcĕre possum, lĭbēnter grātŭlor. Eum, lĭcèt ingressum plēno grădu ĭn ĕă stŭdĭa, atque tuā cŏhortātiōne incĭtātum, cŏhortāri non intermittēmus, ŭt discēndo exĕrcēndōque sē ĭn dĭēs longĭùs prōcēdat. *L.* xxi. *Ep.* 46.

CAPUT XLVI.

Sit grātŭs ĕrgā măgistrŭm dĭscĭpŭlŭs.

1. Præceptōrēs suōs ădŏlēscens vĕnĕrētur ac suspĭcĭat, quōrum bĕnĕficiō se vĭrĭs exŭit, et sub quōrum tūtēlâ pŏsĭtŭs exercĕt ārtēs bŏnās. *Senec. Ep.* 83.

Quĭs est nōstrûm lĭbĕrālĭter ēducātus, cui non edŭcātor, cui non măgistĕr sŭus ātque dōctŏr, cui non lŏcŭs illĕ mūtŭs, ŭbĭ ĭpsĕ altŭs aut dōctŭs est, cŭm gratâ rĕcordātiōne ĭn mentĕ versātur. *Cic. pro Planc. n.* 81.

Vespasiānŭs nātus est in vīco mŏdĭco Sabīnōrum, ĕt ēdŭcātus sŭb pătĕrnâ ăviâ ĭn prædĭīs. Quārē princeps quŏque lŏcum incunābŭlōrum assĭdŭè frĕquentāvit, manente villâ quālis fuĕrat ōlim, nē quid scīlicet mūtārētur ex īīs quĭbus ŏcŭli assuēvĕrant. Aviæ quŏque mĕmŏriam tantōpĕre dilexit, ŭt sōlemnibus ac festīs dĭēbus pŏcillo ejus argentĕō bĭbĕre persĕvērāvĕrit. *Sueton. in Vesp. c.* 2.

2. Cùm Cĭcĕro, nātus vīvente ăvō ĭn parvâ villâ, dixisset Attĭco, sē ĕo lŏcō maxĭmè delectāri; hīs verbis respondit ĕī Attĭcus: Ego vĕrò tibi istam justam causam pŭto, cŭr huc lŭbēntiùs vĕnĭās, atque hunc lŏcum dīlĭgās. Quin ipse, vĕrè dīcam, sum ipsi villæ ămīcĭor factŭs, atque huic omni sŏlō, in quo tu ortus prōcreātusque ĕs. Mŏvēmur ĕnim nescio quo pacto lŏcīs ipsīs, in quĭbus eōrum, quos dīlĭgĭmus aut admīrāmur, adsunt vestĭgĭa. Mē quĭdem ipsæ nostræ Athēnæ non tam dēlectant ŏpĕrĭbus magnĭficīs, quàm rĕcordātiōne summōrum vĭrōrum, ŭbĭ quisque hăbitāre, ŭbĭ sĕdēre, ubi dispŭtāre sit sŏlĭtus: stŭdiōsèque eorum ĕtiam sēpulchrā contēmplŏr. Quāre istum, ŭbi tu ĕs nātus, plùs amābo posthac lŏcum. *Cic. 2. de Leg. n* 4.

3. Præceptōrum et mĕdicōrum magnâ carĭtas, magnâ rĕvĕrēntia et. Nē dīcas nĭhĭl quidquam hīs dēbēre te, nĭsĭ mercēdŭlam. Nam prīmò quædam plūrĭs sunt,

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quăm ĕmūntur. Emĭs ā mĕdĭco rĕm inætĭmābĭlem, vĭtam āc vălĕtūdĭnem bŏnam: et bŏnārum artium præceptōre, stūdia lĭbĕralia et ănĭmi cultum. Ităque hīs non rĕi prĕtĭum solvĭtur; sĕd lăbōrĭs, quòd dēservĭunt, quòd à rēbŭs sūis ăvŏcātĭ nōbĭs văcānt. Deindĕ ĕt mĕdĭcus ĕt præcĕptŏr sæpĕ ĭn ămĭcum transĕūnt, ĕt nōs non tam arte, quam vendunt, oblĭgant, quàm bĕnīgnā et fămĭlĭārĭ vŏlūntāte. Hoc cùm factum est, mĕdĭcō præceptōri prĕtĭum ŏpĕræ solvĭtur, ăt ănĭmī semper dēbĕtur.

In optĭmīs artĭbus quæ vĭtam consĕrvant aut excŏlunt, qui nĭhĭl sĕ plŭs exīstĭmat dēbēre, quàm pĕpĭgit, ingrātus est. *Senec.* 6. *Benef. c.* 15, 16, 17.

4. Cùm Pythăgŏras accēpīsset Pherecўdem, qui ejŭs præceptor fuĕrat, in insŭlâ Dēlo gravissĭmè ægrōtāre, confestim ex Italiâ in insŭlam năvĭgāvit: ubĭ cùm alĭquandĭŭ sĕnī fōmēnta adhĭbuīsset stŭdiōsè, nihilque ŏmīsīsset, quod ad pristĭnam vălĕtūdĭnem eum rĕvŏcāret: tandem sĕnēctūte et morbi vi sŭpĕrātum sēdŭlò sĕpĕlĭit: et postquam ĕī, tanquam pătri fīlĭus, justă persōlvĭt, rursus ĭn Itălĭam rĕvērsus est. *Diod. Sic. l.* vi.

5. Alexănder magnŭs ēlŏquentiæ măgistro ūsus ĕrat Anaxĭmĕnĕ Lampsăcō. Quæ rēs postmŏdum Lampsăcō sălūti fuit. Eam urbem dīruĕre stătuĕrat Alexander, quòd à partĭbus Darĭi adversum se stĕtīsset. Ităque conspicātus Anaxĭmĕnem è murīs prōdĕuntem, obvĭam sĭbi, nec dŭbĭtans quīn vĕnīret dēprĕcātum prō pătriâ, per Deōs jurāvit se non factūrum quod ille pĕtīsset. Quo audīto, callĭdus orātor rēgem rŏgāvit, ut Lampsăcum dīrŭĕret. Jurīsjūrandi rĕligiōne tactŭs Alexander, ĕt captŭs pĭâ præceptōris quondam sui sōlertiâ ad servandam pătrĭam, Lampsăcēnis dēlicti grātiam fēcit. *Pausan. l.* vi. *Valer. l.* vii. *c.* 3.

Stagīram quŏque urbem, à Philĭppō pătre dīrŭtam, rĕstĭtuīssĕ dĭcĭtur, exōrātus prĕcĭbus Aristŏtĕlis ējus urbĭs, cĭvĭs, quem fĕrè semper sēcum hăbuit, dōnĕc pōst mortem pătris rērum pŏtītus ĭn Asĭam trājĭcĕret. Pōstĕă quŏque inter belli curas non ŏmīsit, măgīstrum vĕnĕrāri, crebrōque pĕrlitĕras compellāvit, ŭt ăb ĕō ĕt discĭplīnārum sublīmĭum arcāna ĕt mōrum præcepta accĭpĕret. *Ælian. l.* xii. *c.* 54. *Freinsh.* 1. *lib. sup. Curt.*

Cùm Tyri obsĭdio non pro spĕ Alexandri prōcēdĕret; nĕ segnĭter adsĭdĕre ūni urbi vĭdērētur, ŏpĕri Perdĭccam Cratĕrumque præfēcit: ipsĕ cŭm expĕdītā mānū

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Arăbiam pĕtĭit. Ibĭ măgnum ĭn pĕrĭcŭlum vēnit propter Pædagōgum sŭum Lysĭmăchum, qui cŏmĭtāri ĕum vŏlŭĕrat, jactans sē nĕque ănĭmō inferiōrem esse, nĕque ætāte grăviōrem. Phœnīce, ōlim Achillĭs prīmùm ēducātōre, dēīndĕ ăd bella cŏmīte. Nam ŭbĭ ăd montāną ventum est, ĕt, rĕlĭctīs ĕquīs, ĭtĕr pĕdĭbus făcĭēndum fuit; Alexăndĕr, nŏctĕ ingrŭēnte ĕt hostĭbŭs cīrca văgantĭbus, fătiscēntem ăc dēfessum sānem dēsĕrĕre haud sustĭnŭit: sed et verbīs excĭtāvit, ĕt admŏnĭcŭlo corpŏris sŭi adjūvĭt; ĭtă ŭt ăb exercĭtu sŭō, qui longĭŭs prōcessĕrat, distractus, noctem ĕgĕrit ĭn tĕnĕbrīs, ĕt ācri gĕlu, lŏcīsque aspĕris. *Q. Curt. l.* iv. *c. Plut. in Alex.*

6. Anaxagŏras Clazŏmĕnius non mŏdŏ gĕnĕris nōbĭlitāte et ŏpĭbus, vērùm ĕtĭam ănĭmi magnĭtūdĭne, clarus fuit. Is ŭt rērum nātūrālium maxĭmè vĕrò cœlestĭum, contemplatiōni tōtum sē trādĕret, unĭvĕrsum pătrĭmōnium sŭis spontĕ concēssit, et tam publĭcæ quàm prīvātæ rĕī nĕglĭgens, Athēnas omnium doctrīnārum inventrĭcēs, ac cultrĭcēs pĕtĭit. Cuidam autem quĕrēntī quòd nullă esĕt ĕī cūrā pătrĭæ, quam rĕlinquēbat: *Mihi vĕrò*, inquĭt, dĭgĭtum ĭn cœlum intendens, *pătriæ cūrā, et quidem summā est.* Imbūtŭs ăb ĕō Athēniensium dux Pericles rerum cœlēstĭum scĭentiā magnō ănĭmō ēlātŏque fuit, sŭbtĭlĭmi ūsŭs est dīcendi gĕnĕre, et dīvĭtiīs paupĕrēs multos jūvĭt. Contĭgit tămĕn ut multis districtus nĕgōtiis Anaxagŏram nĕglĭgĕre vĭdērētur: undĕ sĕnex jăcēbat ĭn lecto căpĭte obvŏlūtō, vītamque inēdiâ fĭnīre statŭĕrat. Eâ rē ăd sē dēlātâ pĕrcŭlsus Perĭclēs, advŏlāvit confestim; et jăcēntem ēnixè ōrāvit cum lăcrўmīs, ŭt vīvĕre vellet, et sĭbi consĕrvāre fidēlem săpientemque ĭn reipublĭcâ gĕrendâ consĭlĭārium. Ibi Anaxagŏram, rejecto ăb ōre vēlāmĕnto, fĕrūnt respondisse: *O Perĭcle, lŭcĕrnæ infundunt ŏlĕum ii, quĭbus lŭcĕrnā est ŏpŭs.* Anaxagŏram dēīndĕ semper cŏlŭit magnâ curâ Perĭclēs: et cùm impĭetātis accusātus esset, atque in judĭcĭum vŏcātus, quòd ūnum tantùm Deum vĭdērētur agnoscĕre; Perĭclīs ŏpĕrâ judĭcĭbus ērĕptŭs, ĕt incŏlŭmĭs ex urbĕ est dīmīssŭs. *Laërt. in Anax. Plut. in Pericle.*

Cùm M. Aurelius, qui pōstĕă impĕrāvit, mortŭum ēducātōrem sŭum flĕrĕt, eūmque aulĭci minīstri rĕvŏcārent ăb illâ pietātis dēclarātione: *Permittite illi*, inquit impĕrātor Antonīnus Pius, *ut hŏmo sit: nĕque ĕnim vĕl*

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philŏsŏphĭa vel impĕrium tollit affectŭs. Jul. Capitol. in Anton. Pio. c. 10.

Dĭtĭs ăcceptum rĕfĕro, inquĭēbat M. Aurelius Impĕrātŏr, *quod bŏnōs præceptōres habŭĕrim; quòd illōs mātūrè ĕvexĕrim ăd hŏnōres, quōs expĕtĕre vĭdēbāntur: quòd mĭhi quŏque cōpĭa fuĕrit măgĭstrōrum, quĭ ăd ēdŭcandos lĭbĕros meos essent idōnĕi.* Imò tantum hŏnōris măgĭstrĭs suis dētŭlit, ŭt ĭmāgĭnēs eōrum aurĕās dŏmī intĕr Lărēs Deos habēret, ăc sēpŭlchră ĕōrum hostĭīs ĕt flōrĭbus sempĕr hŏnōrāret. *M. Aurel. l.* i. *c.* 17. *Capitol. in M. Anton. c.* 3.

CAPUT XLVII.

Præcēptŏr nĕc hăbĕăt vĭtĭă, nĕc fĕrăt.

1. Optĭmum ĕrĭt pŭĕrīs dărī præcēptōrēs pædagōgōsque vĭtĭōrum expertēs: ĕōrum ĕnĭm, sīcŭt et nūtrĭcum, mōres puĕri plērumque rĕfĕrunt. Apŭd Platōnem ēdŭcātus puer, cum ad pārēntes rĕvĕrsus vōcĭfĕrantem vĭdēret patrem: *Nunquam,* inquĭt, *hoc ăpŭd Platōnem audīvi.* Leonĭdās Alexandri pædagōgus imbŭit ălumnum quĭbusdam vĭtĭīs, quæ illum ăb institutiōne puĕrĭli persĕcūta sunt usque ĭn rēgāle solĭum. *Seneca,* 2 *de irâ, c.* 22. *Quintil. l.* i. *c.* 2.

Cùm puer publĭcīs măgĭstris ĕrĭt trādendus eōrum ĭn prīmīs inspĭci mōrēs ŏportēbit. Hoc ĕnĭm ĭn omnĭbus cùm dŏmēstĭcis tum publĭcis doctōribus exāmĭnandum quàm dĭlĭgentīssĭmè pŭto. Ităque pārēntes si non cæcă ĕt sōpītă ĕorum sŏcordia est, măgĭstrum ēlĭgent sanctissĭmum quemque (sanctitātis ĕnim præcĭpŭa prūdentibus vĭrīs cūră est) et disciplĭnam quæ optĭma fuĕrit. *Quintil. l.* ii. *c.* 2. *l.* i. c. 3.

Corelliam Hispullam admŏnet Plinius, quălem filio rhētŏrem quærĕre dēbeat. Cùm dŭbĭtem utrum pătrem tuum, vĭrum sanctissĭmum, suspexĕrim măgis an ămāvĕrim, ĕt tē ūnĭcē dĭlĭgăm; cŭpĭam nĕcĕsse est, ătquè ĕtĭam ēnītăr, ŭt filius tuus ĕt ăvō ĕt majōrĭbus sĭmĭlis existat. Iis autem ĭtă dēmum sĭmĭlis ădolēscĕt, si imbūtus bŏnīs artĭbus fuĕrit, quas plurĭmùm rēfert à quo potissimùm accĭpĭat. Adhūc illum puĕritiă intra contubernium tuum tĕnŭit et dŏmī præceptōres hăbŭit. Jam

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stŭdĭa ējŭs extrā līmĕn prōfĕrenda sunt: jam circumspĭciendus rhētor Latīnŭs, cūjŭs schŏlæ sĕvērĭtas, pŭdor in prīmīs, castĭtas constĕt. Vĭdĕor ego demonstrāre tĭbi posse Jūlĭum Gĕnĭtōrem. Vĭr est ēmendātus et grăvĭs; paulò ētĭam horrĭdior ĕt dūrĭor ŭt ĭn hāc lĭcentiâ tempŏrum. Nĭhĭl ex hoc vĭrō fīlius tŭus audĭet, nĭsĭ prōfŭtūrum: nĭhĭl discet, quod nescīsse rectius fuĕrit. Nĕc mĭnùs sæpe illo quàm à te mēque admŏnēbĭtur, quàm mājōrum glōriam, ăc fāmam sustĭnendam hăbeat. Proĭnde, făventĭbus Diis, trādĕ eum præceptōri; ā quo mōrēs prīmùm, mox ēlŏquentiam dīscăt: quæ măle sĭnĕ mōrĭbŭs dīscĭtŭr. *Plinius, l.* iii. *Ep.* 3.

Sūmăt præceptŏr părēntis ergā discĭpŭlos sŭos ănĭmum; atque existĭmet succēdĕre sē ĭn lŏcum eōrum, ā quĭbus sĭbi lĭbĕri trāduntur. Ipsĕ nĕc hăbĕat vĭtĭa, nĕc fĕrăt. Non austērĭtas ējŭs trīstĭs sit, non dissŏlūta cŏmĭtas: nē indĕ ŏdĭum, hĭnc contemptŭs ŏriātur. Plurĭmùs ĕī dē hŏnēsto et bŏnō sit sermo: nam quò sæpĭus mŏnŭĕrit, hôc rariùs castīgābit. Mĭnĭmè īrācundus sit, nĕc tămĕn eōrum, quæ ēmendanda ĕrūnt, dissĭmŭlātor. *Quint.* l. ii. *c.* 2.

Orbĭlĭus Pupīllŭs Bĕnĕventānus lītĕras dĭū prŏfessŭs ĭn pătriâ, quinquagēsĭmo dēmum anno Rōmam, consŭlĕ Cĭcĕrōne, transiit; dŏcŭitque mājōre fāmâ, quàm ēmŏlŭmēnto: nam sĕnex et paupĕr hābĭtābat sŭb tēgŭlīs. Fuit nātūræ ăcĕrbæ ĭn discĭpŭlos; unde Hŏrātĭus qui pŭer ĕō măgīstro ūsŭs ĕrat illum plagōsum appĕllat. *Sueton. de Gram. c.* 9. *Horat. l.* ii. *Epist.* 1.

2. Pessĭmŭs păter yĭdēbĭtur, qui assĭduīs plāgīs lībĕrōs ētĭam ex lĕvissĭmīs causīs compēscet. Utĕr autem præceptor lībĕrālĭbus artĭbus, quas dŏcet, dignĭor est, qui excarnĭfĭcat discĭpŭlōs, si mĕmŏria illīs non constĭtĕrit, aut si părum ăgĭlis in lĕgendo ŏcŭlus hæreat; ăn qui mŏnĭtionibus et vĕrĕcūndiâ māvult emendāre? Nunquid æquum est, grăvĭŭs ĕt dūrĭus hŏmĭni impĕrāri, quàm impĕrātur ănĭmālĭbus mūtĭs? Atqui dŏmĭnāndi pĕrītŭs artĭfex non æquum crebrīs verbĕribus extĕrret: fĭet ĕnim formĭdolōsŭs et contŭmax, nĭsĭ eum tactu blandĭente permulsĕrit.

Nullŭm ănĭmăl morōsius est, nullum mājōrĕ artĕ tractandum, quàm hŏmo: nulli măgĭs parcēndŭm. Quid ĕnĭm stultius, quàm adversus jūmēnta et cănēs erubescĕre, īram exercēre, hŏmĭnem autem pessĭmâ condĭtĭōne esse sub hŏmĭne? Morbis corpŏris mĕdēmur, nĕc īrāscĭ-

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mŭr: sŭī ănĭmo morbi sunt, qui dēsīdĕrant mēdentem mĭnĭmē infestum ægro. Illĕ cui ălĭōrum crēdĭta sălūs et cūră est, cùm eōrum vĭtĭīs luctētur, ĕt rĕsistat. Quĭbūsdam morbum sŭum exprŏbret, quōsdam molliùs cūret, ad grăvĭōra rĕmēdia, ŭbi tantùm accĕsse fuĕrit, confŭgĭat. *Senec.* 2 *de Clem. c.* 16, 17.

Pŭdōre et lĭbĕrālĭtāte lĭbĕrōs rĕtĭnēre sătius esse crēdo, quàm mĕtu: dĭcit păter quĭdam apud Terentium. *Terent. Adelph, Act.* 1. *Sc.* 1.

4. Dŏcēndi pĕrītus, trādĭto sĭbi puĕro, ingĕnium ējŭs nătūramque perspĭciat, ŭt, quōmŏdo tractandŭs sĭt discentis ănĭmus intĕllĭgat. Sunt ĕnim quĭdam, nĭsĭ instĭtĕris, rĕmĭssi: quĭdam impĕria indĭgnantŭr: quosdam contĭnet mĕtŭs, quōsdam dēbĭlĭtat: ăb aliīs contĭnŭŭs lăbŏr ălĭquid extundit; in ălĭīs plus ănĭmi impĕtus făcit. Mĭhī illĕ dētur pŭer, quem laus excĭtet, quem glŏria jŭvet, qui victŭs fleat: hunc mordēbit objurgātio, in hoc dēsĭdiam nunquam vĕrĕbor. *Quintil. l.* i. *c.* 4.

Dilĭgentissĭmè vĭdēndum est iīs quī instĭtuunt alĭquŏs atque ērŭdiunt, quò suă quemque nătūra maxĭme ferrĕ vĭdeātur. Est ĕnim ăd cūjŭsque nātūram accommŏdānda, quantùm lĭcĕt, doctōris instĭtūtio. *Cic.* 1 *de Orat. n.* 5.

CAPUT XLVIII.

Părentŭm ādvĕrsŭs fĭlĭōs sĕvĕrĭtās.

1. Titŭs Manlĭus Torquātus, qui pĕrindŭlgens ĭn pătrem fuĕrat, īdĕm ăcerbè sĕvĕrus ĭn fĭlĭum fuit. *Cic.* 3 *Offic. n.* 112.

Quum Rōmānis adversus Latīnos Tuscŭlānōsque pugnandum essĕt, plăcŭit consŭlĭbus T. Manlĭo Torquato, et P. Dĕcĭō, ŭt bellum sĕvĕro admĭnĭstrārētur impĕrio, et disciplīnă mĭlĭtāris ăd prīscos rĕdĭgĕrētur mōres: ēdixĕruntque nĕ quĭs extrā ordĭnem in hostes pugnāret. Fortè intĕr cætĕros turmārum Præfectos, qui in dĭversas partes missi ĕrānt explōrātum, T. Manlius consŭlis fīlĭŭs cum sŭīs turmālibus accĕssit prŏpè stationem Tuscŭlānōrum ĕquĭtum, quĭbŭs præĕrat Geminius Metius, vĭr tum gĕnĕre tum factis clārus. Is ŭbi Romānōs equites cognōvit, insignemque intĕr ĕōs præcĕdentem consŭlis fĭlĭum,

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paulŭlùm ăb sŭis ĕquō prōvēctus: *Vīsnĕ*, inquĭt, *dŭm illă diēs vēnĭt, quă consŭlārēs exercĭtŭs cum Latīnīs decertābunt, intĕreă tū ipsĕ congrĕdi mēcum, ŭt utrĭusque nostrūm ēventu cērnātur, quantŭm ĕquĕs Latīnŭs Rōmāno præstet?* Mōvĭt fĕrōcem ănĭmum jŭvĕnĭs seu īră, seu detrectandi certāmĭnĭs pŭdor, seu inexsŭpĕrābĭlis vīs fāti. Oblĭtŭs ităque impĕrii pătrii, consŭlūmque edīcti, ruit ĭn ĭd certāmen, in quo haud multŭm intĕrĕrat vincĕrētne, an vincĕrētŭr.

Equĭtĭbus cætĕris vĕlŭt ăd spectāculum, utrĭmque summōtis, Metius ĕt Manlĭus adversos concitārunt ĕquōs, ĕt ēdm infestis cuspĭdĭbus concurrērunt. Romānus Tusculānum ex ĕquō excussum transfixit, spŏlĭisque lectīs ăd turmam suam rĕvectus ĭn castră ăd pătrem vēnit. Tum: *Ut mē*, inquit, *ōmnēs tuo sanguĭne verè ortum prædicārent, prōvŏcātus ab hoste, hæc ārma ex ĕō cæso capta attŭli.* Quod ŭbi audīvit consŭl, extemplò fīlium āversātus, ĕt pătriō ămōrī præfĕrēns rempublĭcam, cūjŭs intĕrĕrat exercĭtum ĭn grăvĭssĭmo bello ănĭmadversiōnis mētū contĭnēri, mīlĭtes classĭco advŏcāri jussit. Qui postquam frĕquentēs convenēre: *Quandŏquĭdem*, inquit, *tū, Tĭte Manlĭ, nĕque impĕrium consŭlāre, nĕque majestātem pătrĭam vĕrĭtus, ĭn hostem fugnāstī; ĕt solvistī, quantum ĭn tē fuit, disciplīnam mīlĭtārem, quă Romănă rēs stĕtit ăd hanc dĭem: nōs pătĭus pro nostrō dēlicto plectī ŏportet, quàm rempublĭcam luĕre peccāta nostră magnō suō damnō. I, lictŏr, dēlĭgă ăd palum.*

Exanĭmāti omnes tam ātrōci impĕrĭō, et quăsi districtam in sē cernēntēs secūrim, mētū măgĭs, quàm mŏdēstiâ, quiēvēre. Pōstquam cervĭcĕ cæsă fūsŭs est cruor, cum lĭbĕrō conquestu cōōrtæ vōcēs sunt, ĭtă ŭt neque execrationĭbŭs parcĕrētur. Deindĕ spŏlĭis contectum jŭvĕnĭs corpŭs, ă mīlĭtĭbus crēmātum est, structo extra vallum rōgō.

Fēcit ātrōcĭtas pœnæ de Manlio sumptæ obēdientiōrem dūci mīlĭtem, et ĕă sĕvĕrĭtas ăd fēlĭcem belli exĭtum prōfŭit. Cùm T. Manlĭus consŭl Rōmam vĭctŏr rĕdĭit, ĕī vĕnĭentī sĕnĭōres tantùm obvĭăm exiĕrunt: jŭvēntus et tunc et omni deinde vītă āversāta ĕum execrātăque est. *Livius, l.* viii. *c.* 6. 12. *Cic.* 1 *de Fin.* 23. 62.

Vĭgŭit quŏque plurĭmùm ăpŭd Lăcĕdæmōnios disciplīna mīlĭtāris. Ităque cum ĭn ăcĭē quĭdam Lacon strictum ensem jam essĕt ĭn hostem infixūrus, audīto signo

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quod cănēbat rĕcēptui, non infixĭt. Interrŏgātus deinde, cūr hostem quem ĭn pŏtestāte habēbat, non ōccīdīsset: *quŏniam*, inquĭt, *mĕlius est parēre impĕrātori, quăm hostem occīdĕre.* Plut. Apoph.

2. Quum Macĕdŏnum lēgāti Rōmăm vēnīssent conquestum dē Silāno Manlii Torquāti filiō, quòd prætor prōvincĭam expīlâsset; pătĕr, ăvītæ sĕvērĭtātis hærēs, pĕtiit ā patribus conscrīptīs, nē quĭd dē ĕā rē statŭĕrent, antĕquam ipsĕ inspexisset Macĕdonum ĕt fīlii sŭī causam. Id à sĕnātu lĭbēnter concessum est vĭrō summæ dignĭtātis, utpŏte consŭlāri, ĕt jūrīs cīvīlis perītissĭmo. Ităque institūtâ dŏmī cognĭtiōne causæ, sōlus pĕrātōtum bīduum văcāvit utrīque parti audiendæ, āc tertĭo dĭē pronūnciāvit: *Filium sŭŭm vĭdēri non tālem fuīsse ĭn prōvīnciā, quāles ējŭs mājōrēs fuissent.* Et ĭn conspectum suum dĕīnceps vĕnīre vĕtŭit. Tam tristi pătrĭs jūdĭciō perculsus Silānus, lūcem ultĕrĭùs intuēri non sustĭnuit, et proxĭmâ nocte vītam suspēndio fīnīvĭt. Pĕrēgĕrat Torquătus sĕvēri ĕt rĕlĭgiōsi jūdĭcis partēs, sătisfactum ĕrat reipublĭcæ, hăbēbat ultiōnem Macĕdŏnia; ăt nondum ĕrat inflexŭs pătris rĭgŏr. Igĭtŭr nĕque filii exĕquiis intērfuit, ut patribus mos ĕrat apud Rōmānos: et eo ipso dĭē, quo fūnus ejus dīcēbātur, aurēs, ŭt sŏlēbat, vŏlēntibus consŭlĕre sē dē jūrĕ, accommŏdāvit. *Valer. l.* v. *c.* 8. *Cicero* 1 *de Fin.* 24. *Livius, Ep.* 54.

3. Ut Torquātus fuĕrat sĕvērus ĭn coërcendā filii ăvārĭtiâ, sīc fuit Scaurus ĭn pūniendâ filii sŭī ignāviâ. Nam cùm ăpŭd Athesim flŭvium à Cimbris Rōmāni ĕquĭtēs pulsi, Rōmam păvĭdi rĕpĕtĕrent, dēsērto proconsŭle Q. Catŭlo; mīsit Scaurus qui filiō illius consternatiōnis partĭcĭpi dīcĕrent: *Sē lĭbēntiùs occursūrum ējŭs ĭn ăcĭē interfecti ossĭbus, quàm vĭsūrum rĕdŭcem reum tam deformis fugæ; ităque conspectum irāti patris degĕnĕri filio vītāndum esse, si quid vĕrĕcundiæ sŭpĕrēsset.* Quo nuncĭō accepto, jŭvĕnis adversus sēmĕtipsum convertit glădium, quò in hostes ūsŭs non fuĕrat, et sĭbi mortem conscīvit. *Valer. ibid.*

4. Non intrā verbōrum castīgātiōnem hæsit A. Fulvius vĭr sĕnātŏrii ōrdĭnĭs. Nam cùm filius ējŭs pravo consilio ĭn castră Catilīnæ ruĕret; illum è mĕdīo ĭtĭnĕre rĕtractum supplĭciō mortis affēcit; præfātus: *Non se gĕnuisse eum Catilīnæ adversus pătriam, sed pătriæ adversus Catilīnam.* Valer. ibid.

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5. Rhacocēs quīdam gĕnĕre Mardŭs septem hăbĕbat filiōs, quōrum minĭmus, nōmĭnĕ Cartomēs, ădolescens suprà ætātem audax, multīs sŭis frātrĭbus mălă quŏtĭdie infĕrēbat. Cùm eum păter non desĭtīsset clēmēnter admŏnēre ĕt vērbīs castīgāre, neque ille auscultāret ūtĭlia suadenti, vēnēre fortè in eam rēgiōnem jūdĭcēs illi, qui jussu rēgis Persārum singŭlas prōvincias peragrāre sŏlĭti ĕrānt, ăd jūs dīcendum, ĕt propterĕā ălĭquando Ocŭli Rēgis vŏcābantur. Tum vērò Rhacoces filium comprĕhendit, ĕt măníbus post tergum līgātis, ăd judĭcēs traxit, quĭbus cùm ēnŭmĕrāsset quæ fuerant ab illo audacter et improbè perpĕtrata, postŭlavit ŭt contŭmăciæ et improbĭtātis pœnas morte lŭĕret. Tam inusĭtatâ părentis adversus filium postŭlātiōne obstŭpefacti jūdĭcēs, ā sententiâ fĕrendâ abstĭnuĕre, et utrumque ăd rēgem Persārum Artaxĕrxem dĕduxĕrunt.

Ut stĕtit in conspectu Artaxĕrxis Rhacocēs, ĕt ĕădĕm, quæ prĭùs adversus filium conquestus est, ăc pōstŭlāvit: *Ergŏne*, inquĭt rex, *tū ŏcŭlis tŭis vĭdēre mŏrientem filium sustĭnēbis păter? Maxĭmè*, respondit ille, *quŏniam in horto quŏque cùm lactūcārum amāros surculos dĕfringo ei amplŭo, nĭhil omnĭno mălă ex ĕō mātĕr ipsārum, ipsă lactūca sentit: sĕd efflōrescit măgis, măjōrque ĕt dulcĭor ēvădit. Parĭtĕr ĕt ĕgŏ, ô rex, cùm vīdĕro prohĭbēri ăb injūriā faciendā ĕt pĕrīre eum, qui ĕt dŏmŭi meæ et frātribus suis plurĭmùm nŏcet, meæ res mĕliùs sĕ habēbunt, et cùm rĕlĭquīs filiīs unà prospĕrè agentibus vīvam.* Quĭbus audītis, Artaxĕrxes collaudātum quĭdem Rhacocēm inter rēgios jūdĭcēs, sĕdĕre jussit, ĭtă allŏcūtus ĕōs qui præsēntes adĕrant: *Qui tam justè dē sŭis ipsĭus lĭbĕris sententiam prōnunciat, omnĭno ĕtiam adversŭs ălĭos dīligens ĕrĭt et incorruptŭs jūdex.* Adŏlescentem vērò præsenti pœnâ liberāvit, grăvissĭmum mortis gĕnŭs interminātus ei, si deinceps dēprehēnsus esset pătrāre sĭmĭlia prætĕrĭtis. *Ælian. l.* i. *c.* 34. *Xenoph. Cyrop. l.* i.

6. Pausanĭas Lăcĕdæmōniōrum dux, ēlātus victōriâ partâ de Mardonĭo ăpŭd Platæas, nĕfārio adversus pătriam consĭlia ĭnĭĕrat. Eum propterĕā comprĕhĕndi cùm jussissent Ephŏri, in ædem Mĭnervæ confŭgit: undĕ nĕ exīre posset, statim Ephŏri, valvas ejus ædĭs obstruxĕrunt, tectumque sunt demŏlīti, ut făcĭlĭùs sub dĭŏ intĕrīret. Dīcĭtur ĕō tempŏre matrem Pausaniæ vixisse, eamque, pōstquam cognōvit scĕlŭs filiī, lapĭdem ăd introĭtum

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tem nĕcesse ĕrăt quærenti victum fŏrīs ĕt ĭn ăpērto nonnunquam injūriam prōpulsāre, ĭdĕò vĭrum audāciōrem făcit quàm mŭlĭĕrem. Mĕmŏrĭam non mĭnŏrem fœmĭnæ, quàm vĭrō, trĭbŭit; quĭă utrīque æquè ŏpŭs fuit. *Cic. Frag.*

CAPUT LI.

Mărītōrŭm ămŏr ĭn ūxōrēs.

1. Tiberius Gracchŭs, Rōmæ censŏr, ĕt bĭs consŭl, gĕmĭnos rĕportāvit trĭumphōs: mājōrem tămĕn ex vīrtūte ĕt săpientiă glōrĭam invēnit. Ităque dignŭs est hăbĭtŭs qui ĭn matrimōnium accĭpĕret Cornēliam, filiam P. Scipiōnis, ă quo dēvictus fuĕrat Annĭbăl. Hĭc, quĕmădmŏdum C. Gracchŭs fĭlius ējŭs scriptum rĕlĭquit, dŭōbus anguĭbus dīversi sexūs ĭn thălămō comprĕhēnsīs, rem prodĭgii lŏcō hăbŭit, quiă augŭr ĕrat, et convŏcātos haruspĭcēs consŭlit. Qui cùm respondīssent: *Non essĕ ōccīdendos amboș anguēs, non essĕ ĕtĭam dīmittēndos, sĕd, ōccīsō ūno, altĕrum dīmittendum: si mărem ēmīsisset, uxōri celĕrem mortem instāre: si fœmĭnam, ipsī;* æquĭus esse censŭit sĕ jam ætāte prōvectum matūram mortem oppĕtĕre, quàm Cornēliam, quæ jŭvĕnis esset, et ădhūc pătriæ dăre cīvēs posset ex ălio mărīto. Ităque et uxōri parcens, ĕt reĭpublĭcæ consŭlens, fœmĭnam serpentem ēmīsit: ipsĕ paucis pòst diēbus est mortŭus. Marīto sŭperstĕs conjux, sīc rēī fămĭlĭāris cūram gessit sīc lībĕros instĭtuit, tantam vītæ sanctĭtātem ĕt ănĭmi magnĭtūdĭnem ostendit, ŭt non mălè vīsus sit consŭluīssĕ Tibĕrĭus, qui pro tăli mŭlĭĕre vŏluĭsset ēmŏri. *Cic.* 1. *de Div. n.* 36. *Plinius, l.* viii. 36. *Valer. l.* iv. *c.* 6.

Ab hoc marĭti in uxōrem amōre longè abfuit Admētus Phĕræōrum rex, si pŏētis fĭdēs hăbeātur. Nam cùm ă Diīs mŏnĭtŭs essĕt, fŏrĕ ŭt præsentem mortem ēffŭgĕret, sī quĭs rĕpĕrīrētur, qui ējŭs vĭce mŏri vellet; passŭs est conjŭgem sŭam Alcestim, ădhuc intēgrā ætātĕ flōrentem vŏluntārio ŏbĭtu prō sĕ defungi. *Valer. ibid. Euripid. in Alcest.*

2. C. Plautĭus, mortĕ uxōrĭs audītā, dŏlōrĭs impŏtēns, cùm pectŭs sŭum glădiō percussīsset, inceptum perfĭcĕre est prohĭbĭtus intervēntu suōrum, quī ĕt vulnŭs

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oblĭgārunt. At ŭbĭ prīmùm occāsio dăta est, scīssīs fāsciīs ĕt vulnĕre dīvulso, ex īmis vīscĕrĭbus ănĭmum dŏlōre oppressum extraxit.

Ejūsdĕm ŭt nōmĭnis, ĭtă ămōris quŏque (seu pŏtĭŭs fŭrōris M. Plautĭus, quum Tărēntum classĕ appŭlīssĕt, atque ŭbĭ uxŏr ējus, quæ mărītum illŭc prōsĕcūta fuĕrat, morbō dēcēssisset: fūnĕrātă ĕă atque ĭn rŏgum impŏsĭtă, strĭctō fĕrrō incŭbŭit. *Valer. ibid.*

3. Dīcēbăt Cătŏ Mājŏr, mājōrem laudĕm essĕ bŏnī mărīti, quàm magni sĕnātōris: et Sōcrătem illum vĕtĕrem sĭbi prōptĕreă maxĭmè admīratiōni esse, quòd perpĕtŭò plăcĭdè cŏmĭtērque vixĭsset cum uxŏre mōrōsă. *Plut. in Caton.*

CAPUT LII.

Uxōrŭm cōnstāns ămŏr ĭn mărītōs.

1. Porcĭă M. Cătōnĭs Utĭcēnsĭs filĭă, cùm ăpŭd Phĭlīppos victum ĕt intĕremptum mărītum cognōscĕret; quiă ferrum, quod poscēbat ăd mortĕm sĭbĭ infĕrēndam, non dăbātur, ardēntēs ōrĕ carbōnēs haurīrĕ non dŭbitāvit, vĭrīlem pătrĭs exĭtum mŭlĭĕr imĭtātă nŏvō mortĭs gĕnĕre. *Valer. l. iv. c. 6.*

Conjŭgĭs audisset fātum cŭm Porcĭă Brūti,
Et subtrāctă sĭbī quærĕret arma dŏlor,
Nondum scītĭs, ăĭt, *mōrtem non possĕ nĕgāri?*
Crēdĭdĕram sătĭs hoc vōs dŏcuisse patrem.
Dixit, ĕt ardentes ăvĭdō bĭbit ōrĕ favīllas.
I nunc, ĕt ferrum, turbă mŏlestă, nĕgă.

Martial. lib. 1. *Epigr.* 43.

Ad mortem fōrtĭter fĕrēndam sēsē antĕă ērŭdiĕrăt Porcĭa. Prĭdiĕ quàm Cæsăr à Bruto cætĕrīsque conscĭis est occīsus, cultēllum tonsōrium, quăsĭ unguĭum rĕsĕcāndōrum causă, pŏpōscit, eōque vĕlŭt fortè ē mănĭbus ēlapsō sē ipsă vulnĕrāvit. Clāmōre ancillārum ĭn cŭbĭcŭlum uxōris vŏcātus Brūtŭs, objurgāre ĕăm cœpĭt, quòd tonsōrĭs officĭum prærĭpĕre vŏluisset. At Porcĭa ĕi secrētò dixit: *Non cānu, sĕd dē indūstriā, hoc mĭhĭ vulnus fēci, certissĭmum amōris erga tē mĕī indĭcium. Expĕrīri ĕnim volŭi, ăn sătĭs mihi ănĭmi fŭtūrum essĕt ăd mortem ferro quæ-*

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Unĭcæ fīlĭæ pătĕr Thĕmīstŏclem consŭlēbat, utrùm ĕăm paupĕri, sĕd bŏnō vĭrō, collŏcāret: ăn lŏcŭplēti pārum prŏbāto. Cui ĭs, *Mălo*, inquĭt, *vĭrum qui pĕcūniā ĕgĕat, quàm pĕcūniam quæ vĭrō.* Quo dīctō stultum pătrem mŏnŭĭt, ŭt gĕnĕrum pŏtiŭs, quàm dīvĭtĭās gĕnĕrī, lĕgĕret. *Valer. l.* vii. *c.* 2. *Cic.* 2 *Offic. n.* 74.

2. Adŏlēscēns Pittăcum rŏgāvit, ŭt dŏcēret, utrā sĭbi è duābus pŭellis dūcēnda esset uxor: duas ĕnim offĕrri dixit, altĕram gĕnĕre atque ŏpĭbus pārem sĭbi, altĕram utrāque rē sĭbi præstantem. Ille, sublāto băcŭlo, quo proptĕr ætātem admĭnĭcŭlō ūtēbātŭr trĭvium ostendit, quò lūdēndi causā puĕri sŏlērent convĕnīre, ĕōque jussĭt illum pergĕre, ŭt audīrĕt ā puĕris, quid ipsī facĕre optĭmum essĕt. Pārŭit ădŏlescens, ĕt puĕrōs ĭn trĭvio audīvĭt invĭcem dīcentēs: *Tu tĭbi sūmĕ părem.* Diog. Laërt. in Pittac.

3. Thalēs ā dūcendâ uxōre ăliĕno ănĭmo ĕrat. Urgenti alĭquāndo matri ŭt sē mātrĭmōnii vincŭlīs astringĕret, *Nondŭm tempestīvum esse*, respondit. Multōs pōst annōs cùm ĕădem ācrĭus instāret, *Non amplĭŭs tempestīvum esse*, dixĭt. *Diog. Laërt. in Thal.*

Cùm Solon Milētum vēnīsset ăd Thalētem, mīrum sĭbi vīdēri dixit, quòd nuptiārum ĕt sŏbŏlĭs omnĭno nĕglĭgens esset. Nĭhĭl tum Thalēs rēspondĭt: Sĕd paulo pōst pĕrĕgrīnum quendam sŭbornāvit, qui sē nūpĕr Athēnīs advēnīsse sĭmŭlāret. Quærentĕ Solōnĕ, num quĭd ĭn ĕā urbe nŏvī? Hŏmo quæ dīcĕret ēdoctŭs ā Thalēte, nĭhĭl ălĭŭd contĭgīssĕ rēspondĭt, nĭsĭ quòd ădŏlēscentem quendam effĕrrī vīdīsset, cūjŭs fūnŭs tōtā cīvĭtas prōsĕquĕrētur. *Erăt quippe*, inquĭt, *ĕt fĕrēbant, filius vĭrī intĕr cīvēs virtūte præcellentĭs, ĕt jamdūdum ăb urbĕ absentis. O infortunātum părentem!* exclāmābat Solōn. *Cătĕrum dīc*, inquit, *quodnam ĕjŭs nōmĕn fĕrēbant! Audīvi ĕquĭdem*, respōndĭt illĕ, *sĕd excĭdĭt mĭhi. Hoc tantùm mĕmĭnī, multùm hăbĭtum essĕ sermōnem dĕ illĭus vĭrī săpĭentiā ăc justitiâ.* Solon, cūjŭs mĕtŭs ăd singŭlās pĕrĕgrīnī rēsponsiōnēs măgĭs ăc măgĭs crēscēbăt, turbātŭs ănĭmō ātque anxĭŭs, quæsīvit, *Nunquid ille fāto functus adolescens, Solōnis esse fĭlĭŭs dīcĕrētur?* Quod ĭtă esse rēspōndēnte illō, cœpit Solon căpŭt cædĕre, ălĭăque ĕt făcĕre ĕt dīcĕre quæ sōlent magno mœrōre ŏppressi. Tum rīdens Thalēs, qui ădĕrat: *Hæc mē*, inquĭt, *ŏ Solon, ā dūcendā uxōrĕ ĕt tŏllēndīs lĭbĕrīs absterruĕrunt, quæ tē ĕtĭam fortĭssĭmi ănĭmī*

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vĭrŭm nunc frăngunt. Te vĕrò nĭhĭl hīc nuncĭus mŏveat; hæc ĕnĭm omnĭa fictă sunt. Plūt. in Sol.

CAPUT LIV.

Māgnă sĭt ĭntĕr frātrēs cōncōrdĭă ĕt bĕnĕvŏlēntĭă.

1. Amīcĭtiæ eōrŭm hŏmĭnum, quōs fāmiliārĭtās conjūnxĭt, nĭhĭl ălĭŭd sunt, quàm umbræ ĕt imāgĭnēs illĭus prīmæ, quam nātūra frātrĭbus ergā frātrēs indĭdit, cārĭtātĭs. Hanc qui non cŏlit stŭdiōsè āc vĕnĕrātur, ăn fĭdĕm făcĕre cuiquam pŏtēst, sē ălĭīs essĕ bĕnĕvŏlum? *Plut. de Ámŏre fratern.*

Sanguĭnĭs conjunctĭo dēvincĭt cārĭtāte hŏmĭnēs. Magnum est ĕnim eădem hăbēre mŏnŭmēnta mājōrum, iīsdem ūtī sācrīs, sēpūlchră hăbēre commūnia. *Cicer.* 1 *Offic.* 54.

Quis ămīcĭor est, quàm frāter frātri? aut quem alĭēnum fĭdum invĕnĭēs, si tūīs hostĭs fuĕris? *Sallust. Jug. c.* 10.

Silūrus Scythārum rex morti proxĭmus affĕrri fascĭcŭlum hastīlium jussĭt, ĕūmque, ŭt ĕrat collĭgātus, dĕdit confrīngendŭm filiis sŭīs octoginta. Cùm ĭd quisque sē posse făcĕre nĕgāsset; ipsĕ, sōlūto fascĭcŭlo, singŭlă hastīlia facĭlè confrēgit: ĭtă dŏcēns illos, si concordēs essent, insŭpĕrābĭlēs fŏre: sī dīssĭdērent, infirmos fŭtūrōs. *Plut. de Garrul.*

2. Ego nostrā ætāte non mĭnùs rāram frātrum ămīcĭtiam vĭdeo esse, quàm fuĕre quondam frātrum inĭmīcitiæ: quæ quiă natūræ legi adversābantur, ĭn tragœdiis ĕt thĕātris publĭcè exăgĭtātæ. *Plutur. de Am. fratern.*

L. Paulŭs Æmilius filiārum altĕram Catōnis filio ĭn matrĭmōnium dĕdit, altĕram Æliō Tuberōni, vĭrō optĭmō, ĕt qui fortissĭmè paupertātem tŭlit. Sexdĕcim ĕrānt Ælii, qui omnēs cum nŭmĕrōsâ sŏbŏle ĕt uxōribus ĭn ædĭbus perangustis concordi ănĭmō habĭtābant. At hūjŭs nostræ ætātis frātres ĕt cognāti, inquĭt Plūtārchŭs, nĭsĭ multum intĕr se spătiī interjēcĕrint, nĭsĭ muris, flūmĭnĭbus rēgĭōnibus distinxĕrint patrĭmōnia et rem familiārem, non cēssant à mutuis contentiōnibus. *Plut. in Æmil.*

3. Cŭm mortŭus est păter, rēctŭm est frātrēs măgĭs ĕtiam quàm prĭùs stŭdiōsos esse rĕtĭnēndæ mutŭæ bĕnĕ-

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vŏlentĭæ, nĕquĕ ăd păternam hærēdĭtātem accēdĕre, quăsĭ ăd spŏlia ex hostĕ dīrĭpienda, ĭmĭtantēs pessĭmum exemplum Charĭclis et Antĭŏchi, qui rĕlictum ā patre pōcŭlum argentĕum ăc vestĭmentum ĭn dŭās pārtēs dīscissum abstŭlĕrunt. Dīlĭgenter ergo obsĕrvent illŭm hercīscendæ hærēdĭtātis dĭem, qui aut discordiæ ĭnĭmīcitĭæque implăcăbĭlis, aut concordiæ ămīcitĭæque princĭpium essĕ sŏlĕt. *Plut. de Amore fratern.*

Mortŭo L. Paulo Æmĭlĭo, P. Scīpĭo Æmĭlĭānus cum frātre Făbĭo hærēs rĕlictus, ănĭmum vērè frāternum ĭn ĕŭm ōstendit. Nam cùm illum vĭdērĕt rē fāmiliāri mĭnŭs, quàm sē, instructum esse; ūnĭversam hærēdĭtātem, quæ sexaginta tălentīs ĕt plūris æstĭmābātur, ēī concēssit. Sīc ĕnim dēmum Făbius ŏpĭbus æquālis ipsi ĕrăt fŭtūrŭs. Quod factum cùm ăb omnĭbus celebrārētur, ălĭŭd quŏque clārius ănĭmi sui spĕcĭmen dĕdit. Nam cùm Făbĭus in fūnĕre pătris glădiātōrēs dăre constĭtuīsset, nĕquĕ eum sumptum făcĭlè posset sustĭnēre; Scīpio dīmĭdiam impensæ partem dē suō est largītus. Hujūsmŏdi vērò impensă non mĭnor trīgĭnta tălēntis tum sŏlēbat esse si quis magnīfĭcè mūnus glădiātōrium ēdĕre vellet. Cùm Scīpiōnis quŏque măter Papirĭă paulò pōst dē vītă dēcēssīsset; unĭvērsam hærēdĭtātem concēssĭt sŏrōrĭbus, tămētsi nullă pars bŏnōrum lēgibus ad eas rĕdīret. *Diod. Sic. l.* xxxi.

Æternam sĭbi ăpŭd pōstĕrōs fāmam părāvit Proculeĭus pătĕrno in frătrēs ănĭmō. Equĕs Rōmānus fuit, Augusti ămīcus. Pătrĕ mortŭō, pătrĭmōnĭum cum frātrĭbus Murēnā ĕt Scīpĭōne æquīs partĭbus dĭvīsĕrat: ăt illi bello cĭvĭli bŏnīs omnibus spŏliāti sunt. Quam calămĭtatem ŭt lēnīret Proculeĭus, facultātes omnēs sŭas cum frātribus ĭtĕrum est partītus. Undĕ Hŏrātĭus dixĭt:

Vīvet extento Proculeĭus ævo,
Nōtus in frātrēs anĭmi pătērni. *Od. l.* ii. 2.

4. Opĕræ prĕtĭum est disceptātiōnem audīre frātrum barbărōrum, non de ăgĕlli partĭcŭlâ, non de mancĭpĭīs, non de pĕcŏre, sĕd de ipso Persĭdis regno. Cùm Dārĭus Persārum rex ŏbiisset; certāmen de regno ējŭs ortum est inter Arteměnem maxĭmum nātu fĭlĭōrum ējŭs, ĕt Xerxem: quod quĭdem concōrdi ănĭmō dētŭlērunt ăd pătrŭum suum Artaphērnem, vĕlŭt ăd dŏmēstĭcum jūdĭcem. Ille, dŏmī cognĭtâ causâ, Xerxem præpŏsŭit. Porrò ădeò frāternă contentio fuit, ŭt nĕc victŏr insultāvĕrit, nĕc victŭs dŏlŭĕrit, ipsōque lītis tempŏre invĭcem dōnă mīsĕrint

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Jūcundă quŏque intĕr sē ĕt fīdă convīvia hăbŭĕrunt: ĕt judĭcĭum sīnĕ ullo convĭcĭō fuit. Adĕò tum frātres mŏdĕrātĭùs intĕr se maxĭmă impĕrĭă dīvĭdēbant, quàm nunc exĭgŭă pătrĭmōnĭa partiuntur. *Plutar. de Amore fraterno. Justinus, l.* ii. *c.* 10.

5. Antĭŏchus, cognomento Accĭpĭtĕr, adversus Seleucum frātrem de regno bellum gĕrēbat. Cùm tămĕn Seleucus, ā Galatīs victŭs, nusquam appārēret, ĕt interfectus pŭtārētur; Antĭŏchŭs purpŭram dēpōsuit, pullāque veste sumptā, ĕt clausā rēgiā, frātrem luxit. Paulò pōst cùm audīvisset illum vīvĕre, ĕt ălĭum exercĭtum collĭgĕre; ĭn publĭcum prōgressus, Diīs sācră proptĕr sălūtem frātrĭs fēcit, ĕt subdĭtas sĭbi gentēs ĭn signum lætĭtiæ cŏrōnas gestāre jussĭt. *Plut. ibid.*

6. Dārīus Hydaspis filius, Persārum rex, ĭn custōdĭam trādi jussĕrat Intaphernem ūnum è purpŭrātis, cum lĭbĕris atque omni familiâ nĕcandum. Exănĭmāta Intapherнĭs uxŏr ăd rēgĭas fŏrēs stătim advŏlāvit: ĕt cùm nĕc lacrўmīs nĕc prĕcĭbus mŏdum făcĕret, hoc illi rex concēdĕre sē dixĭt, ŭt, sĭ quem ex omnĭbus morti addictis salvum præ cætĕris cŭpĕret, ĭs ēī condōnārētŭr. Quos quòd omnēs ex æquo ămābat mŭlĭer, dīū ĭnops consĭlii permansit. Tandem frātrem sĭbi postŭlāvit cordōnāri. Quŏd mīrātus rex, quæsīvit cūr mărītum uxŏr, fīlios mātĕr nĕglĭgēns, frātrem ēlēgīssĕt, qui vĭdēbătur mĭnùs jūcūndŭs ăc cārŭs fŭtūrus esse. Tum illă: *Rex*, inquĭt, *mărītus mihi ălĭŭs ātque ălĭi lĭbĕri possunt contingĕre, hīs amīssīs, sī Dīī vŏlŭĕrīnt: ălĭŭs vĕrò frātĕr mĭnĭmè, utpŏte extinctīs jam părentibus meis.* Hoc rēsponso delectātus rex, frātrem, quem optāvĕrat, dīmīsit, ĕt filium natu maxĭmum: cætĕrōs jŭbet ăd mortem răpī. *Herodot. l.* iii.

7. Bello Antĭŏchi magno ĕt grăvi, cùm Lucĭo Scīpiōni obvēnisset Asĭa provīnciă; quĭă părum ĭn eō pŭtābătur esse ănĭmi, părum rōbŏris, sĕnātus belli gĕrēndi cūram mandāri vŏlēbat collēgæ ējŭs Caio Lælio, Lælii săpiēntia patri. Surrexit tunc P. Africānus, frāter mājŏr L. Scīpiōnis, ĕt illam ignōminiam fămiliæ deprĕcātus est: dixit in frātre suo summam virtūtem esse, summūmque consĭlium: seque eâ ætāte, ĭīs rēbus gestis, ei lēgātum fŭtūrum promīsit. Quod cùm ăb ĕo esset dictum; nĭhĭl est de L. Scīpiōnis provinciâ commutātum. Ităque frātĕr nātu mājor, mĭnōri legātus ĭn Asĭam prŏfĕctus, tamdĭū

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eum consĭlĭo ŏpĕrâque adjūvit, dōnĕc ei trĭumphum ĕt cognōmen Asiātĭci pĕpĕrisset. *Cicer. Philip.* xi. n. 7.

8. Cùm admŏdum pŭer esset Cato Uticensis, quærentibus ex ĕō quĭbūsdam, quem omnium maxĭmè dĭlĭgĕret, respondit fratrem. Iīsdem rursus quærentĭbus, quem sĕcundum maxĭmè dĭlĭgĕret, fratrem quŏque respondit. Interrŏgātus dĕ tertĭo, ĭdem responsum dĕdit: dōnĕc illi ā percontātiōne desistĕrent. Crēvĭt cum ætāte illa ĭn frātrem bĕnĕvolentia ĕt rĕvĕrentia: ăb ējŭs latĕre non discēdēbat, ēī sē ĭn cunctis obēdĭentem præbēbat, ĕt annos natus vigĭnti sĭnĕ frātrĕ Cæpiōne nunquam cœnavĕrat, non ĭn fŏrum prōgressus, non pĕrĕgrè prŏfectus fuĕrat. Utrĭusque prŏbi ĕrānt mōrēs: ăt Catōnis vĭtă sĕvērior. Ităque Cæpĭo, cùm ipsius frugālĭtas ĕt tempĕrantiâ laudābātur, fătēbātur se vĭrum frugi vĭdēri posse, si cum multis Rōmanōrum compărārētur: *At ubi*, inquiēbat, *cum Catōnis vĭtâ compăro meam, nĭhĭl mihi vĭdeor ā Sippiō differre.* Erat autem illĕ Sippĭus vir nēquam, et luxu perdĭtus.

Bello adversus Spartăcum vŏlūntăria stĭpēndĭa fēcit Cato fratris causâ, qui tum trĭbūnus mīlĭtum ĕrat. Cùm deindĕ accēpisset ĕum Asĭam pĕtēntem incĭdisse ĭn morbum Æni ĭn Thraciā, lĭcĕt tum grăvĭs tempēstas sævīret nĕque ăd mănum esset magnă năvis, solvit è portu Thessalonīcæ exĭgŭâ năvi ŏnĕrārĭâ cum duōbus tantùm ămīcis et trĭbus servis: ĕt pēnè haustŭs fluctibus, tandem prætĕr spem incŏlŭmis ēyāsit. At frātrem mŏdò defunctum rĕpĕrit. Tum vērò ĕt questĭbus, ĕt lacrўmis, ĕt ĭīs omnĭbus quæ dŏlŏr suadet, tōtum sē trādĭdit, tam pĭus et lēnīs ĭn suos, quàm aspĕr ĕt invictus adversus vŏluptātes, mīnās, ĕt ĭnĭquas postŭlātiōnes. Mortŭi corpŭs quàm magnĭfĭcentissĭmo pŏtŭit fūnĕre extŭlit, ĕt conspĭcuum ē prĕcĭōso marmōre tŭmŭlum ēī in Æni foro extrŭi cūrāvit suis impensis. Vēlă pōsteă factūrus, cùm suadērent ămīci ŭt Cæpiōnis rĕlĭquias ĭn ălĭo navĭgiō pōnĕret, ănĭmam se priùs quàm illas rĕlictūrum respondit, atque ĭtă solvit. *Plut. in Catone.*

9. Apollĭnis mater Euměnis rēgis, ăc trĭum prætĕreā filiōrum, nempĕ Attăli, Philetæri ĕt Athēnæi, sæpissĭmè sē bĕātam prædĭcābat, ĕt Diīs grātĭas agēbat, non propter dīvĭtĭas atque impĕrium, sĕd quòd trēs ē filiis suis vĭdēret esse frātrĭs nātu maxĭmi quăsĭ statēllitēs, ĭtă ŭt illĕ sĭnĕ ullō mĕtu versārētur ĭn mĕdiō ipsōrum glădiōs ĕt

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hastas fĕrēntĭum. Contra Xerxēs, Ochum fīlium insĭdĭas fratribus struxīsse cùm compĕrīsset, mœrōre est extinctus. *Plut. de Amore fratern.*

10. Si quă fortè intĕr frātrēs contrōversia exorta est, eă stătim aut ăb ipsīs aut arbĭtrōrum jūdicīo dīrĭmātur, ĭmĭtandique sunt Pȳthagorēi, qui non cognātiōne, sĕd doctrīnæ duntaxăt sŏcĭĕtāte conjuncti, si quando pĕr īram ăd mălĕdictă prōrūpīssent, antĕ sōlĭs occāsum dextrīs mutŭò dătīs, ĕt factà invĭcem sălūtātiōne, ĭn grātiam rĕdībant. *Ibid.*

Frustrâ ĕt nullĭŭs rĕī causā nōbis nātūra largītă est mansuĕtūdĭnem, ĕt pătĭentĭam mŏdĕrātiōnĭs ănĭmi fīliam: aut hīs ūtēndum est maxĭmè ergā cognātos ĕt affīnēs. *Ibid.*

Est hōmĭnis, suōs, ŭt jŭbet nātūra, ex ănĭmo ămantis, pĕtĕre grātĭam dēlicti sŭi, ubĭ adversum ĕōs pēccāvit; ĕt ŭbĭ ipsĕ ăb ĭīs læsŭs est, vĕnĭam illīs ultro dărĕ, antĕquam pĕtānt. Vērùm nēscĭo ăn nēmo ăd dandăm vĕnĭăm difficĭlĭor sĭt, quàm quī illăm postŭlāre sæpĭùs mĕrŭĭt. *Senec. de Clem.* i. c. 6.

Cĕlebrĭs est ĭn schŏlīs fāmă Euclīdĭs Sōcrătĭci, quòd, audītâ ĭnīquâ ĕt belluĭnā vōce fratrĭs, qui dixĕrăt: *Pĕrĕam, nĭsĭ tē ulciscar:* respondit: *Ego vērò pĕrĕăm, nĭsĭ tĭbi persuāsĕro, ŭt pŏsĭtā īrā, nōs ămēs sĭcŭt ōlĭm.* Plut. ibid.

CAPUT LV.

Nĭsĭ ĭn bŏnīs ămīcĭtĭă ēssĕ nōn pŏtēst.

Est ămīcĭtia nĭhĭl ălĭŭd nĭsĭ summă consēnsĭo rērum dīvīnārum ātque hūmānārum intĕr ălĭquōs cum bĕnĕvŏlentĭa ĕt cārĭtāte. Quā quĭdem haud scĭo ăn quīcquam, exceptâ săpĭentiā, mĕlius hŏmĭni sĭt ā Dĭīs immortālĭbus dătum. *Cicer. de Amic. n.* 20.

Omnĭum sŏcĭĕtātum nullă præstantĭor est, nullă firmĭor, quàm cùm vĭrī bŏnī, mōrĭbus sĭmĭlēs, sunt fāmĭliāritāte conjuncti. Hoc ĕnim sentio, nĭsĭ ĭn bŏnīs ămīcĭtiam esse non posse. Ipsă vīrtūs ămīcĭtiam gignĭt et contĭnet, nec sĭnĕ virtūtĕ essĕ ămīcĭtia ullō pacto pŏtēst. Virtūs, virtūs inquam, concĭliat ămīcĭtĭas ĕt conservăt. Hŏmĭnēs mălōs ălĭquando vĭdēmus eădĕm cŭpĕre, eădĕm

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ōdĭsse, ĕădem mĕtŭĕre: sĕd quæ inter bŏnōs ămīcĭtia dīcĭtur, hæc intĕr mălōs factĭo est. 1 *Offic.* 52. *de Amic. n.* 18. 20. 100. *Sallust. Bell. Jug. c.* 31.

CAPUT LVI.

Amīcĭtĭā sŭblātā, ōmnĭs ēst ē vītā sŭblātă jūcūndĭtās.

1. Ego vōs hortŏr, ŭt ămīcitiam omnibus hūmānis rēbus antĕpōnātis. Nĭhĭl quippĕ est tam nātūræ aptum, tam convĕnĭens ăd rēs vĕl sĕcūndas vĕl adversas. Nam ŭt sĕcūndas rēs făcit ămīcitia splendĭdiōrēs jūcūndĭōrēsque, sīc advērsas făcĭt lĕviōrēs. Quĭs esset tantŭs fructŭs ĭn prospĕrĭs, nĭsĭ hăbērēs, qui illis æquè ăc tu ipsĕ gaudēret? Advērsas vērò ferrĕ difficĭle esset sĭnĕ ĕō, qui grăviùs ĕtiam illas, quàm tu, ferret. *Cic. de Amic. n.* 17. 22.

Quid dulcĭus, quàm hăbēre ălĭquem, quĭcum omnia audĕās sīc lŏqŭi, ŭt tēcum?

Quŏniam rēs humānæ frăgĭlēs căducæque sunt, sempĕr ălĭquĭ acquīrendi sunt quōs dĭlĭgāmus ĕt ā quĭbus dĭlĭgāmur. Cāritāte ĕnĭm bĕnĕvŏlentĭāque sublātā, omnĭs ēst ē vītâ sublātă jŭcūndĭtas. *n.* 102.

2. Ună est ămīcĭtĭa ĭn rēbŭs hūmānis, de cūjŭs utĭlĭtāte omnēs ūno ōre consentĭunt. Dĭvĭtĭas dēspĭcĭunt ii, quōs tĕnuĭs victŭs cultūsque dēlectăt: hŏnōres, quōrum cŭpĭdĭtāte multi inflammantur, quĭdam ĭtă contemnunt, ŭt nĭhĭl ĭnănius, nĭhil lĕvĭus essĕ existĭmēnt; ĭtemque cætĕră, quæ ălĭis admīrābĭlia vĭdēntur, ălĭī sunt, qui pro nĭhĭlo pŭtēnt. De ămīcĭtiâ omnēs ăd ūnum sentĭunt, *sĭnĕ ămīcĭtĭâ vītam essĕ nullam.* Quīnĕtĭam sī quĭs est ĕā aspĕrĭtāte ĕt immānĭtāte nātūræ, ŭt congrēssūs hŏmĭnum fŭgĭat ātque ōdĕrit, quālem fuīsse Athēnīs Tīmōnem nēscio quem āccēpĭmus; tămĕn ĭs păti non possit, ŭt non anquīrat ălĭquem, ăpŭd quem ēvŏmat vīrŭs ăcērbĭtātĭs suæ. *n.* 86.

3. Tīmōn, dē quo hīc Cĭcĕro; lĭcèt Misanthrōpŏs, ĭd est, hūmāni gĕnĕris ōsor, appēllārētur: ămīco utēbātur unō, cui nōmen Apemāntus, quem ŏb mōrum sĭmĭlitūdĭnem admīttēbat. Is tămĕn cùm fortĕ ăpŭd Timōnem cœnāssĕt, exclāmāssētque, *Quàm dulcĕ est, ó Tīmōn, hoc con-*

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vīvĭŭm! Ităsānè, inquĭt illĕ, *si tū non ădēssēs.* Eīdĕm Apēmanto intērrŏganti, cūr Alcĭbiădĕm jŭvĕnem fērōcĕm atque audācem dīlĭgĕre vĭdērētur, rēspondit Tīmōn, ĭdĕò sĭbi cārum esse ădōlēscēntem, quòd illum prævĭdērĕt fŏre pŏpŭlo Athēnĭēnsi magnōrum mălōrum causam.

Prōdĭit ălĭquando Athēnīs ĭn conciōnem. Quod cùm præter consuētūdĭnem făcĕret, magnă omnium expectātio fuit, quīdnam affĕrret. Tunc illĕ ē suggēstu, ĭn quem ascendĕrat: *Athēnĭensēs*, inquĭt, *est mĭhi arĕa quædam ĭn quā crēvĭt ficŭs, undĕ multi vŏlūntārio suspendĭo vītam finīēre. Quŏnĭam autem ĭn arĕā illā ædēs exstruĕre mĭhi ĭn ănĭmo est; antĕquam ficŭm excīndăm, vōs mŏnĭtōs vŏlo, ŭt, sī qui ūē suspendio cōgĭtānt, mātūrēnt quàm maxĭmè.* Plut. in Alcib.

CAPUT LVII.

In ēlĭgēndīs ămīcīs cautĭō ēst ădhĭbēndă.

1. In ămīcīs ēlĭgēndīs nĕglĭgēntēs nē sĭmus. *Cicer. de Amic. n.* 62.

Augustŭs ămīcĭtĭas non făcĭlè ădmīsĭt, ĕt constantissĭmè rĕtĭnuit. *Suet. in Aug.*

Nĕ nĭmĭs cĭtò dīlĭgĕre incĭpiāmŭs, nĕvĕ non dignos. Digni autem ămīcitiâ sunt ĭī, ĭn quĭbus ŏb virtūtem ĭnēst causă, cūr dīlĭgāntŭr. Rārum ĕorum gĕnus; ĕt quĭdem omnia præclāra, rāră; nĕc quicquam est difficiliŭs quàm rĕpĕrīre quod sit omni ex parte in suo gĕnĕre perfectum. Sed plerīque ĭn rēbus hūmānīs nĭhĭl bŏnŭm nōrĭnt, nĭsĭ quod fructŭōsum sĭt: ĕt ămīcos, tanquam pĕcŭdēs, ĕōs pŏtīssĭmùm ēlĭgunt, ex quĭbus spērant sē maxĭmum fructum esse captūrōs. Ita cărēnt pulcherrĭmâ illâ ĕt maxĭmè nātūrāli ămīcĭtiâ pĕr sē ĕt proptĕr sē expĕtendâ. *Cicer. Ibid. n.* 78.

2. Nĭhĭl æquè oblectāre pŏtēst anĭmum, quàm amīcĭtiă fidēlĭs ăc dulcĭs. Quantum bŏnŭm est, ŭbĭ nactŭs ĕs ejūsmŏdi ămīcos, ĭn quōrum pĕctŏra tutò secrētum omne descendat, quōrum sermo sollĭcitūdĭnem tuam lēnĭat, hilărĭtas trīstĭtiam dissĭpet, prūdēntia bŏnă consĭlĭă affĕrat, conspectus ipse delectet?

Amīcos, quantùm fiĕrī pŏtĕrit, văcŭōs à cŭpĭdĭtātibus ēlĭgāmus. Serpunt ĕnĭm vĭtĭă, ĕt ĭn proxĭmŭm quem-

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quĕ transĭlĭŭnt, ĕt contactu nŏcēnt. Ităque ŭt ĭn pestĭlentĭā cūrandum est, nē assĭdeāmus corpŏrĭbus jam corruptĭs ĕt morbo flāgrāntibus, quĭă ĭn afflātu ipsŏ pĕrĭcŭlum est; ĭtă in lĕgēndĭs ămīcīs dăbĭmus ŏpĕram, ŭt quàm mĭnĭmè vĭtĭīs inquĭnātos assumāmŭs. Neque hoc præcĭpĭo tibi, ut nēmĭnem nĭsĭ omnĭno săpĭentem vēlĭs admittĕre. Ubĭ ĕnĭm istum invĕnĭes, quem tot sēcŭlis quærĭmus? Prŏ ŏptĭmo est mĭnĭmè mălŭs. In tantā bŏnōrŭm ĕgēstāte, mĭnĭmè fastidĭōsa fĭăt elĕctĭo. *Senec. de Tranquil.* 7.

CAPUT LVIII.

Amīcŭs ămīcŭm nōn mĭnŭs dĭlĭgăt, quăm sēipsŭm.

Si quĭs săpĭens ămīcĭtiam tŭēri vĕlĭt, ĕōdem mŏdō ĕrit āffĕctŭs ergā ămīcum, quō ĭn seipsum; ĕt eōsdĕm lăbōres ējŭs causā sūscĭpĭet, quōs prōptĕr sē suscēpĕrĭt. Lætābĭtur ămīci lætĭtiâ æquè ăc sŭā, ĕt părĭter dŏlēbit, ējŭs angōribus. Est ĕnim, ŭt dĭcunt, fœdŭs quoddam săpĭentum, ŭt nōn mĭnŭs ămīcōs quàm sē ipsos dilĭgant. Quod fiĕri possĕ intēllĭgĭmŭs, ĕt ălĭquando vĭdēmŭs: perspĭcuumque est nĭhĭl ăd jūcūndè vīvendum rēpĕrīri possĕ tāli conjunctĭonĕ aptĭŭs. *Cicer. l de Fin. n.* 67.

Damōn ĕt Pythĭās Pythagŏrēī tăm fidēlĕm intĕr sē ămīcĭtĭam junxĕrānt, ŭt mŏri părāti essent ăltĕr prō altĕro. Cùm ĕōrum altĕr ā Dĭonysĭo tyrānnō nĕcĕ damnātus impĕtrāsset tēmpŭs, quo, prŏfectŭs dŏmŭm, rēs sŭās ordĭnāret: altĕr vădem sē dăre tyrānno pro rĕdĭtu ējŭs non dŭbĭtāvit, ĭtă ŭt, sī illĕ non rĕvĕrtisset ăd dĭem, mŏrĭendum esset sĭbi ipsi. Igĭtŭr omnēs, ĕt ĭn prīmīs Dionysius, cŭpĭdè expectābant nŏvæ ātque ancĭpĭtis rēī exĭtum. Apprŏpinquante deĭndè dēfinītā dĭē, nĕc illŏ rĕdĕūntĕ, ūnūsquīsque stultĭtĭæ damnābăt tam tĕmĕrārĭum sponsōrem. At ĭs nĭhĭl sē dē ămīcī fĭdē mĕtŭĕre prædĭcābat. Et vērò illĕ ăd dĭĕm dictam sŭpĕrvēnĭt. Admīrātŭs eōrum fĭdem tyrānnŭs, pĕtĭvit ŭt sē ĭn ămīcĭtĭam tertĭum rĕcĭpĕrent, ĕt supplĭcĭo lĭbĕrāvit ĕum qui mortĕ ĕrăt plĕctēndŭs. *Valer. l.* iv. *c.* 7. *Cicer.* 3 *Offic. n.* 45. *Diodor. l.* vi.

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CAPUT LIX.

Amīcĭtĭă ūnŭs fit ex plūrĭbŭs.

1. Quisque ĕōrŭm, ĭn quĭbus ĕădem stŭdia sunt, eædēmque vŏlūntātes, æquè āltĕro dēlectatur āc sĕ ĭpsō: effĭcĭturque ĭd quod Pythăgŏras vult ĭn ămīcĭtĭă, ŭt ūnŭs fĭăt ex plūrĭbus. *Cic.* l *Offic. n.* 56.

Hŏmo sē ipsĕ nātūrā dīlĭgit, ĕt āltĕrum anquīrĭt, cūjŭs ănĭmum ĭtă cum sŭō mīscĕat, ŭt ĕffĭcĭat pēnè ūnum ex dŭōbus. Estque vĕrŭs ămīcŭs tānquam āltĕr ĭdĕm. *De Amic. n.* 21.

2. Alexăndĕr, vīctō ăpŭd Issum Dărīō, ăd captīvās mātrem conjŭgemque ējŭs præmīsĭt quosdăm ē sŭīs, qui nunciārent ipsum vĕnīre ăd ĕās invīsēndas: moxque, ĭnhĭbĭtā cŏmĭtantĭum turbā, earum tăbĕrnācŭlum intrāvĭt cum *Hephæstĭŏnĕ*. Is longè omnium ămīcōrum cārissĭmus ĕrat rēgi, cum ipso părĭtĕr ēdŭcātus, sēcrētōrum omnium arbĭter: lĭbĕrēque admŏnendi eum jus non ălĭus hăbēbat, quod tămĕn admŏdum prūdenter usurpābat. Ætāte ĕrat pār rēgi: sĕd corpŏris hăbĭtu præstābat. Ergo rēgīnæ, illum rēgem esse rătæ, Persārum mōrĕ, vĕnĕrătæ sunt. Inde errōris ădmŏnĭtă Sysigambis Darĭi măter, advŏlūta est pĕdĭbus Alexandri, ignōratiōnem nunquam antĕă vīsi rēgis excūsans. Quam ille mănu allĕvans: *Non errâsti*, inquĭt, *măter: nam ĕt hic Alexandĕr est.* Utrĭ prĭŭs grătŭlēmur? Alexandro, qui hoc dĭcĕre vŏlŭit; ăn Hephæstiŏnī cui audīre contĭgit? *Q. Curt. l.* iii. 12. *Valer. l.* iv. *c.* 7.

Erăt Alexandro prætĕr Hephæstionem ămīcus altĕr Crătĕrus, dīversum utrĭque ingĕnium, dīversi mōrēs. Hephæstion ăd Alexandri vŏlūntātem sēsē accommŏdans, plaudēbat ei pĕrĕgrīna instĭtūta æmŭlanti et amplectenti. Cratĕrus, mōrum pătriōrum rĕtĭnens, consŭlēbat. Alexandri glōriæ, ĕt quæ essent maxĭmè ūtilia suādēbat. Alexander Hephæstionem dīlĭgēbat măgis: ăt Crătĕrum plūris făcĭēbat. Pĕr illum barbărīs responsa dăbat: pĕr hunc Macĕdonibus ĕt Græcīs. *Plutar. in Alex.*

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CAPUT LX.

Amico omnia credenda.

Diū cŏgĭtā ăn tĭbi ĭn ămīcĭtiam ălĭquĭs rĕcĭpiendus sit. Cùm plăcŭit rĕcĭpi, tōto illum pectŏre admīttĕ: tam audactĕr cum illō lŏqŭere, quàm tēcum. Tu quĭdem ĭtă vīvĕ, ŭt nĭhĭl dīcās aut făcĭās, nĭsĭ quod commīttĕre ĕtiam ĭnĭmīco possĭs: sĕd quĭă quædam sunt quæ arcāna dīci sŏlent, hæc cum ămīco commūnĭcā. Fĭdēlem si pŭtāvĕris, făciēs. *Senec. Ep.* 3.

Quīdam narrant obvĭīs quæ tantùm ămīcis commīttenda sunt, ĕt ĭn quaslĭbet aures exŏnĕrant quidquid illos ūrĭt. Quīdam contrà ĕtiam cārīssĭmīs diffīdunt, ĕt intĕrĭùs prĕmūnt omne sēcrētum. Neutrum făcĭendum est: ūtrumque ĕnĭm vĭtium est, ĕt omnĭbus crēdĕre, ĕt nullī. Sĕd altĕrum hŏnēstius dīco vĭtium, altĕrum tūtius.

CAPUT LXI.

Rēs tūrpēs ămīcŭm nōn rŏgēmŭs, nĕc făcĭāmŭs rŏgātī.

1. Quæ vĭdēntur ūtĭlia, hŏnōrēs, dīvĭtiæ, vŏlūptātes, ĕt cætĕra gĕnĕris ējūsdem, hæc nunquam ămīcĭtiæ antĕpōnenda sunt. At vĭr bŏnŭs nĕquĕ contrā rempublĭcam, nĕqŭe contra jusjūrandum ăd fĭdem quĭdquam făcĭet, amīci causâ. Nam si omnia făcĭenda sint quæ amīci vēlĭnt, ejūsmŏdi amīcitiæ conjūrātiōnēs pŭtāndæ sunt. *Cicer.* 3 *Offic. n.* 43, 44.

Nullă est excūsātĭo pēccāti, si ămīci causā peccāveris. Nam æquĕ nĕfās est, mălum alĭquod et făcĕre rŏgātum, et rŏgāre. *De Amic. n.* 39.

Hæc prīmă lex ĭn ămīcĭtiâ sanclātur, ŭt nĕquĕ rŏgēmŭs rēs turpēs, nĕc făcĭamus rŏgāti: sĕd ăb ămīcīs hŏnēsta pĕtāmus, ămīcōrum causā hŏnēsta făcĭāmus: nĕc expectēmus quĭdem dŭm rŏgēmŭr. Stŭdĭum sempĕr ādsĭt, cunctātĭo ābsĭt. *n.* 40. 44.

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2. Pĕrĭclēs illĕ Athēnĭēnsis, ēgrĕgĭus vĭr ingĕnĭō, bōnĭsque omnĭbus discĭplīnīs ornātus, prŏfectŭs est quātĕnus ămĭci causā prōgrĕdī fas essĕ exĭstĭmārĕt. Nam cùm ămĭcus ĕŭm rŏgāret, ŭt prō rē causāque ējŭs falsum dējĕrāret; hīs ăd ĕŭm vĕrbĭs est ūsŭs. *Me ămĭcis ŏpĭtŭlāri ŏpŏrtĕt, sĕd usque ăd Deos.* A. Gell. l. i. c. 3.

Sĭmonĭdēs pŏētă, fretus ĕā, quæ ĭpsĭ cŭm Thĕmĭstŏcle ĕrăt, fămĭlĭārĭtāte, pĕtĭĭt ab eo alĭquid ĭnjusti: quod nĕgāns Themistŏclēs, dixit ei: *Nĕque tŭ, ô Simonĭde, bŏnŭs pŏēta fuĕris, carmĭna contrā pŏētĭcæ artis lēgēs condĭdĕris; nĕque ego bŏnus magistrātus, sĭ quĭd contrā pătrĭæ lēgēs tŭā causā fēcĕrim.* Plut. in Them.

Cùm Pub. Rutilius Rufus ămĭcī cujusdam injustæ rŏgātiōni rĕsīstĕret, atque ĭs per sūmmăm indīgnātiōnem dixĭsset: *Quĭd ergò mĭhi ŏpŭs est ămĭcitiâ tuâ, sĭ, quŏd rŏgo, non făcĭs? Imò*, rĕspondit Rutilius, *quĭd mĭhi tuă, sĭ prŏpŭĕr tĕ alĭquĭd ĭnhŏnestè făcĕre mē ŏpŏrtĕat?* Sciēbăt quĭppĕ vĭr sanctŭs, tam contrā officĭum essĕ trĭbŭĕre ămĭco quŏd non sĭt æquūm, quàm non trĭbŭĕre ĭd quŏd rectè possŭmus: ătque sĭ fortè ămĭci à nōbis postŭlent quæ hŏnēstă non sunt, rĕlĭgĭōnem ĕt fĭdĕm essĕ amĭcitiæ ăntĕpōnēndam sciāmŭs. *Val. l.* vi. *c.* 4. *Cicer.* 3 *Offic. n.* 43.

CAPUT LXII.

Vēritās et fidēs in ămĭcĭtĭā rĕtĭnĕāntŭr.

1. Vĕtŭs est illă lex justæ vēræque ămĭcitiæ, ŭt ĭdem amĭci semper vĕlĭnt; nĕque est ullum cērtĭŭs ămĭcĭtiæ vĭncŭlum, quàm consensŭs ĕt sŏcĭĕtas consĭlĭōrum ĕt vŏlūntātum. Nam ĭdĕm vellĕ, ātque ĭdĕm nōllĕ, ĕă dēmum firmă ămĭcĭtia est. Ităque intĕr ămĭcos, quōrŭm ēmēndăti mōrēs fŭĕrint, sĭt omnĭum rērŭm, consĭlĭōrum, vŏlūntātum, sĭnĕ ullā excēptiōne, communĭtās. *Cicer. pro. Planc. n.* 5. *Sallust. Cat* 20. *Cicer. de Amic. n.* 62.

2. Mŏnēndi tămĕn ămĭci sæpĕ sunt ĕt objurgāndi; ĕt hæc ăccĭpiēndă ămĭcĕ, cum bĕnĕvŏlè fĭunt. Adhĭbēndă autĕm dĭlĭgēntĭa est, ŭt mŏnĭtio aspĕrĭtāte, objurgātio contŭmēliâ, cărĕat. Vērum quĭdem est Tĕrēntiānum illŭd: *Obsĕquĭum ămĭcōs, vĕrĭtas ŏdĭum părĭt.* At ĭn obsĕquĭo cŏmĭtās tantùm ādsit; assentātio vĭtĭōrum ādjū-

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trix prŏcŭl rĕmŏveātŭr, quæ non mŏdò ămīco, sĕd nĕ lībĕro quĭdem, dīgnă est. Alĭtĕr ĕnim cum tўrannō, alĭtĕr cum ămīco, vīvĭtŭr. Hūjŭs autem sălūs dēspērānda est, cūjŭs aurēs vērĭtāti clausæ sunt, ĭtă ŭt ăb ămīcō vērum audīrĕ nĕquĕat. Ut ĭgĭtur prŏprium est vēræ ămīcĭtĭæ ĕt mŏnēre ĕt mŏnēri; ĕt qui mŏnĕt, dēbet lībĕrè făcĕre, non aspĕrè; qui mŏnētur, dēbet pătĭentĕr ferrĕ, non rĕpugnantĕr; sīc hăbēndum est, nullăm ĭn ămīcitiīs pestem essĕ mājōrem, quàm ădūlatiōnem, blanditiam, assentātiōnem. Scītum est illud Catōnis, ŭt multă: *Acerbŏs ĭnĭmīcos mĕlĭùs dē quĭbūsdam mĕrēri, quàm ĕōs ămīcŏs, qui dulcēs vĭdēāntur: illŏs vērum sæpĕ dīcĕre, hōs nunquam.* Nullă porrò ămīcitia est, cûm altĕr vērum audīre non vult, altĕr ăd mentiendŭm părātus est. *n.* 88. 21.

Secrētò ămīcōs admŏnĕ, laudā pălàm. *P. Syrus.*

3. Quemcumque pŏtŭĕro, pēccāre prōhĭbēndo, multò măgìs ămīcum. Alĭquāndo ūtar vērbīs dūrĭōribus, sī hac rătiōne ĕmendări illum spērāvĕro posse. An pătiēmŭr ămīcos sānābĭles, ĕt qui fiĕri bŏnī pŏssunt, si quĭd illos mŏmōrdĕrit, pĕrīrĕ, sublātâ admŏnĭtiōne, quā ĕt pătĕr fīlĭum ălĭquando correxĭt, ĕt uxŏr mărītum aberrantem ăd sē rĕdūxit? *Senec. 5. Benef. c.* 22.

Qui non vĕtat peccāre, cùm possit, jŭbet.
Amīci vĭtia si fĕrās, făcis tua.
Bis peccas, cùm peccanti obsĕquium accommŏdas.
Bŏnus ănĭmus nunquam erranti obsĕquĭum accŏmmŏdăt. *Senec. Troas. ver.* 289. *P. Syrus.*

Consĭlium vērum dăre gaudĕāmŭs lībĕrè. Plurĭmŭm ĭn ămīcitiâ vălet ămīcōrum bĕnĕ suadentĭum auctōrĭtas: eăque adhĭbeātur ăd mŏnēndum non mŏdò apertè, sĕd ĕtĭam acrĭter, sī rēs pōstŭlābit: ĕt adhĭbĭtæ pareātur. *Cicer. de Amic. n.* 44.

Cum Mæcēnas Augusto Cæsări perquam fămĭlĭāris essĕt, ĕt magnā ăpŭd ĕum grātiā vălēret; ĕō ănĭmo fuit, ŭt prōdesset quĭbus possĕt, nŏcēret vērò nēmĭni. Amīcōrum suorum nōnnūllos ăd măgīstrātūs ĕt impĕrĭa cūrāvit prōmŏvēri, ĭn ĕquestrī ōrdĭnĕ ipsĕ permănēns. Mīră quŏque ējŭs ĕt ars ĕt lībĕrtas fuit in Augusti ănĭmō flectendo ăd mĭtĭōră, cum īrā incĭtatus esset. Exemplum hoc ūnum ĕrit instar omnium. Jūs ălĭquāndo dīcēbăt Augūstŭs, ĕt mūltōs mortĕ damnātūrŭs vĭdēbātur. Adĕrăt tum Mæcēnās, qui pĕr circumstāntium turbam pĕrrŭmpĕre ĕt ăd trĭbūnal prŏpĭùs accēdĕre cōnātus est. Quŏd

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cum frūstrà tentāsset ; hæc vērbă ĭn tăbēllā scrīpsĭt ; *Sūrgĕ tăndem, cārnĭfex.* Eāmque tăbēllăm ăd Augustum projēcit. Quā lectā, ĭs stătim sūrrēxĭt, ĕt nēmo est mortĕ multātŭs. *Dio. l.* iv.

4. In Sōcrătĕ īræ sīgnŭm ĕrăt, vōcem submīttĕrĕ, lŏquī parcĭŭs. Dēprĕhendēbātur ĭtăque ā fāmĭlĭārĭbŭs ĕt cŏărgŭebātŭr. Nĕc ĕrăt īllī exprobrātio lătĭtantĭs īræ īngrātă. Sīc īram ējŭs multi intellĭgēbant, nēmo sentiēbăt. Sensīssent autem, nĭsĭ ămīcis objurgandi sē jŭs ĭdĕm dēdīsset, quŏd ipsĕ sĭbi ĭn ămīcōs sumpsĕrăt. Quantò măgìs hoc nōbis făcĭlēndŭm est! Rŏgēmus ergō ămīcīssĭmŭm quemquĕ, ŭt ādvērsŭs nōs lībertāte ūtātŭr tunc maxĭmè, cum mĭnĭmè păti illum vĭdēbĭmŭr posse, nĕc assēntiātur īræ nōstræ aut cŭpiditāti. Optĭmum est prōspĭcĕre impĕdīmentă nōtis vĭtĭīs. *Senec.* 3 *de Irâ, c.* 13, 14.

5. Admŏnērī bŏnŭs gaudĕt : pessĭmŭs quisque corrĕptōrem asperrĭmè pătĭtur. *Senec.* 3 *de Irâ, n.* 37.

Xĕnocrătem Chalcedonĭum Plato, măgĭster ĕt ămīcŭs, rūstĭcĭtātis ărguēbat, ēlque sæpĭus dīcēbat : *Xĕnocrătēs, Grātīīs săcră făcĭto.* Quam rēprĕhensiōnem admonĭtiōnemque illĕ sēmpĕr æquō ĕt grāto ănĭmō accēpĭt : ĕt ălĭquando cuidam īpsŭm īncĭtantī ăd rēpēllendam Platōnĭs objurgatiōnĕm, săpĭentĕr prōrsŭs respōndĭt : *At illŭd mĭhi ūtĭle est.* Ælian. l. xiv. c. 19. Diog. Laërt. in Xenoc.

CAPUT LXIII.

Omnia possidentibus sæpe amicus deest.

1. Nēmĭnem tam altè supra cætĕros fortūna extŭlĭt, ŭt non illi ălĭquid dēsĭt. Si cætĕră adsint, ăbēst plērūmque rēs omnium præstantīssĭmă, ămīcus, qui vērum dīcat, ĕt ăb ērrōrĕ vindĭcĕt hŏmĭnem dēcēptum consuētūdĭne audĭendi blandă prō rectīs. Rēgĭbus ăc pŏtentibus vĭrīs vix quīsquam ex ănĭmi sŭī sēntēntĭă suadĕt dissuadētque : sĕd ădūlandi certāmen est, ĕt ūnă contentio, quĭs blandissĭmè fallăt. Ignōrant ĭtăque vīrēs sŭās, ĕt sē tam magnos rāti, quàm audĭunt, iræ obsĕquuntur, quam nēmo rĕvŏcat ; bellă tĕmĕrè suscĭpĭūnt, ĕt ĭn summŭm rērum omnĭum suārum discrīmĕn vĕhĭunt. *Senec.* 6. *Benef.* 29. 31.

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2. Quum bellŭm Græcīs indīcĕret Xerxēs, nēmo non impŭlit ănĭmum ējŭs tŭmentem, oblītūmque quam cadūca essent ĕă quĭbus confīdĕret. Alĭŭs aiēbat Græcōs non lātūrōs nuncĭum belli, ĕt ăd prīmam adventantĭs exercĭtūs fāmam tergă vērsūros. Alĭŭs, nĭhĭl dŭbii essĕ, quīn Græcĭa non vincī sōlùm, sĕd ĕtĭam ōbrŭi possĕt īllā, quam sēcum trăhēbat, innŭmĕrābĭli mīlĭtum multĭtūdĭne. Cùm ĭn hunc mŏdum multă jactārēntŭr, quæ concĭtārent rēgem nĭmĭā æstĭmātiōnĕ sŭī fŭrentem; Demarātus Lăcēdæmŏnius sōlus dixĭt: *Ipsam illam, quā plăcēret ĕrbi, mīlĭtum turbam indĭgestam ĕt grăvem, non făcĭlè rĕgi posse: ĕt pĕrīcŭlum esse, nē pauci Lacōnēs, obstruentēs corpŏribus suīs commīssas ĕrbi Græciæ angustĭās ūtque adĭtus, mŏrārentur tŏt illă gentium millĭă.* Accĭdērunt quæ Dēmarātŭs prædixĕrat. Victŭs Xerxēs, ĕt regnum suum răpĭdā fŭgā rĕpĕtĕre cŏactŭs, Dēmărātō grātĭas ēgĭt, *quòd sōlŭs ĕrbi dixĭsset vērum.*

3. Antiŏchŭs, quum ĭn vēnātiōne, fĕram persĕquēndi stŭdĭo, ăb ămīcis ĕt sērvīs ăberrasset, ĭn căsam paupĕrum hŏmĭnum ĭntrāvit ignōtŭs. Cum ĭīs cœnans sermōnem dē rēge injēcit, ŭt scīret quæ essĕt hospĭtum dē sĕ opīnĭo; audīvitque: *Rēgem ĭn cætĕris quĭdem bŏnum ĕt laude dignum essĕ: sĕd ămīcis ūtentem mălis, plurĭma negligĕre, et sæpe quæ necĕssāria essent nĭhĭl cūrāre: quòd venatiōni plūs æquō indulgēret.* Tăcŭit tum quĭdem Antĭŏchŭs. Sĕd pōstquam orto sōlĕ ăd căsam illam vēnēre rēgii statellĭtēs, ĕt purpŭream vestem cum diădēmăte attŭlēre; conversō sermōnĕ ăd rēgĭa illă insignĭa. *Certè*, inquĭt, *ex quo dīē vos sumpsi, herī prīmùm vēros dē mē sērmōnēs audīvi.* Plut. Apoph.

4. Perfectŭs haud dŭbĭè princeps ēnĭtuisset Valentĭnĭānus, sī ēī contĭgisset, aut cărēre infīdis hŏmĭnĭbus, quĭbus sēsē quăsĭ fīdissĭmis prūdentissĭmisque dĕdĕrat, aut ūtī prŏbātis ērŭdītisque mŏnĭtōrĭbus. *Aur. Vict. Ep.* c. 69.

CAPUT LXIV.

Vērōs ămīcōs rĕpărārĕ difficĭle est.

1. Cùm Augustus audīvisset tandem Juliæ filiæ suæ flāgĭtĭa, quæ tamdĭū nēsciĕrat, părum pŏtens īræ, istă pă-

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tĕfēcĕrat, ĕăm rĕlēgando. Deindĕ ŭbi, interpŏsĭto tēmpŏre, ĭn lŏcum īræ sŭbiit vĕrĕcūndĭa; gĕmēns quòd non illă sīlēntiō prēssīssĕt (quiă quārūndam rērum turpĭtūdo ălĭquando ĕtĭam ăd ĕum rĕdit qui ĕăs vīndĭcat) sæpĕ exclāmāvit: *Hōrum mĭhi nĭhĭl accĭdīssĕt, si aut Agrīppă aut Mæcēnās vixīssĕt.* Intellĭgēbăt scīlĭcet quàm ūtĭlĕ sit rēgi aut princĭpi vĭrō fīdum ămīcum hăbēre, quàm damnōsum cārēre. Impĕrante Augusto, cæsæ sunt lēgiōnēs Rōmānæ, ĕt ălĭæ prōdĭnus scriptæ. Fractă classĭ; ĕt intrā paucōs diēs nātāvīt nŏvă. Sævĭtum est ĭn ŏpĕra publĭca ignĭbus: surrēxērunt mĕliōra consūmptīs. Totă rĕlĭquă Augustī vītă Agrīppæ ĕt Mæcēnātĭs văcāvit lŏcus. Adeò impĕrātōri, tŏt millia hŏmĭnum hăbēnti, dūōs rĕpārāre difficĭle fŭit. *Senec. 6. Benef. c. 32.*

Amīcūm perdĕre est damnōrum maxĭmum.

P. Syrus.

2. Cùm Darĭus Xerxĭs păter mălum grānātum apĕrŭĭsset, ĕt quĭdam ăb ĕō scīscĭtārĕtur, quārum rērum tantŭm pŭmĕrum hăbēre optāret, quantŭs illĭc ĭnesset grānōrum nŭmĕrŭs? rēspōndit: *Zopyrōrum.* Fŭĕrăt ĕnĭm Zopȳrus Darĭo ămīcissĭmus, sīcque illi dēdĭtus, ŭt ultro sē verbĕrĭbus tōtō corpŏre lăcĕrāri, năsum aures, ĕt lăbĭa sĭbi præcīdi vŏlŭĕrit, ăd rĕvŏcāndam ĭn ējŭs pŏtēstātem Babylōnĭam. *Plutar. Apoph. Justin. l.* i. *c.* 10.

CAPUT LXV.

Amīcī thēsaurī rēgŭm sūnt.

1. Non exercĭtŭs, nĕque thēsaurī, præsĭdĭă regni sunt: vērùm ămīci, quos nĕque armīs cōgĕre, nĕque auro părāre quĕās; officĭō ĕt fĭde părĭūntŭr. Interrŏgātŭs Alexandĕr ŭbi thēsauros habĕret: *Apŭd ămīcos*, respondĭt. Idĕm cùm ăd Achĭllĭs tŭmŭlum vēnīsset, *fēlĭcem ĕum sĭbi vidēri*, dixĭt, *quòd dum vīvĕret, fīdum ămīcum* (Patroclum) *nactus esset, et poet fata magnum præcōnem* (Hŏmērum.) *Sallust. Jug. c.* 10. *Amm. l.* xxv. *Plut. in Alex.*

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Cùm plūrĭmīs ămīcitĭīs fortūnă princĭpum indĭgĕăt, præcĭpŭum est princĭpĭs ŏpŭs ămīcos părāre. *Plinii. Paneg. Traj.*

Nullŭm măjŭs bŏnī ĭmpĕrĭī instrumentum est, quàm bŏnī ămīci. *Tacit. Hist.* iv. *c.* 7.

2. Cùm ā Pisistrāto, qui princĭpātum Athēnis invāsĕrăt, ămīci quīdam dēscīvissent, ātque ĭn ārcem Phylam sēcessīssent; accēssit ăd ĕōs, vestem strāgŭlam collĭgatam fĕrēns sēcum, āc mīrantibus illis quærentibusque quĭd vellĕt? *Aut*, ĭnquĭt, *persuadēre ŭt mēcum rĕdĕātĭs; aut sī mĭnùs persuāsĕro, mănēre vōbīscum: ĭdĕōque instrŭctŭs vēnī.* Plut. Apoph.

3. Trajānum ĭmpĕrātōrem laudăt Plīnĭŭs, quòd et ămīcos dĭlĭgat, ĕt ipsĕ dĭlĭgātur. In anĭmīs hŏmĭnum exolēvĕrat prīscum mortālĭum bŏnum, ămīcitĭa: cūjŭs ĭn lŏcum mĭgrāvĕrant assentātiōnes, blandĭtiæ, ĕt pējŏr ŏdĭŏ, ămōris sĭmŭlātio. In princĭpum dŏmō nōmen tantùm ămīcĭtĭæ ĭnānĕ manēbat. Nam quæ pŏtĕrat esse ĭntĕr ĕōs ămīcitĭa, quōrum ălĭī sĭbi dŏmĭnī, ălĭī servi, vĭdēbāntŭr? Tu hanc pulsam ĕt ērrāntĕm rēduxisti. Hăbēs ămīcōs, quĭă ămīcus ipsĕ ĕs. Nĕque ĕnim ămŏr, ŭt ălĭă, sūbjectīs ĭmpĕrātur; nĕque est ullŭs affectŭs tam ērectŭs ĕt lĭbĕr ĕt dŏmĭnatiōnis impătĭens, nĕc qui măgĭs vĭcēs exĭgat. Dĭlĭgĭs ergo, ĕt dĭlĭgĕris: atque ĭn ĕo tōtă glōrĭa tua est, qui sŭpĕrior factŭs, descendis in omnia familiaritātis officia, et in amīcum ex imperātōre submĭttĕrĭs: ĭmò tunc maxĭmè ĭmpĕrātor ĕs, cùm ămīcum ex ĭmpĕrātōrĕ ăgĭs. Jūcundĭssĭmum est ĭn rēbŭs hūmānĭs ămārī, sĕd non mĭnùs ămāre. Quōrum utrōque ĭtă frŭĕris, ut cùm ipsĕ ardentissĭme dĭlĭgās, ardēntĭus tămĕn dĭlĭgāris. *Plinii. Paneg. Traj.*

CAPUT LXVI.

Amīcŭs cērtŭs ĭn rĕ ĭncērtā cērnĭtŭr. Ennius.

1. Ipsæ ămīcos rēs optĭmæ părĭunt, ādvĕrsæ prŏbānt.
P. Syrus.

Poscunt fĭdem sĕcunda, ĕt adversa exĭgunt.
Senec. Agam. ver. 934.

Cùm Catōni Uticēnsī obvēnĭsset mortĕ patruēlis-suī Catōnis hærēdĭtas centum tălēntōrum, omnĭa ĭn pĕcūnĭam

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rĕdēgit, quam ămīcīs, ŭtī cuiquam ōpŭs ĕrăt, commŏdābat. Quīnĕtĭam ĕt prædĭă sŭă ĕt servītĭa ĕōrum causā ălĭquāndo oppīgnŏrābat. *Plut. in Cat.*

Sincĕræ fĭdĕi ămīci præcĭpuè ĭn rēbus adversīs cognōscuntur: quidquĭd ĕnĭm tunc præstātur, tōtŭm ā constanti bĕnĕvŏlentiâ prŏfĭcīscĭtur. Ăt quī fortūnātŭm ămīcum cŏlit, ille măgìs causā suā ădŭlāri, quàm vērè dīlĭgĕre, pŏtēst vĭdērī. Lĭbēntiùs ĭgĭtŭr ĕt dĭūtiùs sĕrvāvĭt pōstĕrĭtās nōmĭna eōrum, quī ămīcōs ĭn ādversīs cāsĭbus non dēsĕruĕrunt, quàm illōrum, qui ămīcos ŏpĭbus flōrentēs cŏlŭĕrunt. Nĕmo dĕ Sardănăpăli fămĭlĭăribus lŏquĭtur: Orestēs pēnè nōtior est proptĕr Pylădĕm ămīcum, quàm proptĕr Agămēmnŏnĕm pătrem. Illōrum ămīcĭtĭa, si quă tămĕn fuĭt, ĭn dēlĭcĭīs ĕt luxurĭā turpĭter extincta est: hōrum vērò ēnĭtuit commūni călămĭtāte, ĕt immortālem ăpŭd pōstĕrōs fămăm est ădĕptă. Quĭd ĕnĭm cĕlebrātum măgis, quàm illă Pylădis ătque Orēstĭs cōrăm rēgĕ Thoantĕ plēnă ămōrĭs contentĭo, ŭtĕr mŏrĕrētur? Dum ăltĕr nĭtĭtur ăb altĕrō dēpĕllĕre crīmĕn ĕt crīmĭnĭs pœnăm, ătque ĭn sē transferre: dŭm, ignōrantĕ rēgĕ utĕr ĕōrum sĭt Orēstēs, Pylădēs Orēstem sē esse dīcit, ŭt prō illō nĕcĕtur; Orestēs autem, ĭtă ŭt est, Orestem sē esse assĕvĕrat. Quī clāmōres Romæ tōtā cavĕā excĭtāti sunt ĭn M. Pacuvii dĕ Orestĕ ĕt Pylăde fabŭlā? Spectantēs plaudēbant ĭn rē fictā: quĭd arbĭtrāmŭr ĭn vērā fuisse făctūrōs? Făcĭlè indĭcābăt ipsă natūra vim suam, cùm hŏmĭnēs, id quod făcĕre ipsī non pŏssent, rēctè fĭĕrī ĭn ăltĕrō jūdĭcārent. *Valer. l.* iv. *c.* 7. *Cicer. de Amic. n.* 24. 5 *de Fin. n.* 63.

2. Mutīnâ fŭgĭens D. Brutus, ŭt cōgnōvit mīssōs ăb Antōnĭō ĕquĭtēs ad sē interficiendum ādvēnisse, ĭn lŏcō quŏdam cum paucīs sŭōrum dēlĭtŭit, morti sē subtractūrŭs. Eò factă ăb ĕquĭtĭbus irruptiōne, Servĭus Terentĭus fidĕli mēndăcĭo Brūtum sē essĕ sĭmŭlāvĭt, ōbscūrĭtāte ĭpsă lŏcī sŭffrāgantĕ, ĕt cōrpŭs sŭum ŏbjĭcĭt trŭcĭdāndŭm. Vērùm cōgnĭtŭs ā Furĭo, cui Brūtĭanā cædēs māndātă fuĕrăt, non pŏtŭĭt nĕcĕ sŭâ ămīcī supplĭcĭum āvertĕrĕ: sĭc invĭtŭs, fortūnā cōgĕntĕ, vīxĭt. Incēpto ēgrĕgĭō, non autem irrĭtō ēventū, æstimārī dēbĕt Sĕrvii Terēntii fīdēs ĭn ămīcum. Quānquam ĕnĭm ēī, sĭcŭt cŭpĭĕrat, prō ămīco sŭō pĕrīre non contĭgit; ipsĕ extĭnctus est, quāntŭm ĭn illō fŭit, ĕt D. Brūtŭs pĕrĭcŭlum mortĭs ēvāsĭt. *Valer. l.* iv. *c.* 7.

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3. Laudātŭr āltĕrĭus Rōmāni ĭn ămīcum extīnctum constāns cārĭtās. T. Volūmnĭus, ĕquēstri lŏcō nātŭs. M. Lūcūllum fāmĭliārĭtĕr cŏlŭĕrat. Eum ā M. Antōniō intĕrēmptum cùm vīdissĕt ĕt lĭcēret fŭgā vītæ consŭlĕre; ēxănĭmī ămīco adhæsit, sīc ĭn lacrўmas ĕt gĕmĭtŭs profūsus ŭt nĭmiā pĭĕtātĕ causam sĭbi mortĭs āccērsĕrĕt. Nāmque proptĕr præcĭpuam ĕt persĕvērāntĕm lāmēntātiōnem ăd Antōnium pertractus est. Cūjŭs pōstquam ĭn conspēctu stĕtit: *Jŭbē mē*, inquĭt, *prōtĭnus ăd Lūcūlli corpŭs perdūci ĕt occīdī. Nēque ĕnim ābsūmptō illo sŭpĕrēsse dēbeo, cùm ĕī infelīcis adversum tĕ mīlĭtiæ auctŏr fŭĕrĭm.* Făcĭlè impĕtrāvit ab Antōnĭō: ductusque quò vŏlŭĕrat, Lūcūlli dextram avĭdè oscŭlātŭs est, caputque ējŭs, quŏd ābscīssŭm jăcēbat, pēctŏri sŭō āpplĭcŭit; āc deindĕ cērvīcĕm sŭam intērfēctōrĭs glădĭō præbŭĭt. *Valer. ibid.*

CAPUT LXVII.

Vulgārĕ ămīcī nōmĕn, sĕd rāră ēst fĭdēs.

Phædr.

Quum parvas ædēs sibi fundâsset Sōcrătēs,
E pŏpŭlo sic nēscio quĭs, ŭt fiĕri sŏlet;
Quæso, tam augustam tālis vĭr pōnĭs dŏmum?
Utĭnam, inquĭt, *vērīs hanc ămīcīs implĕăm!*

Phædr. l. iii. f. 9.

Amīcŭs rēs rāră, quæ non ălĭbi măgĭs dĕēst, quam ŭbĭ crēdĭtur ăbūndāre. Non sunt īstī ămīcī, qui āgmĭnĕ magno pulsant januam rēgum, aut rēgēs sĭmulantium. Atrĭă hŏmĭnĭbŭs plēnă sunt, ămīcis văcŭă. *Senec.* 5. *Benef.* c. 33, 34.

Illŭd ămīcĭtiæ sanctum ac vĕnĕrābĭle nōmen
Rē jam pro vīlī sub pĕdibūsque jăcet.

Ovid. 1 *Trist. Eleg.* vii.

Turpĕ quĭdem dīctu, sed, si mŏdŏ vēră fătēmur,
Vulgŭs ămīcitiās utilitāte prŏbat.

2 *De Pont. Eleg.* iii.

Cūră quid expĕdĭat prĭor est, quàm quid sĭt hŏnēstum:
Et cum fortūnā statque căditque fĭdēs.
Cùm fortūnā mănet, vultum sērvātĭs, ămīci:
Cùm cĕcĭdīt, turpī vertĭtis ōră fŭgā. *Petron.*

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Donĕc ĕrīs felix, multōs nŭmĕrābis amīcos:
Tempŏra si fuĕrīnt nūbĭla, sōlŭs ĕris.
Ovid 1 *Trist. Eleg.* viii.

Hirundĭnēs æstīvo tempŏre præstò sunt, frigŏre pulsæ rĕcēdunt. Ità falsi amīci sĕrēno vitæ tempŏre præstò sunt: sĭmŭl atque adversam fortūnam vīdĕrint, ōmnēs āvŏlānt. *Auctor. ad Heren. l.* iv. *n.* 62.

CAPUT LXVIII.

Nĭhĭl ēst nātūræ hŏmĭnĭs āccōmmŏdātĭŭs bĕnĕfĭcēntĭă.

1. Jūstĭtĭæ pārs est bĕnĕficēntia, quam ĕăndem vĕl bĕnignitātem vĕl lĭbĕrālĭtātem appellāre lĭcet. Eă nĭhĭl est nātūræ hŏmĭnis accŏmmŏdātius, ĕt ĭn hŏmĭnum gĕnĕre nullă mĕlior est natūra, quàm eōrum, qui sē nātōs ad hŏmĭnēs jŭvāndōs, tūtandos, consĕrvandos arbĭtrāntŭr. *Cicero* 1 *Offic. n.* 20. *n.* 42. 1 *Tusc. n.* 32.

Grātissima est lĭbĕralĭtas: ĕămque ĕò stŭdiōsiŭs plĕrĭque laudant, quòd pŏtentĭum āc dĭvĭtum hŏmĭnum bŏnĭtas commūne perfŭgium est omnĭum. Ităque nĭhĭl est tam pŏpŭlāre quàm bŏnĭtas. 2 *Offic. n.* 63. *Pro Ligar. n.* 37.

2. Cimon Athēnĭensĭs ĕt pĭĕtāte ĭn pătrem, ĕt ĭn cīves bĕnĕvŏlentiâ insīgnĭs fŭit. Cùm nĭhĭl hăbēret quod dăret, prætĕr seīpsum, possĕt, ăd rĕdĭmendum sĕpultūræ jus părenti suo Miliădi, qui ĭn carcĕrem conjectŭs ĭbīque mortŭus fuĕrat; ējŭs vincŭla ĭn sē transtŭlit. Alĭquot pŏst annos ē custōdiâ ēmīssŭs, magnâ jūris cīvĭlis ĕt rĕī mĭlĭtārĭs prūdentiâ cĕlĕrĭter ăd principātum pervēnit. In quo tantâ fuit lĭbĕrālĭtāte, ŭt, quum plūrĭbus lŏcis hortos prædiăque hăbēret, nunquam ĭn ēīs custōdem impŏsŭĕrit fructūs servandi gratiâ: nĕ quĭs impĕdīrētur quò mĭnùs rēbŭs ējŭs fruĕrētur. Sempĕr ĕum pĕdīssĕqui cum nūmmĭs sunt sĕcūti, ŭt, sī quĭs ŏpĭs ējus indĭgēret, hăbēret quod statim dăret, nĕ differēndo vidĕrētur nĕgāre. Sæpĕ, cŭm alĭquem vĭdēret mĭnùs bĕnĕ vestītum, sŭum ămĭcŭlum dĕdit. Nulli ŏpĕra ējŭs, nūlli rēs fāmĭlĭāris dēfuit. Multōs lŏcŭplētāvit. Complūrēs paupĕrēs mortŭōs, qui

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non rēlīquĕrant undĕ ēffĕrrentŭr, sŭō sumptu extŭlīt. Mīnīmè ităque mīrandum est vītam ējŭs, qui sē sīc gessīt, ăb insīdĭīs tūtam fuisse, èt mortem cīvībus ăcērbam. *C. Nepos et Plut. in Cimon. Justin. l.* ii. *c.* 15.

3. Pisistrătus summā æquĭtāte gessīt Athēnis princĭpātum, quem inīquè invāsĕrat: ĕt, prætĕr dŏmīnāndi stŭdĭum, nullŭs ĕō mĕlior cīvis fŭit. Sī quos ōtiōsos cernĕret in fŏrō ŏbambŭlantes, ād sē vŏcātos interrŏgābat, cūr sīc ōtiōsi essent? Sī vĕrò illi sē aut frūmēntă aut jūmenta non hăbĕre respondissent: jŭbĕbat, hīs à se acceptīs, ăbīre ĕt lăbŏrārę. Quando ĭn publĭcum prodībăt, cŏmĭtābantur ĕum puĕri dŭo trēsvĕ, qui mĭnŭtos nummos ferrent ērŏgandos ĕgēnīs, maxĭmè ĭn mortuorum sĕpultūram. Prætĕrĕă lībĕrum ĭn hortōs ăc prædĭa sŭă introĭtum omnĭbus permĭttĕbat, ĕt ĕă căpĭendi, quĭbus ŏpus essĕt, făcūltātem. *Plut. in Solon. Ælian. l.* ix. *c.* 25. *Eustath. in Iliad.* 24. *Athen. l.* xii.

4. Gillias Agrĭgentīnŭs, vĭr ŏpĭbŭs ēxcēllēns, sĕd ănĭmō, quăm dīvĭtĭīs, lŏcŭplētior, sempĕr ĭn ērŏgandă pŏtĭus, quăm ĭn contrăhendă pecūniă fuit occŭpātŭs: ădĕo ŭt dŏmus ejus quăsĭ quædam mūnĭficentiæ officĭna crēdĕrētur. Illinc ĕnim āptă publĭcīs usĭbŭs ædificĭa extruēbantŭr, illinc gratĭ pŏpŭli ŏcŭlis spectācŭlă ēdēbantur, illinc dēficĭenti annōnæ subsĭdia ŏrĭēbantur: prīvātim vērò ălĭmēntă ĭnŏpĭă lăbŏrantĭbus, dōtēs virgĭnĭbŭs paupertāte prēssīs ērŏgābāntur; hōspĭtēs quŏquę tum urbānis tum rustĭcīs tēctīs bĕnĭgnīssĭmè excepti, vărĭīs mūnĕrĭbus ornāti dīmittēbantur. Quōdam vērò tempŏre compulsos vi tempestātis ĭn prædia sŭă quīngentos ĕquĭtēs Galensium ălŭit ăc vestīvit. Quid multă? Eum prŏpĕmŏdùm ipsius lībĕrālitātis præcŏrdĭa hăbuisse constăt. Ergo quod Gillias possĭdēbat, omnĭum quăsĭ commūne patrimōnium ĕrat. Collŏcă ex contrārĭă partĕ arcās clausās seris, ăd nullās prĕcēs ĕt mĭsĕrĭās ăpĕrĭēndās; nonnĕ longè præstāntiōrem exĭstĭmābis nōbĭlĕm illam Gilliæ impensam, quăm trīstem ĕt dūram hanc custōdĭam? *Valer. l.* iv. *c.* 8.

5. Multĭtūdĭnis bĕnĕvŏlēntĭa bĕnĕficiīs căpĭtur maxĭmè: sĕcūndo autem lŏcō bĕnĕfică vŏlūntate; ĕtĭāmsī rēs fortè non suppĕtit. Ipsă quippĕ fāmă ĕt opīnĭo lībĕrālitātis, bĕnĕficentiæ, justĭtiæ, fĭdēī, nōs ēis ămīcos făcit, ĭn quĭbus illās ĭnēssĕ rēmŭr. Hinc Tītus, quĭă nātūrâ ĕrăt bĕnĕvŏlentĭssĭmus, *ămŏr ăc dēlĭcĭæ gĕnĕris hūmāni* appellātus est. Hoc illi prŏpŏsĭtum ĕt sŏlennĕ fuit, nē quem

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āccēdentĭum ăd sē sĭnĕ spē dīmīttĕret. Admŏnēntĭbus vĕrò ămīcīs quăsĭ plūră pōllĭcērētŭr, quăm præstāre possĕt: *Non oportēre*, ait, *quenquam ā sermōne principĭis tristem discēdĕre.* Atque ĕtĭam rĕcōrdātŭs quondăm sŭper cœnam, quod nĭhĭl cuiquam toto dĭē præstĭtisset, mĕmŏrābĭlem illam mĕrĭtòque laudātam vōcem ēdĭdit: *Amīci, dīem perdĭdi.* Quædam sŭb ĕō fortuĭta āc tristĭă accĭdērunt, ŭt incendĭum Rōmæ pĕr trīdŭum, ĕt pēstĭlentĭa quantă rārò ălĭas. In hīs āc tālibus adversis non mŏdò princĭpĭs sollĭcĭtūdĭnem, sĕd ĕt părēntĭs affectum singŭlārem præstĭtit, nunc cōnsōlando, nunc ŏpĭtŭlando, quatĕnŭs sŭppĕtĕret făcūltas. Extincto tam bĕnīgno impĕrātōre, mājōrĕ cīvium dāmnō, quăm sŭō ōmnēs tanquam ĭn prŏprĭă orbitātĕ dŏluērūnt, ĕt sĕnātus tantas mortŭo grātĭas ēgĭt, laudēsque congēssĭt, quantās nē vīvō quĭdĕm unquam ĕt præsenti. *Cicer.* 2 *Offic. n.* 32. *Sueton. in Tito, c.* 8. 10. 11. *Eutrop. l.* vii.

Alexāndĕr Sĕvērŭs mĕmŏrĭă complĕctebātŭr ĕt descrīptum hăbēbăt quĭd cuique præstĭtīsset. Et, sī quōs scīret vĕl nĭhĭl pĕtīsse, vĕl non multum, vŏcābat eōs, ĕt dicēbat singŭlis: *Quid est cūr nĭhĭl pĕtĭs? An me tĭbi vīs fĭĕri dēbitōrem!* Lamprid. in Alex. Sever. n. 46.

Hīs ĕt hōrum sĭmĭlĭbus exemplīs bĕnĕficēntĭa gĕnĕris hūmāni nutrītur atque augētur: Hæ sunt ējus facēs, hi stimŭli. *Valer. l.* v. *c.* 2.

5. Versābātŭr ĭn rēgiâ Ptolĕmæi rēgĭs ădŏlescēns nōmĭne Galētes, făcĭē quĭdem pulchĕrrĭmŭs, ăt mōrum suavĭtāte ĕt ănĭmī ĭn omnēs bĕnīgnĭtāte măgĭs insignis: ĭtă ŭt rex, cui ĕrāt cārissĭmŭs, sæpe exclāmāret: *O benignum căput! nulli tu unquam ullius mălī causa fuisti; sĕd contrā multīs multă bŏnă præstĭtīsti.* Cùm ălĭquando hīc ădŏlēscens, rēgi cŏmēs ĭn ĕquō sĕdēns, vĭdisset prŏcŭl ălĭquōs ăd supplĭcĭum trăhī; oblātam bĕnĕ făcĭēndi occāsiōnem non prætermīsit; sĕd stătim: *O rex*, inquĭt, *quandŏquĭdem prospĕrā quādam hōrūmcĕ hŏmĭnum, qui morti damnāti sunt, fortūnâ, ēquīs nunc vĕhĭmur; ăgĕ, si tibi vĭdētur, cursum intendāmŭs, ŭt illīs ĭn tālī, tempŏrĭs artĭcŭlō quăsĭ Servātōres Dii apparēamŭs.* Plurĭmŭm vŏlūptātĭs ex Galētĭs consilio cēpit rex, ĕt ănĭmum ējŭs ăd mīsĕricordĭam propensum deămāns, cum morti addictos servāvit, tum ămōri ĭn illum sŭō multŭm addĭdit. *Ælian. l.* 1. *c.* 30.

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CAPUT LXIX.

Mūltās cautĭōnēs hăbĕăt bĕnĕficēntĭă.

1. In exercendâ bĕnĕfĭcentiâ multæ sunt cautiōnēs adhĭbendæ. Vĭdēndum est prīmùm nē obsĭt bĕnīgnĭtās ĕt ĭīs ipsīs quĭbus prōdesse vŏlūmŭs, ĕt cætĕrīs. Deindĕ nē mājŏr sĭt, quàm făcūltātēs. Dēnĭque ŭt cuique prō dīgnitāte tribuātur. Nam ad justitiam rĕferenda sunt omnia, ĕt nĭhĭl est lĭbĕrāle, nĭsĭ quod ĭdem sit justum. Utāmur ĭgĭtur eâ lĭbĕrālitate quæ prōsĭt ămīcis, nŏceat nēmĭni: quæ fontem ipsum bĕnīgnĭtātis non exhaurĭat: quæ dēlectum făcĭat ĕōrum, ĭn quōs bĕnĕficium conferētur. Vērùm multi bĕnĕficĭa conferūnt sĭnĕ jūdĭciō vĕl mōdo, ĭn omnēs impĕtu anĭmi, rĕpentīno quăsĭ vento incĭtāti. Quæ bĕnĕficia æquè magnă non sunt hăbēnda, atque ĕă, quæ jūdĭciō consĭderātèque dēlātă sunt. *Cicer.* 1 *Offic. n.* 42, *&c. n.* 49.

2. Si vĭr bŏnŭs dīvitias hăbeat sine cujusquam injūriâ partas; nĕc sordĭdè custōdiet, nĕc prōdigè sparget: partim ipse utētur, partim donābit. Donābit autem aut bŏnīs, aut ĭīs quos făcĕre pŏtĕrit bŏnōs. Donābit cum summo consĭlio, dignissĭmos ēlĭgens: nam intĕr turpēs jactūras inconsultum mūnus pōnĭtur. Errat, sī quĭs existĭmat făcĭlem rem esse dōnāre. Plurĭmum hăbet hæc res difficultātis, si mŏdò consilio tribuĭtur, non cāsu spargĭtur. Alĭīs succurram, dignīs quos non prĕmăt paupertās. Alĭīs non dăbo, quamvis dēsĭt: quĭă ĕtĭamsī dĕdĕro, est defŭturum. Quĭbusdam offĕram, quĭbūsdam etĭam inculcābo. Quid rēfert. servi lĭbĕrīnĕ sint qui indĭgĕānt? Ubĭcunque hŏmo est, ĭbi bĕnĕficio lŏcus est. Paupĕri vĭro bŏnō dōnābo. Non lucrum ex bĕnĕficio captābo, non vŏluptātem, non glōriam. Idĕò dăbo, ŭt quod ŏportet făcĭam. Lĭcĕt fortūnă ei, qui à mē bĕnĕficium accēpit, nĭhĭl trĭbŭat quo rĕfĕrre mĭhi grātiam possit, ex sententiâ mĕâ rēs gesta est. *Senec. de beat. Vit. c.* 20. 23, 24. 4 *Benef. c.* 10, 11.

In dēlĭgendīs idōneis ĭn quos bĕnĕficia conferāmus, jūdĭcium ĕt dĭlĭgentiam ădhĭbēre dēbēmŭs. Nam præclārè Ennĭus: *Bĕnĕfacta mălè lŏcāta, mălefacta ārbĭtrŏr.* Cicer. 2 Offic. n. 63.

Bĕnĕfĭcium dignīs ubi dēs, omnes oblĭgās.

P. Syrus.

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3. Laudās mĭhi ĕt præsēns ĕt pĕr ĕpīstŏlās Nonium tŭum, quòd sĭt lĭbĕrālis ĭn quosdam. Et īpsĕ laudo, sī tămĕn non ĭn nōs sōlōs. Vŏlo ĕnĭm ĕŭm qui sĭt vērè lĭbĕrālĭs, trĭbuĕre pătrĭæ, prŏpīnquis, affīnĭbŭs, ămīcis: sĕd ămīcīs dīco paupĕrĭbus. Quod non isti făcĭūnt, qui īis pŏtissĭmùm dōnant, qui dōnāre maxĭme possunt. Hōs ĕgo non sŭa dōnāre pŭto, sĕd vīscātis hāmātīsque mūnĕrĭbus ăliēnă cōrrĭpĕre. Allī sunt, quī, quod huīc dōnant, aufĕrūnt illi, fāmamque lĭbĕrālĭtātis ăvārĭtiā pētūnt. Prīmum autem hŏmĭnĭs offĭcĭum est sŭō essĕ contentum: dĕīnde quōs præcĭpŭè scĭat indĭgēre, sustentāre ăc fŏvēre. *Plĭnius, l.* ix. *Ep.* 30.

CAPUT LXX.

Beneficia alia alios decent.

1. Urbem cuidam Alexander dōnābat. Cùm illĕ, cui dōnābātur, sē ipsum mensŭs, tantum mūnŭs rĕcūsārĕt, dīcĕretque non convĕnīre fortūnæ sŭæ: *Non quæro*, inquĭt, *quĭd tĕ æçcĭpĕre dĕcĕat, sĕd quĭd mĕ dărĕ.* Senec. 2 Benef. c. 16.

2. Ab Antĭgŏnō Cynĭcus quīdam pĕtĭit tălēntum. Respondit, *plŭs essĕ quàm quod Cynĭcŭs pĕtĕre dēbēret.* Rĕpŭlsus, pĕtĭit dęnārium. Respōndĭt rex, *mĭnùs esse quàm quod rēgem dĕcēret dărе.* Turpissĭmă est ējūsmŏdi cavillātio. Invēnit Antigŏnus quōmŏdo neutrum dăret. *n.* 17.

3. Alexandro Orĭentĭs victōri Corinthii pĕr lēgātōs grātŭlāti sunt, ŭt cīvĭtāte illŭm sŭă dōnārent. Cùm rīsīssĕt Alexandĕr hōc mūnŭs: ūnŭs ex lēgātis: *Nulli*, inquĭt, *cīvĭtātem unquam dĕdĭmus ălĭi, quàm Hercŭli.* Tum vērò Alexandĕr lŭbēns accēpit hŏnōrem non vulgātum: nĕque tam ĕōs respexĭt, qui sĭbi cīvĭtātem dōnārent, quàm illum, cui ūni, antĕquam sĭbi, dĕdissent. 1 *Benef. c.* 13.

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CAPUT LXXI.

Bĕnĕfĭcĭă quædăm pălăm dăndă, quædăm clam.

1. Præcĭpĭunt omnēs săpĭentĭæ măgīstri, quædam bĕnĕfĭcia pălam dandă esse, quædam sēcrēto: pălam, quæ consĕquī glōrĭōsum est, ŭt mīlĭtārĭă dōnă, hŏnōres, et quidquĭd nōtĭtiă pulchrĭus fit: contra quæ sŭccŭrrunt infirmitāti, ĕgēstāti, ignōmĭnĭæ, tăcĭtè dandă sunt, ŭt nōta sint sōlĭs quĭbus prōsunt. Interdum ĕt ipsĕ, qui jŭvātur, fallēndus est; ŭt hăbĕat, nĕc ā quo ăccēpĕrat, scĭat. *Senec.* 2 *Benef. n.* 9. 11.

Arcesilāüs, ŭt aiunt, Ctesibĭō ămīco ægro, paupĕrī, ĕt paupertātem sŭam dissĭmŭlanti, cùm clam succurrendum essĕ jūdĭcâsset; pulvīno ējŭs ignōrantis saccŭlum nūmmĭs plēnum subjēcit, ŭt hŏmŏ inūtĭlĭter vĕrĕcundŭs ĭd, quo cărĕbat, invēnīret pŏtĭŭs quàm ăccĭpĕret. Invento saccŭlō Ctesibius: *Hĭc*, inquit, *Arcesilāi lūdus est.* Diog. Laërt. in Arcesil.

2. Nĭhĭl æquè ĭn bĕnĕficio dăndo vītandum est, quàm săperbia, quæ quidquid dăt cōrrŭmpit. Non tantùm ingrātum, sĕd invīsum est, bĕnĕficium sŭperbè dătum. Jūcūnda sunt quæ hūmānâ, lēni, plăcĭdâque frontĕ trĭbŭuntur: quæ cùm dărĕt mĭhi sŭpĕrior, dētraxit mūnĕri suo pompam, ĕt observāvit idōneum tempŭs succurrendi, sĕ ūno teste contentus. Aliōquin non bĕnĕfăcere dēlēctat, sed vĭdĕri bĕnĕfēcisse. *Ibid.*

Idem Arcesilāüs, de quo sūprà, cùm vĭrō prŏbo paupĕri ŏpĭtŭlāri vellet, ĕĭ vasa aurea ăd amīcōs convĭvio excĭpiendos commŏdāvit dē industriâ: quæ cùm ĭllĕ redděret, recĭpĕre nōlŭit. *Ibid.*

3. Alĭquāndo vĭrō bŏnō non pĕtēnti dandum est, quod imprŏbo pōstŭlanti nĕgāvĕris. Archelaüs Macĕdonum rex, ĭn cœnâ aurĕum pocŭlum poscente quŏdam, cui nihĭl pulchrum vĭdēbātur, nĭsĭ accĭpĕre: puĕrum id Euripĭdi dăre jussit: ĕt ĭn altĕrum illum intŭens: *Tu quĭdem*, inquit, *dignŭs ĕrās qui pĕtĕres nec accĭpĕrēs; at hic dignus ĕrăt qui accĭpĕret vĕl non pĕtēns.* Plut. de vitios. Pudor.

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Attĕndĕ cūr nĕgāre cupĭdīs dēbeās:
Mŏdestis etiam offerre quod non pĕtierint.
Sŭper juvencum stabat dejectum leo.
Prædātor intĕrvēnit, partem postŭlans.
Dărem, inquit, *nīsĭ sōlĕres pĕr tĕ sūmĕre:*
Et imprŏbum rejēcit. Portĕ innoxĭus
Vĭātor est dēductŭs ĭn eundem lŏcum,
Fĕrōque vīso rettŭlit retro pĕdĕm.
Cui plăcĭdus ille: *Non est, quod tĭmĕās*, ait,
Et quæ dēbētur pārs tuæ mŏdestiæ,
Audacter tollĕ. Tunc dīvīsō tergŏre,
Sīlvās pĕtīvit, hŏmĭni ŭt āccēssum dăret:
Exēmplum ēgrĕgĭum prōrsŭs, ĕt laudābĭle.
Vērùm est ăvidĭtās dīvĕs, ĕt paupĕr pŭdor.

Phædr. l. ii. *f.* 1.

CAPUT LXXII.

Tārdē bĕnĕfăcĕrĕ nōllĕ ēst.

Omnĭs bĕnīgnĭtās prŏpĕrăt, ĕt prŏprium est lĭbēntĕr făcĭentĭs, cĭtò făcĕre. Qui tardè prōfĕcit, non ex ănĭmō fĕcĭt. Tārdè vellĕ, nōlentĭs est. *Senec.* 2 *Benef. c.* 5.

Bĭs est grātum, quŏd ŏpŭs est, ultro si offĕras. *P. Syrus.*

Sex sestertĭa si stătim dĕdīssēs,
Cùm dixti mĭhi: Sūmĕ, tollĕ, dōno:
Dēbĕrem tĭbi, Pæte, prō dŭcentis.
At nunc cūm dĕdĕrīs dĭu mŏrātus,
Pōst septem, pŭtŏ, vēl nŏvĕm Kalendas:
Vīs dīcăm tĭbi vērĭōra vērīs;
Sex sēstertia, Pætĕ, perdĭdisti.

Martial. l. iv. *Ep.* 30.

Inŏpi bĕnĕficium bīs dat, qui dat cĕlĕrĭtĕr. *P. Syrus.*

CAPUT LXXIII.

Quās dĕdĕrīs, sōlās sēmpĕr hăbēbĭs, ŏpēs.

1. Cùm M. Antōnĭus fortūnam sŭam ălĭò translātam vĭdĕret, ĕt sibi nĭhĭl rĕlictum, ēgrĕgie mĭhi vĭdĕtur excla-

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mâsse: *Hoc hăbeo quodcūnque dĕdi.* Hæ ĕnĭm sunt dīvĭtiæ certæ, ĭn quâcunque sortĭs hūmānæ lĕvĭtāte permansūræ, et quæ, quò mājōres fuĕrint, hôc mĭnōrem hăbēbūnt invĭdiam. Quid tanquam tŭō parcis? Prōcūrātor ĕs. Omnĭa istă quæ tē tam tŭmĭdum făciunt, quæ ferrĕis claustrīs custōdis, proptĕr quæ omnĭa affĭnitātis, ĕt amīcitiæ fœdĕra rumpis, non sunt tŭă. Dēpŏsĭti lŏcō sunt, jamjamque ăd ălĭum dŏmĭnum spectāntia. Quærĭs quōmŏdo illă tūa făciās? Dando. Hac rătione certam tĭbi ĕt ĭnexpugnābĭlem ĕōrum possēssiōnem părābĭs. *Senec.* 6. *Benef.* 3.

2. Callĭdus ēffractâ nummōs fŭr auferet arcâ:
Prōsternĕt pătrĭōs impĭa flammă lărēs.
Dēbĭtor ūsūram părĭter sortemque nĕgābit:
Non reddĕt stĕrĭlis sēmĭnă jacta sĕgēs.
Dēpascēntŭr ŏvēs dīri contāgia morbi:
Mercĭbus extructas obrŭet undă rătēs.
Extră fŏrtūnam est quidquĭd dōnātŭr ămīcis.
Quās dĕdĕris, sōlās sēmpĕr hăbēbĭs, ŏpēs.
Martial. l. v. *Ep.* 45.

CAPUT LXXIV.

Nōn quĭd dētŭr rĕfĕrĕt, sĕd quă mēntĕ.

1. Bĕnĕfĭcium non ĭn ĕō, quid fĭt aut dătŭr, consistit; sĕd ĭn ĭpso făcientĭs aut dantĭs ănĭmō. Anĭmŭs est ĕnim, qui bĕnĕficiis dat prĕtium. Ităque nonnunquam măgis non oblĭgat qui dĕdit parvă magnĭficè, ĕt exĭguum trĭbŭit, sĕd lĭbēntĕr. Sōcrăti cùm multă mulți, prō sŭis quisque făcūltātĭbus, offĕrrent; Æschĭnēs paupĕr audĭtŏr: *Nĭhĭl,* inquĭt, *dignum tē, quod dăre tĭbi possim, invĕnio: ĕt hoc tantùm mē pauperem esse sentio. Ităque dōno tĭbi quod ūnum hăbeo, mē ipsum. Hoc mūnŭs, rŏgo, quālĕcūnque est, non dēdīgnĕris; cŏgĭtēsque ălĭos, cùm multùm tĭbi dĕdĕrint, plŭs sĭbi rĕlīquīsse.* Cui Sōcrătēs: *Istŭd quĭdem,* inquĭt, *magnum mĭhi mūnŭs vĭdētŭr; nĭsĭ fortè parvi te æstĭmās. Hăbēbo ităque cūræ, ŭt tē mĕliōrem tibi reddam, quàm accĭpio.* Vīcit Æschĭnēs hoc mūnĕre omnem juvĕnum ŏpŭlentōrum mūnĭfĭcentĭam. *Senec.* l. *Benef.* c. 6, 7, 8.

2. Rēgi Persārum intra rēgnī sŭī fīnes ĭter făcienti mūnĕră ăb omnibus Persīs ōfferri mōs ĕt lex ĕrăt. Qui in

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terrā cŏlēndā ŏpĕram pōnēbant, ălĭī bŏvēs aut ŏvēs, ălii frūmentum aut vīnum dăbant: qui vĕrò paupĕrĭōres, lac, caseum, palmās, ălĭosque arbŏrum fructūs, qui in cujusque āgrō nāscĕrēntur. Quæ omnia, non trĭbūti, sĕd dōni nōmĭne, à singŭlis afferēbantur rēgi prætĕrĕūnti āc præterĕquĭtanti. Cùm Persa quīdam, cui nōmĕn Sinætas, prŏcul à tŭgŭrĭo suo ĭn Artaxerxem, qui Mnēmon cognōmĭnābātur, incĭdisset, āc nihĭl præ mănibus hăbēret, quod rēgi posset offĕrre; nōlŭit tămĕn eum ā sē ĭndōnātum vĭdēri. Ităque ăd proxĭmè præterfluentem flŭvium cursu contendĭt, ĕt ăquam utrāque mănū haustam rēgi obtŭlit, mūnŭs exornans, quantùm pŏtŭit, faustīs bŏnĭsque verbīs. Et dōno ĕt dantĭs ănĭmō atque ōrātiōne mīrè dēlectātus Artaxerxes, nĕque mĭnùs rēgium esse existĭmāns parvā grātō ănĭmō āccĭpĕre, quàm magnā trĭbŭere, dixit: *Sĕ ăquam illam libēntĕr accĭpĕre, ĕt prĕtiōsissĭmi mūnĕris lŏcō hăbēre.* Dēindĕ hŏmĭni mīsit non parvam pĕcūniæ summăm cum vestĕ Persĭcā, ĕt phiălā aurĕâ, quâ jussĭt ĕum dēĭncēps haustam è flŭvio ăquam bĭbĕre. *Ælian. l.* i. *c.* 31, 32. *Plutarch. in Artax. Plin. ad Traj.*

3. Eĭdem Artăxērxi pĕr Persĭdem ĕquĭtantĭ ingens măłum Punĭcum ā quōdam Omasa oblātum fĕrūnt. Quod ille bĕnĭgnè cŏmĭtĕrque āccĭpiens, purpŭrātīs cŏmĭtibŭs dixit: *Qui cūrâ et lăbōre ăgellum suum tālium pōmōrum fĕrācem effĕcit, næ ille parvam cĭvĭtātem sibi crĕdĭtam pŏtĕrit ex parvā magnam redděre.* Et hŏmĭnem ingenti præmĭo est rĕmūnĕrātus. *Ælian. l.* i. *c.* 33. *Plut. in Artax. et Apoph.*

Fŭĭt hĭc Artaxĕrxēs regnī sŭb ĭnĭtio adĭtu făcĭlis, ĭn largĭēndīs hŏnōribus ĕt bĕnĕfĭcĭīs effūsus. Omnĕm suppliciis dētrăhēbat contŭmēliam, lætō hilărĭque ănĭmo bĕnĕficĭa ĕt accĭpĭēbat ĕt dăbat. Nullum dōnum ĕrat ădeò exĭgŭum, quod non ĭbentĭssĭmè āccĭpĕret: ĕt majōrem in dando bĕnĕficiō vŏlŭptātem percĭpĕre vidēbātur quàm ăllĭ ĭn āccĭpiendo sŏlēnt. *Plut. in Artax.*

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CAPUT LXXV.

Sint grātŭĭtă Dĕōrŭm ēxēmplō bĕnĕfĭcĭă.

1. Bĕnĕfĭcĭum pĕr sē expĕndendum est, ĕt ūnă ĭn ĕō spĕctandă accĭpĭentĭs ūtĭlĭtās, sēpŏsĭtis commŏdis nōstrĭs. Sī ĕnim ipsĕ tacĭtus dīcās: *Hoc dăbo, hoc rĕcĭpiam;* sordĭda nĕgōtiātio est. Qui bĕnĕfĭcĭum, ŭt rĕcĭpĕret, dĕdit, non dĕdit. Hŭmīlĕ est prōdesse, quĭă expĕdit. *Senec. 4. Benef. c. 3. 14.*

Sī ūtĭlĭtās ĕt turpĭs compŭtātio mē lĭbĕrālem făcĭăt; sī nulli prōsĭm, nĭsĭ ŭt ĭnvĭcem illĕ mĭhi prōsit; non dăbo bĕnĕficium prŏfĭcĭscēnti ĭn ādversās longĭnquasque rēgiōnēs; non dăbo abfŭtūro sempĕr: non dăbo sīc ægrōtanti, ŭt spēs ēī nullă sĭt convălescendi. Atque ŭt sciās rĕm esse pĕr sē expĕtendam bĕnĕfăcĕre, advĕnæ ĭn nostrum mŏdò dēlāto portum, ĕt stătim abĭtūro, succurrĭmŭs. Discēdit ille, vix sătĭs nōto sălūtis auctōre, ĕt nunquam amplĭŭs ĭn conspectum nostrum rĕvĕrsūrŭs, dēbĭtōrēs nōbis dēlēgat Dĕōs, prĕcāturque ŭt illi prō sē grātĭam rĕfĕrānt. Intĕrim nōs jŭvat stĕrĭlis bĕnĕficii conscĭentĭa. *c. 11.*

2. Magnă fŭit ăpŭd vĕtĕrēs Græcos ăc Rōmānōs cūra ĕt rĕvĕrēntĭa hospĭtālitātĭs, eĭque Jŏvem Deōrum atque hŏmĭnum părentem, quăsi præsĭdem præfēcĕrant, Jŏvem Hospĭtālem eum appellāntēs ĕt invŏcantēs. Pĕrĕgrīnos ĕt paupĕrēs hospĭtĭŏ non excĭpĕre nĕfās esse existĭmābant, cum sŭb tutēlā Jŏvis essent ĕt ăb ĕō mittĕrentŭr. Imò Dĭī ipsī pŭtābāntur ălĭquando sŭb pĕrĕgrīnorum habĭtu terras lustrāre, et ad mortālium tecta accēdĕre, explōrāndæ eōrum hūmānitātis causā. Hinc omnĭbŭs hospĭtio indĭgentĭbus ultro ŏfferēbantur prīvātim aut publĭcè quæ ŏpŭs essent. Lucānōrum hæc lex fuit: sī ŏccĭdente jam sōlĕ vēnĕrĭt pĕrĕgrīnŭs, vŏluĕritque sŭb tectum ălĭcŭjus cīvĭs dĭvertĕre, ĭs vĕrò hŏmĭnem non rĕcĕpĕrĭt; qui hospĭtĭum præbēre rĕcūsāvĕrit, pœnas lŭăt ĭnhōspitālitātis, ĕt injūriæ tum pĕrĕgrīno, cùm Jŏvi Hospitālī factæ. Nullă gens, Tăcĭtō testĕ, măgĭs indulgēbat hospĭtiĭs, qúàm Germānĭcă. Nōtum ignōtumque, quantùm ăd jūs hospĭtiī, nēmo dĭscernēbăt, ĕt quēmcūnque

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mortālium arcēre tectō nēfās hābēbātur. Prō fōrtūnā quisque advēnam appārātis ēpūlīs excīpiēbat. Cùm illæ dēfēcērānt, ādvēnā ēt ējūs hōspēs proximām dōmum non invītātī adībant, ūbī ūtērque pāri hūmānitāte excīpiēbātur. *Homer. Virgil. Hesiod. Ovid. Met. lib.* i. *et* viii. *Ælian. l.* iv. *c.* 1. *Tacitus de Germ. c.* 21.

3. Prōpōsītum nōbīs esse dēbēt Dēōrum exēmplum sēquī. Vīdē quantā illi quōtīdie nōstri causā fācīant, quantā distrībuant, quāntīs imbrībus rēpentē dējēctīs sōlum mōlliant, quāntīs terrās fructībus implēānt. Omnīa hæc sīnē mercēdē, sīnē ullō ād ipsos pervēniēntē commōdō fācīunt. Nīsī fōrtē exīstīmēs illos fructum ōpērum suōrum percīpēre ex fūmō extōrum ēt ōdōre thūrīs. Hæc quōque hōmō, sī āb exemplāri sūo āberrāre nōlit, servēt; nēc ād rēs hōnēstas prīvāto commōdō ductūs vēnīat. Pūdēāt ullum ēssē vēnālē bēnēfīcium, cum grātuītos hābeāmus Dēōs. *Senec. Benef. c.* 25.

4. Pȳthāgōrīcī, si quīs sōdālium fācūltatībus excīdērat, bōnā sūā cum ēō, vēlūti cum frātrē, dīvīdēbant. Nēque vērō īd ērgā ēōs sōlùm præstābant, quōrum īn convīctu quōtidie versābantur, sēd ergā omnes qui ēāndem disciplīnām sēctābantur. Itāque Clinias quīdam Tarentīnūs Pȳthāgōrīcus cùm āccēpīsset Prorum Cyrēnæum, fācūltātībus sūīs spoliātum īn sūmmā rērum omnīum penūriā esse, ex Itāliā Cyrēnās prōfectus est cum grandi pēcūniā, ēt pātrīmōnii jactūram resarcīvit ēī hōmīnī, quem tāmēn nunquam āntēa vīdērat. Plūrēs quōque ālīi īdēm fēcīssē mēmōrāntūr. *Diod. Sic. l.* vi.

CAPUT LXXVI.

Nūllum ōfficium rēfērendā grātiā māgis nēcēssārium ēst. Cic. 1 Offic. n. 47.

1. Sī Hesiōdus jūbēt ēā redderе mājōre mensūrā, si pōssīs, quæ ācccēpēris ūtēndā; quidnam bēnēficio prōvōcāti fācēre dēbēmus? An non īmītāri āgrōs fertīlēs, qui multo plūs afferunt quàm ācccēpērunt? Etēnim sī non dūbitēmus bēnēficia cōnferre īn ēōs, ā quībus nihīl expectāmūs, aut quōs tantùm spēramūs nōbīs ālīquando prōfūturōs; quālēs īn ēōs esse dēbēmūs, qui jam prōfuērunt? *Cic. 1 Offic. n.* 48.

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Cùm dŭo gĕnĕra lĭbĕrālĭtātis sint, ūnŭm dăndi bĕnĕfĭcĭī, altĕrum reddĕndi, dĕmŭs, necnĕ, ĭn nōstrā pŏtēstāte est; non redděre, vĭrō bŏnō non lĭcet, mŏdŏ ĭd făcĕre possĭt sīnĕ cūjūsquam injūrĭā.

2. In rĕfĕrēndā grātĭā hoc maxĭmè officii est, ĕī pŏtissĭmùm ŏpĭtŭlāri, qui maxĭmè ŏpĭs indĭgĕat. *n.* 49.

Cùm rĕfĕrri grātĭā tantă non pŏtēst, quantă dēbĕtur; hăbēnda tăntă est, quantam maxĭmam ănĭmī nostri căpĕre possunt. *5 Philip. n.* 3.

Cùm omnibŭs vĭrtūtibus mē ăffectŭm essĕ cŭpĭam, tămĕn nĭhĭl est quod mălim, quàm ĕt grātum esse et vĭdĕrī. Hæc est ĕnĭm vĭrtūs non sōlùm maxĭmă, sed ĕtĭam mātĕr vĭrtūtum-omnium rĕlĭquārum. Quĭd est lĭbĕrōrum pĭĕtās, nĭsĭ vŏlūntas grātă ĭn pārentes? Qui sunt bŏnī cīves, qui de pătriā bĕnĕ mĕrēntes, nĭsĭ qui pătrĭæ bĕnĕficiă mĕmĭnērunt? Qui sancti, qui rĕligiōnem cŏlentes, nĭsĭ qui mĕrĭtam Dĭīs immortālĭbus grātĭam justīs hŏnōribus mĕmŏrī mentĕ persolvunt? Quæ pŏtēst esse jucundĭtas vĭtæ, sublātis ămīcĭtĭīs? Quæ porrò ămīcĭtĭā pŏtēst essĕ ĭntĕr ingrātŏs? *Pro Planc. n.* 80.

3. Quo tēmpŏre Thēbis obsĕs fuĕrat Phĭlĭppŭs, eum Philo Thebānus hōspĭtĭo excēpĕrat, et multīs bĕnĕficĭis affĕcĕrat. Is cùm pōsteà ā Philippo rērum pŏtīto nĭhĭl vĭcĭssim mūnĕris vĕllet accipĕre: *Oro*, inquĭt Phĭlĭppŭs, *nĕ mē hāc glŏrĭā frĭvārī vĕlis quam maxĭmè quæro, ŭt ā nĕmĭne bĕnĕficĭīs ĕt grātiā vĭctŭs sim.* Idem Hippārchi Eubœensis mōrtĕm grăvĭter tŭlit ăc cuĭdăm ăd consōlandum ējŭs dŏlōrem dĭcenti, Hippārchum mātūrā mortĕ dĕcēssĭsse: *Sĭbi quĭdem*, inquĭt, *fortāssè: sĕd mĭhi præmātūrâ. Nam ante mŏri prŏpĕrāvit, quàm dignam nōstrā ămīcĭtĭā grātĭam ā mē rĕcĭpĕret.* Plut. Apoph.

Bocchus Maurōrum rex pācem cum Rōmānis factūrŭs ŏpĕrâ L. Syllæ, sīc ĕum est allŏcūtus: *Nunquam ĕgo rătus sum fŏre, ut rex maxĭmus in hāc terrâ, et omnĭum, quās nōvī, ŏpŭlēntissĭmus, frĭvāto hŏmĭni grātĭam accĭpĕrĕm. Et hĕrcŭlè, Syllă, antĕquam mĭhi cōgnĭtŭs essĕs, multīs ōrantĭbus, ălīs ultro, ĕgomĕt ŏpem tŭlī, nullīus indĭgui. Id mūtātum esse ĕgo lator, ĕt ĕgŭīsse mē ămīcĭtĭā tŭā, quā mĭhi nunc nĭhĭl cārĭus est. Id tē expĕrīri lĭcet. Armā, vĭros, pĕcūniam, pōstrēmò quidquid ănĭmo lŭbet, sūme, ūtĕrĕ: ĕt, quoăd vīvēs, nunquam tĭbi reddĭtam grātĭam pŭtā: semper ăpŭd mē intĕgră erit. Dēnĭque nĭhĭl ā mē frūstrā vŏlēs. Nam, ŭt ĕgo*

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existimo, regem armis, quam munificentia, vinci, minus flagitiosum est. Sallust. Jug. c. 10.

4. Hoc maximè optābāt Cæsăr Augustŭs, ŭt grātŭs in ōmnēs vīdērētur. Eŭm ălĭquāndo ădĭīt vĕtĕrānus mīlĕs, qui, vŏcātŭs in jus, pĕrĭclĭtābātur; rŏgāvitque ŭt sĭbi ădĕsset. Stătim Cæsăr ei ē cŏmĭtātu sŭo ūnum ēlēgit advŏcātum, cui commendāvit lĭtĭgātōrem. Exclāmāvit ingēnti vōcĕ vĕtĕrānus: *At non ego, Cæsăr, pĕrĭclĭtānte tē Actiăco bellŏ, vĭcārium quæsīvi; sĕd prŏ tē ipsĕ pugnāvi.* Sĭmŭlque dētexit cicātrĭcēs. Erŭbuit Cæsăr, ātque ipsĕ vēnit in advŏcātiōnem. *Macrob.* 2 *Sat. c.* 5.

5. Tiberii jussu prætōriānī mīlĭtēs Agrippăm Jūdæum vīnctum trăhēbant in custōdiam; et, quĭă æstās ĕrăt vĕhĕmēntĭor, ĕum ūrēbat sĭtis. Conspĭcātus tunc quendam ē Caii Caligŭlæ servis, nōmine Thaumāstum, ăquam in hydrĭă fĕrentem, pōtum pŏpōscit, quem illĕ dĕdit hūmānĭter. Rēgnum pōstĕă ădēptŭs Agrippă, amplō mūnerĕ lĕve accēptæ ăquæ bĕnĕficium rĕmūnĕrātus est. Nam Thaumāstum lĭbertāte dōnāvit, suōrumque bŏnōrum dispēnsātōrem constĭtŭit: quīn et mŏrĭēns prōvīdit, ŭt ăpŭd lĭbĕrōs sŭos eōdem mĭnistĕrĭo fungĕrētur: intĕr quōs consĕnŭit, in prĕtĭo usque ăd extrēmum dĭĕm hăbĭtŭs. *Joseph. l.* xviii.

6. Erant Ægyptĭī prætĕr ălĭās gēntēs grāti ergā bĕnĕ mĕrĭtos dē ipsīs, exīstimābantque magnŭm essĕ omnĭbus hŏmĭnibus subsĭdĭum ăd vītam, grātam ăcceptōrum bĕnĕficiōrum mĕmŏriam. Et mĕrĭtò quĭdem: Nam mŏvētur quisque ăd bĕnĕficĭa ēĭs impendendă, ăpŭd quos sensĕrĭt ĕă ōptŭmè collŏcāri. *Diod. Sic. l.* i.

CAPUT LXXVII.

Officiă ĕtĭam fĕræ sēntĭunt.

1. Officĭă ipsæ fĕræ sēntĭunt: nĕc ullum tam immānsuētum ănĭmăl est, quod non cūră mītĭgēs, ĕt in ămōrem tŭī vertas. Leōnum ōră ā măgistrīs impūnè tractāntur: ĕlĕphāntōrum ferītās cĭbō mītescit usque ăd præstandum hŏmĭnī servile obsĕquĭum. Adĕò etĭam quæ intellĭgĕre bĕnĕficĭa non possunt, pertĭnāci mĕrĭto ēvincuntur. *Senec. l Benef. c.* 3.

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Apĭon, lĭtĕrĭs hŏmo multĭs prædĭtŭs, hōc lĭbro quĭnto rĕfert, quod nĕque audĭssĕ nĕque lēgisse, sĕd ipsum sēsē ĭn urbĕ Rōmānâ ŏcŭlis sŭĭs vīdĭssĕ, confirmăt. In Circō maxĭmō amplissĭmum spectācŭlum bēstĭārum cum hŏmĭnibus dēcertantĭum pŏpŭlo dăbātur. Multæ ĭbĭ fĕræ, quārum ĭnūsitāta formă ĕrat ĕt fĕrōcĭa: Sĕd lĕōnum immānĭtas præcĭpuè admīratiōni fŭit, ĕt prætĕr cætĕros ūnĭus, qui vastā corpŏrĭs mōlĕ, tērrĭfico rugītu, jŭbĭs fluctŭāntĭbus, ănĭmōs ŏcŭlōsque omnĭum ĭn sē convertēbat. Intrōductŭs ĕrăt ĭntĕr complūrēs ălĭos ăd pugnandum cum bellŭīs servŭs, cui nōmĕn Andrŏclus fŭĭt. Hunc illĕ lĕo ŭbi vīdit prŏcul, rĕpentè quăsĭ admīrans stĕtit; āc dĕīndĕ sensĭm atque plăcĭdè tanquam nōscĭtans ăd hŏmĭnĕm āccēdit: tum caudam mōrĕ ădūlantium cănŭm blāndè mŏvĕt, crūrăque ĕt mănūs prŏpè jam ēxănĭmāti mĕtu lēnĭter linguā dēmūlcet. Intĕr illă tam atrōcĭs fĕræ blandīmēntă ănĭmum collĭgit Andrŏclus, ĕt ŏcŭlos, quōs præ tĭmōre āvertĕrat, paulātim ăd contŭēndum leōnem rĕfert. Tum vērò quăsĭ mūtŭā rĕcognĭtiōne factā grātŭlābūndōs vĭdērēs hŏmĭnem ĕt leōnem. Rē tam ādmīrābĭli maxĭmi clāmōrēs pŏpŭlī ēxcĭtāntŭr, ārcēssĭtur ā Cæsărĕ Andrŏclus, ĕt interrŏgātŭs cūr ipsī ūnī illĕ atrōcĭssĭmus lĕōnum pĕpērcĭsset, rĕm mīrĭficam nārrăt, hīs vērbīs:

Quum provĭncĭam Afrĭcam dŏmĭnus mĕŭs prōconsŭlāri impĕrĭo obtĭnēret, ĕgo inīquis ējŭs ĕt quōtĭdĭānis verbĕrĭbus ăd fŭgăm sum cŏāctŭs; ĕt, ŭt mĭhi ā dŏmĭnō tūtiōres lătēbræ fŏrent, ĭn ărēnārum sōlĭtūdĭnēs concēssi. Consĭlĭum autem ĕrăt mortem ălĭquo pacto quærĕre, sī dēfŭissĕt cĭbus. Sōlē mĕdiō spĕcum quandăm nāctŭs rĕmōtam lătēbrōsamque, ĭn ĕam pĕnĕtro, āc mē rĕcōndo. Nĕqŭe multò pōst ăd ĕāndĕm spēlūncam vēnĭt hīc lĕo, dēbĭli ĕt crŭēnto ūnō pĕdĕ, gĕmĭtūs ēdēns dŏlōrem crŭcĭātūmque vulnĕrĭs sīgnĭficantes. Prīmo advĕnĭentĭs fĕræ conspēctu tērrĭtŭs ĕt păvĕfactus hæsi: sĕd pōstquam intrōgrēssŭs lĕo ĭn hăbĭtācŭlum illŭd, ŭt reĭpsā pătŭit, sŭum, vīdit mē prōcul dēlĭtēscēntem: mītĭs ĕt mansuētus āccēssĭt, āc sublātum pĕdem ōstendĕrĕ āc pōrrĭgĕre, qŭasĭ ŏpĭs pĕtēndæ grātiā, vīsŭs ēst. Ibĭ ĕgo spīnam īngēntem vēstīgĭo pĕdĭs ējŭs hærentem rĕvūlsi, concēptamque sănĭem vulnĕre intĭmo expressi. Illĕ mĕā ŏpĕrā āc mĕdēlā lĕvātus, pĕde ĭn mănĭbŭs mĕīs pŏsĭtō rĕcŭbuit āc quĭēvĭt. Ex ĕō diē trĭēnnĭum tōtum ĕgo ĕt lĕo in illā spĕcū eōdĕm victu vixĭmŭs. Nam mĭhi sūggĕrēbat ĕārum, quās vē-

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nando cēpĕrat, fĕrārum mēmbrā ŏpīmiōrā; quæ ĕgo quĭă ignīs cōpia non ĕrat, sōle meridĭano torrens, ĕdēbam. Sed ŭbĭ mē vitæ ĭllius ferīnæ pertæsum est, leōne venātum prŏfēcto rēlīqui spĕcŭm; ĕt vĭam fermē trīdui pērmensŭs, ā mīlĭtĭbus vīsŭs apprehensusque sum, ĕt ăd dŏmĭnŭm ex Afrĭcā Rōmām dēductus. Is mē stătim cūrāvĭt nec căpĭtālis damnandum, dāndumque ăd bēstĭas. Intellĭgo autem hunc quŏque leōnem, pōstquam ăb ēō dīscēssi, captum, ĕt huc ădductum, grātĭam nunc mĭhi bĕnĕficii ĕt mĕdĭcīnæ rĕfĕrre.

Hæc ŭbĭ dixit Andrŏclus; cunctis pĕtēntibus pœnā sŏlūtŭs ăc dīmissŭs est; lĕo quoque ēī suffrāgiis pŏpŭli est dōnātus. Pōstea Andrŏclus, ĕt lĕo tĕnŭī lōro rĕvinctŭs, ūrbĕ tōtā circum tabĕrnās ībant. Dōnābātur æræ Andrŏclus: flōrĭbus spargēbātur leo: ōmnēs ferē ōbvĭī dīcēbant: *Hīc est lĕo hōspĭtis hŏmĭnis, hīc est hŏmŏ mĕdĭcŭs leōnis.* A. Gell. l. v. 14.

2. Cæsăre Augusto impĕrante, cùm paupĕrĭs cūjūsdam fĭlius pŭer delphīnum sæpĭus fragmēntis pānis allexisset, ĕum delphīnŭs mīro ămŏre dĭlexit. Quocunque dĭēi tempŏre inclāmātus ā puĕrō quamvīs occŭltŭs ātque abdĭtus, ex īmō adnātābat, pastūsque ē mănū præbēbat dorsum āscēnsūro, pinnæ acŭleos cŏhĭbens, nē dĭlectum corpŭs lăcĕrāret: rĕcēptūmque ferēbat pĕr stadia dŭcēntă è Baiāno littŏre Putĕŏlōs ăd lūdum lĭterarium, ĕt sĭmĭli mŏdō rĕvĕhēbat. Quod ŏfficium pĕr ānnōs plūrēs præstĭtit: dōnĕc puĕro mortŭo ex mōrbo, delphīnus sŭbindĕ ăd lŏcum consuētum ventĭtāns, trīsti ĕt mœrenti sĭmĭlis dēsidĕrio pŭĕrī extinctŭs est, ĕt ĭn ējŭs sēpūlchro hūmātŭs. Quæ omnia sē ipsum multŏsque ălĭōs vīdīssĕ rĕfert Apion. *Plin. l.* ix. *c.* 8. *A. Gell. l.* vii. *c.* 8.

3. Pŭer nōmĭne Thoās parvŭlum dracōnem māgnā cūrā ălŭit, lŏquens cum ĕō quăsĭ cum intellĭgente, ludensque unā ĕt dormĭens: dōnĕc dracōnĭs, quī ăd mīram magnitūdĭnem excrēvĕrat, conspectu terrĭtī urbĭs cīvēs eum in sōlĭtūdĭnem ēmīttī, invĭto ĕt flentĕ pŭero, vŏluĕrunt. Pōstĕă cùm pŭĕr illē, jam ădŏlescens factŭs, ā spectăcŭlo quōdam rĕdĭens, aut, ŭt ălii trādunt, ăd vēnātiōnem ēgrēssŭs, ĭn latrōnēs incĭdĭsset, ŏpēmque inclāmāssĕt; ăd nōtam ējŭs vōcĕm drăco stătim ādfŭit, ĕt lātrōnĭbus aut occīsis aut fŭgātis, ădŏlēscēntem, ēducātōrem quondam suum, pĕrĭcŭlo ēreptum sērvāvit. *Ælian. l.* xiii. *c.* 46. *Plin. l.* viii. 17. *Photius.*

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CAPUT LXXVIII.

Ingrātŭs ănĭmŭs ōmnĭŭm ŏdĭō dāmnātŭs.

1. Ego ingrāti ănĭmi crīmĕn hōrrĕo: ĭn quō vĭtĭō nĭhĭl mălī non ĭnĕst. *Cic. l.* ix. *ad Ap. Ep.* 2 *et* 8.

Omnĕ dixĕris mălĕdĭctum, cum ingrātum hŏmĭnem dixĕris. *Epist.* 4.

Omnēs immĕmŏrem bĕnĕficii ōdĕrunt, ĕt eum commūnem omnium, maxĭmè vĕrò tĕnŭĭōrum, hostem pŭtānt, qui ipsam lĭbĕrālĭtātem dĕtĕrrĕt. *P. Syrus.* 2 *Offic.* 65.

Ingrātŭs ūnus mĭsĕrĭs omnĭbus nŏcet.

Mălignōs fiĕri maxĭmè ingrāti dŏcēnt. *P. Syrus.*

Quærĭtur, utrum hoc tam invīsum vĭtĭum, impūnītum essĕ dēbĕat; ăn contrà lex ĭn cīvītātĭbus pōnenda sit, quâ ingrātis pœna constĭtuātur? Nostri majōrēs, maxĭmi scĭlĭcet vĭrī, bĕnĕficĭa magnō anĭmō dăbānt, magno perdēbant. Non est ĭn ullâ gentĕ dătă adversus ingrātum actio. Hoc frĕquentissĭmum crīmĕn nusquam pūnītur, ubīque improbātur. Nĕque illŭd absolvĭmŭs: sĕd cum difficĭle esset incertæ rēi jūdĭcium, tantùm ŏdĭo damnāvĭmus, ĕt intĕr ĕă rĕlīquĭmus, quæ ăd jūdĭcēs Dĕōs mittĭmus. *Senec.* 3 *Benef. c.* 6.

2. Apŭd Persās tămĕn, ŭt rĕfĕrt Xĕnŏphōn, jūdĭcĭum instituēbātur dē ĕō crīmĭnĕ, undĕ grăvissĭma intĕr hŏmĭnēs ŏdia sŏlēnt existĕre, quum nēmo proptĕrĕă ĭn jūs vŏcāri sŏleat: nīmĭrum dē ingrāto anĭmo. Ităque sī quem intellexĕrant grātiam non rĕtŭlisse cùm posset; in eum grăvĭter anĭmadvertēbant. Ingrātōs ĕnim nullâ Dĕōrum rĕvĕrentiâ, nullâ părēntum, pătriæ, ămīcōrum cūrâ, tăngī pŭtābant. 1 *Cyrop.*

CAPUT LXXIX.

Quōs ĕxpĕrĭmŭr ingrātōs, ĭpsī făcĭmŭs.

1. Non rĕfĕrre bĕnĕficĭīs grātĭam, ĕt est turpĕ, ĕt ăpŭd omnēs hăbētur: nullum tămĕn intĕr plūrĭmă maxĭmăque hŏmĭnum vĭtĭă frĕquentĭus, quàm ingrāti ănĭmi. Id

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ēvēnīre ex plūrĭbŭs causīs vĭdĕo. Prīmō quōd ĭn collŏcāndīs bĕnĕfĭcĭīs non ēlĭgĭmus dignōs quĭbus trĭbŭāmŭs. Sĕcundō, sī quōs expĕrĭmŭr ingrātos, ĭpsī făcĭmŭs: quĭă ăllās dīū ĕt ēnixè rŏgāti bĕnĕfĭcia conferĭmus, ăllās collŏcātōrum grăvēs exprobrātōrēs exactōrēsque sūmŭs. Quĭs ĕnim nostrûm contentŭs fŭit aut lĕvĭter rŏgārī, aut sĕmel? Nēmo autem lĭbēntĕr dēbet, quod non tam accēpĭt, quàm expressit. Grātŭs esse quĭs pŏtĕst ergā ĕum, qui bĕnĕfĭcĭum aut ĭrātŭs, aut prĕcĭbŭs fătĭgātus dĕdit, cùm ĭn omni offĭcio magni æstĭmētur vŏlūntās? *Senec. Benef.* iii. 1. *Ib.* i. *c.* 1.

Eōdĕm ănĭmō bĕnĕfĭcium dēbētur, quo dătur. *P. Syrus.*

2. Gĕnĕrōsi et magnĭfĭci ănĭmi est jŭvāre et prōdesse. Qui dat bĕnĕfĭcia, Dĕōs imĭtātur; qui rĕpĕtit, fœnĕrātor est. *Senec.* 3 *Benef. c.* 15.

Cùm Syllă* ĭn Afrĭcam ātque ĭn castră Marii* vēnīssĕt; ăllĭīs rŏgantĭbus, ăllĭīs ultro bĕnĕficia dăbat: invĭtus accipiēbat ĕt prŏpĕrantĭùs quàm æs mūtŭum reddĕbăt, ipsĕ ā nullo rĕpĕtēbat: măgìs ĭd lăbōrābat ŭt illī quamplūrĭmī dēbērent. *Sallust. Jug. c.* 96.

Odiōsŭm sānè gĕnŭs hŏmĭnum offĭcĭa expröbrantium: quæ mĕmĭnĭssĕ dēbet ĭs, ĭn quĕm collāta sunt: non commĕmŏrāre, quĭ contŭlit. . *Cic. de Amic. n.* 71.

Extăt ĭn hanc sententĭam ēlĕgantĭssĭmum Martiălĭs Epĭgrāmmă. *Martial. l.* v. *Epig.* 53.

Quæ mĭhi præstĭtĕrĭs mĕmĭnī, sempĕrque tĕnēbo.
Cūr ĭgĭtur tăcĕō, Posthŭmĕ? tū lŏquĕris.
Incĭpĭo quŏtiēs ăllĭcui tŭă dōna rĕfĕrre,
Prōtĭnŭs exclāmāt, Dixĕrăt ĭpsĕ mĭhi.
Non bēllè quædăm făcĭŭnt dŭŏ. Suffĭcit ūnus
Huĭc ŏpĕri: sī vīs ŭt lŏquar, ĭpsĕ tăcē.
Crēdĕ mĭhī, quamvīs ĭngēntĭă, Pōsthŭmĕ, dōna
Auctōrĭs pĕrĕūnt garrŭlĭtāte sŭī.
Bĕnĕficium qui dĕdĭsse sē dĭcĭt, pĕtit. *P. Syrus.*

* *Mariŭs et Syllă, nōmĭnă semĭper bonis dĕtēstandă.*

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CAPUT LXXX.

Ingrāti ingrātōs æquō ănĭmō fĕrāmŭs.

1. Grăve est ingrātī ănĭmi vĭtĭum, intŏlĕrābĭle, et concŏrdĭam, quā hūmāna imbecīllĭtas fulcītŭr, scīndĭt āc dissĭpat. Sed usque ĕō vulgāre est, ut illud, nec qui quĕrĭtur quĭdem, effŭgĕrit. Cŏgĭtā tēcum, ăn, quĭbuscūnque dēbuisti, grātiam rĕtŭlĕris, ăn omnĭum tē bĕnĕfĭciōrum mĕmŏrĭa cŏmĭtētur. Vĭdēbis quæ tibi pŭĕrō dătă sunt, āntĕ ădŏlēscentiam ex ănĭmo ēlapsa esse: quæ ĭn jŭvēntūtem collātă sunt, non perdūrāsse in sĕnectūtem. Sī tē dīlĭgēntĕr excussĕris, vĭtĭum, dē quo quĕrĕrĭs, ĭn sĭnū invĕnĭēs. Inīquè publĭco irascĕris crīmĭnī: ŭt absolvārĭs, ignōscĕ. *Senec.* 6 *Benef. c.* 27, 28.

2. Fĕrēndi ingrāti plăcĭdō ănĭmō, mānsuētō, magno. Nunquam tē bĕnĕficii immĕmŏr tam offendat, ŭt non tămĕn ĕī dēdĭssĕ dēlectet. Nunquăm tē ĭn hās vōcēs ējŭs injūrĭă impellăt: Vellĕm non dēdĭssĕ. *Ibid.*

Ingrātum mĕlĭōrem făcĭēs fĕrēndo, pējōrem exprŏbrando. Quid ŏpus est quĕrēlis? quĭd insectatiōne? Ut corpŏrŭm, ĭtă ănĭmōrum, vĭtĭa mollĭter tractāndă sunt. Vincĭt mălōs pertĭnax bŏnĭtās: nec quisquam tam dūri ănĭmi est, ŭt tāndĕm bŏnōs non ămĕt.

Si nōbīs non est rĕlāta grātĭă, quĭd făcĭēmŭs? dēmŭs, ĕtiam sī multă ĭn irrĭtum dăta sint. Dēmŭs nĭhilōmĭnus ăllĭīs, dēmus ipsīs ăpŭd quōs jactūra făctă est. In hoc hŏmĭnĕ vĭdĕor bĕnĕfĭcium perdĭdisse: huic ipsī bĕnĕfĭcium dăbo ĭtĕrum, ĕt, tānquam bŏnŭs ăgrĭcŏlă, curā cultūque stĕrĭlĭtātem sŏli vincam. *Senec.* 7 *Benef. c.* 30, 31.

Bĕnĕficium sæpe dăre, dŏcēre est redděre.

P. Syrus.

Non est quòd turba ingrātōrum nōs făcĭat ăd bĕnĕ mĕrēndum tārdiōrēs: cùm nĕ Dĕōs quĭdem immortālēs sacrĭlĕgi nĕglĭgentesque eōrum ăb effūsâ bĕnĭgnitāte dēterreant. Hos sĕquāmur dŭcēs, quantùm hŭmānă imbecillĭtas pătĭtur. In dăndīs bĕnĕfĭcĭīs pērmăneāmŭs, ĕtĭamsī spēs præcīdātur grātos rĕpĕrĭendi. Ne cessāvĕris: ŏpŭs tŭum pĕrăge, et partĕs bŏnī vĭrī exsĕquĕre. Alĭum rē, ălĭum fĭde, ălĭum grātiâ, ălĭum consĭlĭō, ălĭum præcĕptīs sălŭbrĭbus ădjŭvā. *Senec.* 1 *Benef. c.* 12.

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LIBER QUARTUS.

DE FORTITUDINE.

CAPUT I.

Ănĭmī fŏrtĭtūdŏ dŭplĕx.

Dŭplex est ănĭmi fŏrtĭtūdo. Unā ĭn rērum ēxtĕrnārŭm dēspĭcĭēntiā pōnĭtŭr: cùm persuāsum nōbīs est, hŏmĭnem nĭhĭl, nĭsĭ quŏd hŏnēstum dĕcōrumque sĭt, aut admīrāri aut expĕtĕre ŏpōrtēre; nullīque nĕque perturbātiōnī ănĭmi, nĕquĕ fortūnæ, succūmbĕre. Altĕrā ănĭmī fortĭtūdo est, ŭt rēs gĕrās māgnās illās quĭdem ĕt maxĭmè ūtĭles, sĕd vĕhementer ardŭās, plēnāsque lăbōrum āc pĕrīcŭlorum. *Cic.* 2 *Offic. n.* 66.

Eă ănĭmi ēlātio, quæ cernĭtŭr ĭn ădĕūndīs pĕrīcŭlis, ĕt lăbōribus sustĭnēndīs, sī jūstĭtĭâ vacat, pūgnātque non prō sălūtĕ commūni, sĕd prō sŭīs commŏdis, ĭn vĭtio est. Ităque prŏbè dēfīnītur ā Stoĭcis Fōrtĭtūdo, cùm ĕam vĭrtūtem essĕ dĭcunt pugnāntem prō æquĭtāte. *n.* 62.

Dĭcĭtŭr Augustŭs ădĕō sĭmŭltātes, turbas, bellă exĕcrātus essĕ, ŭt, nĭsĭ justīs dē causis, nunquăm gēntī cuiquam bĕllŭm intŭlĕrit. *Aur. Victor. Ep. c.* 2.

CAPUT II.

Bĕllĭcæ fŏrtĭtūdĭnĭs ēxĕmplă.

1. Nunquăm pĕrīcŭli fugā commĭttēndum est, ŭt imbēllēs tĭmĭdīque vĭdeāmŭr. Sĕd fŭgiēndum ĕtiăm illŭd, nē offĕrāmŭs nōs pĕrīcŭlīs sīnĕ causā: quo nĭhĭl pŏtēst essĕ stultĭŭs. In tranquillō tempestātem advĕrsăm ŏptārĕ,

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dēmēntĭs est: subvĕnīre autem tempestāti quāvis rătiōne, săpĭentĭs. *Cicer.* 1 *Offic. n.* 77.

Tĕmĕrè ĭn ăcĭē versāri, ĕt mănū cum hoste conflīgĕre, immāne quoddam ĕt belluārum sĭmĭle est. Sed cùm tempŭs nĕcessitāsque postŭlat, dēcertandum mănū est, et mors servitūti turpĭtūdĭnīque antĕpōnenda. *Cic.* 1 *Offic. n.* 75.

2. Tarquĭnĭī Rōmâ pulsi perfūgērunt ăd Porsēnam Etruscōrum rēgem: qui eōrum prĕcĭbus mōtus, bellum Rōmānis intŭlit, ut ējēctōs ĭn urbem rĕdūcĕret. Cùm Etruscōrum exercĭtŭs ădēssĕt, dŭcĕ Porsēnā, Rōmāni ex āgrīs ĭn urbem dēmīgrant, eāmque sĕpĭūnt præsĭdiīs. Alĭæ urbĭs pārtēs mŭrīs, ălĭæ Tībĕri amnĕ objecto, vĭdēbāntŭr tutæ. Sed pons Sublicius ĭtĕr hōsti dĕdīssĕt, nĭsĭ illō dĭē Rōmă vĭrŭm ūnŭm, Hŏrātium Coclĭtem, mūnīmentum hăbuīsset. Hic ubi hostem è capto Janicŭlo dēcurrĕre ĭn urbem vīdĭt, sŏcĭōs autem sŭos, dēserto pontĭs præsĭdĭo, fŭgĕre; ĕōs obtēstans mŏnŭĭt, ŭt pontem ferro ignīque intērrumpĕrent, dŭm ipsĕ impĕtum Etruscōrum excĭpĕret. Vādit inde in prīmum adĭtum pontĭs, armĭs ĭn hōstem advērsīs ăd prælĭum ĭnĕūndŭm.

Cum Hŏrātio Rōmānos dŭōs pŭdor tĕnŭĭt, Lartium et Tolumnium, āmbōs claros gĕnĕre factīsque. Cum bĭs prīmam pĕrīcŭli et pugnæ prŏcēllam părūmpĕr sustĭnŭĭt. Deindĕ ĕōs cēdere ĭn tūtum cŏēgit. Circumfĕrēns ĭnde trŭcēs mĭnācĭter ŏcŭlōs ăd procĕrēs Etrūscōrum, nunc sīngŭlos prŏvŏcābat, nunc incrĕpābat ōmnes, *servos rēgum sŭperbōrum*, vŏcāns, *qui, sŭæ lībertātis immĕmŏrēs, ălĭēnam oppugnātum vĕnīrent.* Cunctāti alĭquandiū illi sunt: deĭndĕ pŭdor commōvit ĕōrum ăcĭem, ĕt clamōre sublāto undĭque in ūnum Hŏrātium tēla conjēcēre. Quæ cùm in objēcto scūto hæsissent, nĕque ille mĭnùs obstĭnātus pontis ădĭtum obstruĕrēt; vĭrum impĕtu factō părābant dētrūdĕre, cùm sĭmŭl frăgor ruptī pontĭs, sĭmŭl clāmor Rōmānōrum sublātus, ĕōrum impĕtum sustĭnŭĭt. Tum Coclēs: *Tĭbĕrīnĕ păter*, inquit, *tē, sanctĕ, prĕcor, hæc ārmă ĕt hunc mīlĭtem propĭtĭo flūmĭne accipiās.* Indĕ armātŭs ĭn Tĭbĕrim dēsĭluit: multisque superīncĭdentibus tēlis, incŏlŭmis ăd sŭōs trānāvit, rĕm ausŭs plūs fāmæ hăbĭtūrăm ăd pōstĕrōs, quàm fĭdĕi.

Grātă ergā tantam virtūtem cīvĭtas fuit; stătŭa ĭn cŏmĭtio pŏsĭta: tantum āgri, quantum ūno die arāre pŏtŭit, dătum. Prīvātă quŏquĕ īntĕr pūblĭcōs hŏnōrēs stŭ-

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dĭă ēmĭnēbant: nam ĭn māgnâ annōnæ inŏpĭā quīsqŭe prō-dŏmēstĭcis cōpiis alĭquĭd ĕī contŭlĭt, fraudāns sē īpsŭm vīctu sŭō. *Livius, l.* ii. *c.* 9, 10.

3. Bellō prīmō Punĭcō, cŭm impĕrātŏr Pœnōrŭm collēs quōsdam ōppōrtūnōs ĭn Sīcĭliâ prĭor ōccupâsset, exērcĭtŭs vērò Romānŭs sē tĕmĕrè dēmīsisset ĭn sūbjēctōs collĭbus illīs saltūs; āccēssĭt ăd consŭlĕm tribūnŭs mīlĭtum, dē cūjŭs nōmĭne non convĕnĭt intĕr antīquōs scriptōrēs; nam ălĭī Q. Cædĭcium, ălĭi Laberium, plūrēs Calpūrnĭum Flammam vŏcānt. Is, ŭbi ōstendĭt, quantum pĕrīcŭli ex lŏci ĭnīquĭtāte instāret: *Censĕo*, inquĭt, *sī rĕm Rōmānăm sērvārĕ vīs, ĭd făcĭēndum, ŭt mīlĭtēs quadrīngēntos īrĕ jŭbeas ăd hanc, quam cērnĭs, pētram, intĕr mĕdiōs hostes aspĕram ātque ēdĭtam, ĕāmque ŭt căpĭānt impĕrēs hortērīsque. Fŭtūrŭm ĕnĭm prŏfectò est, ŭt hōstĭum fortīssĭmŭs quisque ĕt promptīssĭmŭs prŏpĕrĕt ăd ōccūrsandum īllīs, ĕt pugnandum; ātque ĭtă circa eam petram ātrox pūgnă fīat, ĭn quā omnēs illī, quōs dīco, quadringēnti mīlĭtēs nōstri obtruncābuntur. At tū intĕreā, allĭgātīs illō ūno nĕgōtio hostĭbus, ĕt ĭn ĕā cædĕ ōccupātīs, tempŭs hăbēbĭs exērcĭtūs ex lŏcō infēstō ēdūcendi. Alĭă, nĭsĭ hæc, sălūtis vĭa nullă est. Fīdum quĭdem ĕt prōvĭdum hoc consĭlĭum vĭdētur*, rēspōndĭt consŭl; *sĕd quīsnam ĕrĭt, qui dūcăt quadringēntōs illōs mīlĭtēs ăd ĕum lŏcum intĕr cŭnĕōs hostium? Si ălĭum*, inquĭt trĭbūnus, *nēmĭnem rĕpĕris, mē lĭcĕt ăd hoc pĕrīcŭlum ūtāre. Ego hanc tĭbi ĕt rĕīpublĭcæ ănĭmam dō.* Consŭl trĭbūno grātĭās ēgit, et mĕrĭtās laudēs trĭbŭit.

Illĕ trādĭtōs sĭbi quadrīngēntōs mīlĭtēs admŏnēns quem ĭn lŏcum dēdūcĕret, ĕt quo consĭlĭo: *Irĕ*, inquĭt, *commīlitōnēs, illō nĕcesse est, undĕ rĕdīre non est nĕcēssĕ. Mŏriāmŭr, ĕt mortĕ nostrā ērĭpiāmus obsĭdiōne circumventās lēgiōnēs.* Tum ōmnēs nullā spē ēvādēndi, sĕd ămōrĕ laudĭs et sērvāndī exercĭtūs cŭpĭdĭtāte āccēnsī prŏficiscūntŭr. Hōstēs ĕam hŏmĭnum mănum vĕnīre ăd sē dēmīrāti, ĭn īncērto prīmŭm sunt, quò īrĕ pērgant. Sĕd ŭbī appārŭit ĕōs ăd illăm pētram ōccŭpāndăm ĭtĕr intēndĕre, mittĭt ādvērsùm illōs Carthāgĭnĭensĭum impĕrātŏr strēnŭissĭmum quemque ex pĕdĭtātu et ĕquĭtātu sŭō mīlĭtĕm. Rōmāni circumvĕnĭūntur, circumventi rĕpūgnant. Fĭt prælĭum dĭū anceps. Tandem sŭpĕrat multĭtūdo. Quadrīngēnti ōmnēs perfossi glădiīs, aut missĭlĭbus ŏpērti cădūnt. Consŭl intĕrĭm, dum ĕă pugnă fīt, sē ĭn lŏcā

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ēdĭtă ĕt tūtă subdūcit. Diī immortāles trĭbūnō mīlĭtum fortūnăm ex virtūtĕ ējŭs dĕdēre. Nam ĭtă ēvēnĭt, ŭt, cŭm multĭfārĭam saucĭus factŭs essĕt, nullŭm ĭn căpĭte vulnŭs accĭpĕret. Intĕr mōrtŭōs, multīs confossŭs vulnĕrĭbus, sĕd ădhūc spīrans, inventŭs, convăluit: sæpĕque pōstĕă ŏpĕram rĕīpublĭcæ strēnŭam perhĭbŭit. *A. Gell. l.* iii. *c.* 7. *Liv. l.* xxii. *c.* 60. *Senec. Ep.* lxxxvii. *A. Vict. c.* 39.

4. Leonĭdās quŏque Lăcĕdæmōnĭus, cum trĕcēntīs cīvĭbus ăpŭd Thermopȳlās, objectŭs Xerxi ĭn Græciam irrumpēnti cum innumerābĭli mīlĭtum cōpiâ, māluit occūmbĕre dīmĭcando, quàm assignātam sĭbi ā pătriā stātiōnĕm dēsĕrĕre. Idĕōque tam alăcri ănĭmō cohortātus est sŭōs ăd ĭd prælium, quo pĕrĭtūri ĕrānt, ut dīcĕret: *Sic prandēte, commīlitōnes, tanquam ăpŭd infĕrōs coenātūri.* Mors ĕrat dēnūnciāta trĕcēntīs illīs Lăcĕdæmōniīs: nĕc vīctōriam spērābant, nĕc rĕdĭtum: illĕ lŏcŭs ĭīs sĕpūlchrum fŭtūrus ĕrăt. Pĕrīndĕ tămĕn āc sī victōrĭă essĕt prōmīssă, ductōrī intrĕpĭdè păruērunt. *A. Gell. loco cit. Valer. l.* iii. *c.* 2. *Senec. Ep.* lxxxii. 6 *Benef. c.* 31.

Lacedæmōnii Leonĭdam et sŏciōs ējŭs prō pătriâ cæsos dēcorāvêre sĕpūlchrīs, stătuīs ēlŏgiis. Trĭbūno mīlĭtum Rōmāno ēgrĕgĭī făcĭnŏris mērcēs dătă est cŏrōna grāmĭnĕa, quā nullă nōbilior cŏrōna fŭit ĭn præmĭum virtūtĭs bellĭcæ ăpŭd pŏpŭlum terrārum prīncĭpem, ĕt quæ ăb ūnĭvērsō exercĭtu sērvāto dēcērni sŏlēbat. *Plinius, l.* xxii. *c.* 3, 4.

Pŏpŭli Rōmāni hŏnōres quondam fŭērunt rāri et tĕnŭēs, ŏb ĕāmque causam glōriōsi: pōstĕă vērò effūsi fuēre, ĕt ĭdeò vīlēs. Sīc ōlim ăpŭd Athēnĭensēs fuisse rĕpĕrīmŭs. Thrăsybūlo ĕnĭm, prō magnīs in pătrĭam mĕrĭtis, hŏnōris ergô cŏrōna ā pŏpŭlo dăta est, factă ē duābus vīrgŭlis oleăgĭnis: quæ magnæ ei glōriæ fuit, quâque illĕ contentŭs nĭhĭl amplĭùs rĕquīsīvit. *Corn. Nep. in Miltiade, c.* 6. *Thrasyb. c.* 4.

5. Epamĭnōndas non Thebānōrum mŏdò, sĕd omnĭum ætātis suæ Græcōrum sĭnĕ contrōversĭā princeps extĭtit. Antĕquam eō dŭcĕ ūtĕrēntur Thēbāni, nullum mĕmŏrābĭle bellum gessērunt, ĕt, ĕō extīnctō, sŭīs tantùm clādĭbus insīgnēs fuêre; ut mănĭfestum sit, pătriæ glōriam et nātam et extīnctam cŭm ĕō fuisse. Quàm fortĭter vērò et lībentĕr vītam prō pătriâ prōfūdĕrit, hæc dēclārant quæ de ējŭs morte narrantur. Cùm Thebānōrŭm

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impĕrātŏr ādvērsŭs Lăcĕdæmōnĭos ăcĭē instrūctâ constĭtīsset prŏpĕ urbem Mantĭneam; Lăcĕdæmōnii, quī ĭn ējŭs ūniŭs pernĭcĭē sĭtam pŭtābant sălūtem suam, ūnĭversi impĕtum fēcērunt ĭn ĕum, nĕquĕ prĭùs abscessērunt, quàm hastīli ēmĭnùs percussum, dum fortissĭmè pugnāret, concĭdĕre conspexērunt. Epamĭnōndăm expīranti sĭmĭlem cùm ĭn cāstră dētŭlissent sŭi, paulātim rĕdĕunte ănĭmō circumstantes ămīcōs agnōvĭt, et ănĭmādvertĭt mortĭfĕrum sē vulnŭs āccēpīssĕ, sĭmūlque ănĭmam stătim amīssūrum, si extrahĕrētur ferrŭm quod ĭn corpŏre rĕmansĕrat. Tunc quæsīvĭt *salvūsne esset clypeus?* Cùm salvum esse flēntēs sŭī respondissent, ĕt allātum ōscŭlātus ēssĕt, vĕlŭt lăbōrum glōriæque sŏcĭum, rŏgāvit, *ēssēntne fūsi hōstēs?* Cùmque ĭd quŏque, ŭt cŭpiebat, audīvīsset: *Bĕnĕ sē rēs hăbet*, inquit, *ĕt sătìs vīxi.* Tum ēvēlli jussĭt ĕam, quā transfīxŭs ĕrat, hastam, ĕt multō sanguĭne prōfūso, ĭn lætĭtiâ et ĭn victōriâ est mortŭŭs. *Diog. frag. Justinus, l.* vi. *c.* 8. *Corn. Nep. in Epam. Cic.* 1 *de Fin. n.* 97.

Quòd vērò dē clȳpĕō sŭo sollĭcĭtus fuĕrit Epaminōndās, mīrum non dēbĕt vĭdēri. Nĭhĭl ĕnĭm ăpŭd Græcōs, ātque ĭn prīmīs Lăcĕdæmŏnĭos, măgìs dēdĕcŏri ĕrat mīlĭti, quàm ē pugnâ rĕvertī āmīsso clȳpeo: quĕmādmŏdum summæ laudi dūcēbātur, mīlĭtĕm vulnĕrĭbŭs advērso cōrpŏrĕ acceptīs occīsum, et clȳpĕo impŏsĭtum, ĭn pătrĭam rĕportāri. Undĕ mŭlĭer Lacænă fīlĭo ăd bēllum prŏficiscenti scūtum trādens, dixīssĕ fērtur: *Aut hoc, aut ĭn hoc.* Id est, aut hoc scūtŭm dŏmŭm rĕfĕr ē pūgnâ, aut īpsĕ ĭn hoc scūto jăcēns dŏmum rĕpōrtēris. *Plut. Apoph.*

6. Magnīs vĕtĕrŭm scrīptōrum laudĭbus cĕlĕbrātă est Cynegiri mīlĭtĭs Athēniēnsis glōrĭa: quī cŭm ĭn cāmpīs Marathōniis, dŭce Mīltiăde, magnam Persārum cædĕm fēcīssĕt, hōstesque fŭgĭēntēs ĭn nāvem ēgīssĕt: ŏnūstam nāvem dēxtrâ mănu tĕnŭit, nĕc prĭùs dīmīsĭt quàm mănum āmīttĕret. Ampŭtātā dēxtrâ, nāvem sĭnīstrâ comprĕhēndit. Quam ĕt ipsăm cùm amīsīssĕt; ăd pōstrēmum mōrsu nāvem dētĭnuit. Mīrum est tāntăm ĭn Cynegiro vīrtūtĕm fŭīsse, ŭt non cædĕ hostium fătīgātus, non duābus mănĭbus āmīssīs vīctŭs, ăd postrēmum vĕlŭtĭ fĕră, dēntĭbŭs dīmĭcāverĭt. *Justin. l.* ii. *c.* 9.

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CAPUT III.

Fōrtĭtūdŏ dŏmēstĭcă nōn ēst īnfĕrĭŏr mīlĭtārī.

1. Sunt dŏmēstĭcæ fōrtĭtūdĭnēs non infĕrĭōrēs mīlĭtārĭbus: nĕc plūs Scīpĭo Æmiliānus, singŭlārĭs et vĭr et impĕrātŏr, ĭn exscīndēndâ Numantiâ rĕīpublĭcæ Rōmānæ prōfŭit, quàm ĕōdem tēmpŏrĕ P. Scīpĭo Nasīca, cŭm Tibĕrium Grācchum interēmit. *Cic.* 1 *Offic. n.* 76.

Cùm Tĭbĕrius Gracchus trĭbūnus plēbīs, occŭpāto prōfūsis largītiōnĭbus făvōrĕ pŏpŭlī, rempublĭcăm opprēssam tĕnēret, pālāmque dīctĭtāret omnĭa per plēbem ăgī dēbēre, sĕnātu intĕrēmpto: ĭn ædĕm Fĭdĕi convŏcātī pātrēs conscrīpti ā consŭlĕ Mucio Scævŏlă, dēlīberābant, quīdnam făcĭēndum essĕt ĭn tāli tēmpestāte: cunctīsque censentĭbus, ŭt consŭl ārmīs rēmpublĭcam tuērētur: Scævŏlă nĕgāvit sē quidquăm vī āctūrum. Tum Scīpĭo Nasīcă, quī cōnsōbrīnus Tĭbērii Gracchi ĕrat, pătrĭam cōgnātiōni præfĕrēns: *Quŏnĭam,* inquĭt, *consŭl, dŭm consuētŭm jūrĭs ōrdĭnem sērvăt, rēs nōstrās ĭn hoc pĕrīcŭlum addūcĭt, ŭt cum ōmnĭbus lēgĭbus īmpĕrium Rōmānum cōrrŭat: ĕgŏmet prīvātus vŏlūntāti vēstræ, pātrēs conscrīpti, mē dŭcĕm offĕro.* Ac deīndĕ sūblātâ dēxtrà, quăsĭ signum extollĕret, prōclāmāvĭt: *Quī rēmpublĭcăm sālvam ēsse vŏlūnt, mē sĕquāntur.* Hīsque vērbīs cunctātĭōne bŏnōrum omnĭum dīscūssâ, Grācchŭm cŭm scĕlĕrātâ factiōne, quās mĕrēbātur, pœnās pērsōlvĕre coēgit, ĕūmque mănū suā interfēcit. Quŏd fāctŭm cùm plēbs grăvĭter ferrĕt, trĭbūnīque sīngŭlos sĕnātōres ĭn conciōnem productos interrŏgārent, quĭs auctŏr cædĭs fŭīssĕt; cætĕrī quĭdem omnes vĕrĭti cōncĭtātæ multĭtūdĭnĭs fŭrōrĕm, ā sē ĭd fāctum nĕgābant, vărĭīsque et ŏblīquīs responsiōnĭbus ūtēbāntŭr. Sōlŭs Scīpĭo Nasīca suā mănū cædem ēssĕ factum prŏfēssŭs est. Tum vērò constantiā et auctōrĭtātĕ vĭri mōta plēbs contĭcŭit. *Valer. l.* iii. *c.* 2. *Patercul. l.* ii. *c.* 2. *Diod. Sic. l.* xxxiv.

2. Q. Metelli, cognōmēnto Numidĭci, præclārum impĕrĭum ĭn rē mīlĭtāri fŭit, ēgrĕgiă censūră, omnĭs vītă plēnă grăvĭtātĭs. Cùm ăb ĭnĭmīcis āccūsātus causam dē pĕcūniīs rĕpĕtūndis dīcĕret, ipsīus tabŭlæ circumfĕrēntŭr jūdĭcĭbŭs inspĭciēndæ; nēmo ex illīs fŭĭt, quīn, rĕ-

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mŏvēret ŏcŭlos, et sē tōtum āvertĕret, nē quīsquam dŭbitâsse vĭdērētur vērum ăn falsŭm ēssĕt quod ille rĕtŭlĕrăt ĭn tăbŭlas. Hūjŭs vĭrī laudem magnĭtūdo ănĭmī et călămĭtas prŏpăgāvit ăd mĕmŏrĭam sempĭtērnăm. Dē cīvĭtāte dēcēdĕre, quàm dē sēntēntiâ mālŭit; ĕīque sălūs pătriæ dūlcĭor, quàm conspēctus, fŭĭt. *Cic. pro domo, pro Balbo, pro Planco.*

Lēgĕm tŭlĕrăt Sātūrnīnŭs trĭbūnŭs plēbĭs, ŭt sĕnātus in cōnciōnĕ jūrārĕt, sē quīdquĭd pŏpŭlŭs jūssīssĕt comprŏbātūrŭm nĕquĕ ūllō mŏdō impugnātūrŭm. Hanc lēgem quĭă Mĕtēllus censēbăt et sĕnātūs mājēstāti ādvērsam, et rĕīpublĭcæ pernĭcĭōsam, pālăm dixĭt sē nūnquăm ĭn ĕăm jūrātūrŭm; ĕt tānti vĭrī auctōrĭtāte mōtŭs sĕnātus è fŏrō dŏmŭm dīscēssit. Pōst paucōs dĭēs cùm Sātūrnīnus vŏcātŭs ăd Rōstră, pătrēs mĭnāndo cōmpēllĕret ăd præstāndŭm jūsjūrāndŭm; Marĭus sextùm consŭl jūrāvit prīmŭs, ĕūmque pŏpŭlus plausu et lætīs ăcclāmātiōnĭbŭs excēpit. Sĕnātōrēs deīndĕ ōmnēs, sŭō quisque ōrdĭnĕ, pŏpŭlī mētū jūrārunt; dōnĕc ăd Mĕtēllŭm vēntum est; quī ōrāntĭbŭs lĭcèt et obsĕcrāntĭbŭs ămīcīs ŭt jūrārĕt, nē grăvissĭmās pœnas sŭbīrĕt, quæ ĕrānt ā Sātūrnīnō prōpŏsĭtæ, nĭhĭl ex ănĭmī fortĭtūdĭne rĕmīsĭt: sed mōrĭbus sŭīs sērvĭens, et ăcērbīssĭmă quæque pŏtĭus pērpĕtī părātus, quàm quīdquăm turpĕ făcĕre, dīscēssĭt è concĭōne: tūmque dēdūcēntibus eŭm dŏmŭm ămīcīs dixĭt: *Alĭquĭd scĕlĕris ādmittĕre imprŏbum essĕ; bĕnĕ ăgĕre, ŭbĭ nullŭm pĕrīcŭlum ēssĕt, vūlgārĕ: prŏprium vērò vĭri bŏnī, ĕtĭam cum pĕrīcŭlo sĕquī quŏd rēctŭm ēssĕt.* Plut. in Mario.

Mĕtēllo aquâ et ignī interdīctŭm est, et lāta rŏgātio à Sātūrnīno, nē quĭs ĕum tecto rĕcĭpĕret: vĭdēbatur quŏque plēbĕcŭla etĭam ăd cædem ējŭs părātă. Quidquĭd vĭrōrŭm bŏnōrum Rōmæ fŭĭt, ăd illīus ædēs confluxĭt, ējŭs vĭcĕm dŏlēns, et ŏpĕram pōllĭcēns. At ille eōs suâ causâ sēdĭtiōnem ĭn ūrbĕ mŏvēre vĕtŭit, cùm cōntēntiōne et ārmīs sŭpĕrĭŏr pōssĕt essĕ, et ūrbe dīscessĭt, hæc sēcŭm rĕpŭtans: *Sī rērŭm mĕlĭor stātus fīat, ĕt pŏpŭlo sānă mēns rĕdĕat; magnā cum laudĕ ĭn pătriam rĕvŏcābor. Sī cōntrà, nūllă rēbŭs ĕt ănĭmīs mūtātio āccēdat, optĭmŭm ĕrĭt ăbēsse.* Hŏnēstum Rhŏdī sēcēssum invēnĭt, ĭbīque littĕrīs āc phĭlŏsŏphiæ ŏpĕram dĕdit, dōnĕc sĕnātūs auctōrĭtāte pŏpŭlīque jussū rĕvŏcātŭs est ĭn pātrĭam, tāntō quĭdĕm omnĭum gaudiō, ŭt diēs tōtŭs non sūffēcĕrit grātŭlatiōnibus illum ăd portam urbĭs ēxcĭpĭēntium. Sīc Q. Mĕtēl-

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lŭs nĕc trĭūmphīs, nec hŏnōribus clārior fŭĭt, quàm aut causâ ēxĭhī, aut exĭlio, aut rĕdĭtū. *Appian. l.* i. *bell. civil. Paterc. l.* ii. *c.* 15.

Opprĭmī ĭn bŏnâ causā mĕlĭus est, quàm mălĕ cēdĕre. *Cic.* 3. *de Leg. n.* 34.

3. Cùm trĭbūnī plēbĭs, auctōre Cæsărĕ consŭlĕ, lēgĕm Agrāriam tŭlīssent, addĭdīssēntque ŭt sĕnātŭs ĭn ĕăm jūrārĕt, mulctā grăvī sancītā ĭn ĕum quī non jūrāssĕt; jurāvērunt sĕnātōres ōmnēs, non Mĕtēlli fortĭtūdĭnem ĭmĭtāti, sĕd exĭlĭŭm mĕtŭentēs. Catōnĕm nĕc mulĭĕbrēs lacrymæ, nec prŏpīnquōrum ātque ămīcorum verbă infringĕre pŏtŭĕrānt. Tandem ējŭs constantĭam expugnāvit Cĭcĕro, ĭntĕr cætĕră admŏnēns: *Si Cato Rōmā ŏpŭs non hăbērĕt, ăt Rōmăm Catōne ŏpŭs hăbērĕ.* Accessit ergo ad jūrāndum nōvissĭmŭs, sī ūnŭm ămīcum ējŭs Făvonĭum excĭpĭās.

Hāc vīctōriā ēlātŭs Cæsăr ălĭam lēgĕm fĕrēndam cūrāvit. Cui cùm nēmo prætĕr Catōnĕm obstĭtīssĕt, hunc ā rostrīs ĭn vincŭlā răpī jussĭt, nĭhĭl dē lībertātĕ linguæ rĕmīttentem, sĕd ĭn ipsā ăd carcĕrĕm vĭā dē lēgĕ dissĕrēntĕm, ātque commŏnentem cīvēs, ŭt tālĭa mōlientĭbus adversārēntŭr. Sĕquēbātur Catōnem mœstŭs sĕnātŭs, et optĭmŭs quisque ē pŏpŭlō, tăcĭtè indīgnāntēs. Id non lătēbat Cæsărem: sed expectābat dum aut ăd hŭmĭlēs prĕcēs Cato sēsē dēmīttĕret, aut ăd pŏpŭlum prōvŏcāret. Quod ŭbĭ frūstrà ā sē spērāri anĭmādvertit, pŭdōre vīctŭs, è trĭbūnīs ūnŭm sūmmīsĭt quī Catōnem dīmittĕret. *Plut. in Caton. Utic.*

4. C. Piso mīrĭficè et constantĕr consŭlem ēgĭt, turbŭlento rēīpublĭcæ stătu; ŭt narrātiōne insĕquenti pătēbit. M. Palicāni sēdĭtĭosīssĭmi hŏmĭnĭs pestĭfĕrīs blandītiīs captŭs pŏpŭlus Rōmānŭs, summŭm dēdĕcus ādmittĕre părābăt, mandāndo amplīssĭmo impĕrĭō hŏmĭnī eī, cūjŭs factīs supplĭcium pŏtĭŭs, quàm hŏnōs, dēbēbātur: et trĭbūni sătĭs pĕr sē concĭtātæ multĭtūdĭnĭs tĕmĕrĭtātem sŭīs conciōnĭbŭs inflammābant. In hoc mĭsĕrāndo părĭtĕr et ērubēscendo stătu cīvĭtātĭs, cùm rostră conscendisset Piso, et intērrŏgārētŭr ăn Palicānŭm rĕnunciātūrŭs essĕt consŭlem, sī pŏpŭlī suffrāgĭa ĭn ĕō crĕāndo consĕnsīssent; prīmò rēspondit: *Non existĭmāre sē tantis tĕnĕbris offūsam esse rempublĭcăm, ŭt eò indignitātĭs vĕnērētur.* Dĕīndĕ cùm pērsĕvērānter instārent, āc dīcĕrēnt:

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Agĕ, sī ventum fuĕrit, quĭd făciēs ? Non rĕnuncĭābo, inquĭt. Quo quĭdĕm tăm brĕvī et fortī rēspōnso Piso consŭlātŭm Palicāno, prĭūsquam illŭm ădipīscĕrētŭr, ērīpŭit. *Valer. l.* iii. *c.* 8.

5. Cùm Eurybĭădēs băcŭlum sustŭlīsset in Thĕmīstŏclem, sēntēntĭæ sŭæ ādvērsāntĕm ; *Percŭtĕ*, inquĭt Thĕmīstŏclēs, *sĕd audī*. Eam ănĭmī mŏdĕrātiōnem sīmŭl ĕt magnĭtūdĭnem mīrātŭs Eurybĭadēs, Thĕmīstŏclem lŏquī, quantum vēllĕt, jussĭt, ĕt ăb ĕō ăd mĕliōră consĭlĭă rĕvŏcātŭs est. *Plut. in Themist.*

CAPUT IV.

Impĕrārĕ sĭbĭ măxĭmŭm ĭmpĕrĭŭm ēst.

1. Vērā et săpĭens ănĭmi măgnĭtūdo in dŭōbus cernĭtur, sī et ĭd sōlum, quod hŏnēstum sĭt, bŏnŭm jūdĭcēs, ĕt omni ănĭmi perturbātiōne lĭber sis. Nam fortĭs ănĭmī magnĭque est, et ĕă, quæ plērĭsque exĭmia et præclārā vĭdēntur, parvi dūcĕre ăc contemnĕre ; et eă, quæ vĭdēntur ăcĕrbă, ĭtă ferre, ŭt nĭhĭl discēdat ā dignĭtāte săpĭentĭs. Non est autem consēntāneum, qui mętū non frangātur, eum frangī cŭpĭdĭtāte : nec qui invĭctum sē à lăbōrĕ præstĭtĕrit, vincī à vŏlūptāte. *Cic.* 1 *Offic. n.* 67.

O quàm magnīs hŏmĭnēs errōribus tĕnēntur, qui jūs dŏmĭnāndi trans măria cŭpĭūnt extendĕre, fēlĭcissĭmōsque sē jūdĭcānt, sī multas armīs prōvĭnciās obtĭnent, et nŏvas vĕtĕrĭbus adjūngunt ! ignāri impĕrāre sĭbi, maxĭmum impĕrĭum esse : sĭcŭt servīre cŭpĭdĭtātibus, grăvissĭma servĭtus est. *Senec. Ep.* 113.

Quid præcĭpuum in rēbus hūmānis est ? Vĭtia dŏmŭisse. Hâc nulla est măjor victōria. Multi sunt, qui urbes, qui pŏpŭlōs hăbuēre in pŏtēstāte : paucissĭmi, qui sē. *Quæst. l.* iii. *in præf.*

Stultŭm est impĕrāre cætĕrīs, quī nēscit, sĭbi.

P. Syrus.

2. Gentēs barbărās et ălĭēni impĕrĭi impătientēs rĕgĕre facĭlĭus est, quàm ănĭmum sŭum contĭnēre. Sătis instructi contra hostes, sæpĕ contra fortūnam et cŭpĭdĭtātēs ĭnērmēs sunt. Alexandĕr quĭdem Persās, Hyrcānōs, Indōs, et cætĕras usque ăd ōcĕănŭm gēntēs vastāvit fŭgāvĭtque ; ăt tŏt rēgum et pŏpŭlōrum victŏr, īræ, trīstĭtiæ

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vŏlūptāti, sūccŭbŭĭt: ĭd ĕnim stŭdŭĕrat, ŭt omnĭa pŏtĭŭs hăbērĕt ĭn pŏtēstāte, quàm āffectūs. Quem ārmă Persārum non frēgĕrant, vĭtĭa vīcērunt. Vīcto ăd Arbēla Darīō, pălam cŭpĭdĭtātēs sŭas solvĭt, ĕt pristĭnam mŏdĕrātiōnem ac contĭnentiam in sŭperbiam ac lāscīvĭam vērtĭt. Purpŭrĕum diădēmă, quālĕ Darīus hăbŭĕrat, căpĭti circumdĕdĭt, vēstemque Persĭcam sumpsĭt. Et illĕ quĭdĕm sē Persārum spŏlĭa gestāre dīcēbat: sĕd cum illīs quŏque eōrŭm mōrēs indŭĕrat, ĕt sŭpērbĭam hăbĭtūs anĭmī insŏlēntĭa sĕquēbatur. *Senec.* 5. *Benef.* c. 7. *Epist.* 113. *Quint. Curt. l.* vi. c. 2. 6.

3. Hanc Cæsări laudem ēxĭmĭam trĭbŭit Cicĕro, quòd īram sŭam non mĭnùs fortĭtĕr vīcisset, quàm hōstēs vīcĕrat. Dŏmuisti, Cæsăr, gentēs immānĭtāte barbărās, multĭtūdĭnĕ innŭmĕrābilēs, lŏcīs infinītas, omni cōpiārum gĕnĕre ăbundāntēs. Sĕd tămĕn ĕă vīcīstī, quæ ĕt natūrăm ĕt cōndĭtiōnem, ŭt vīncī possent, hăbēbant. Nullă est ĕnĭm tantă vīs tantăque cōpĭa, quæ non fērrō āc vīrĭbŭs dēbĭlĭtāri frāngīque possĭt. Vērùm ănĭmŭm vīncĕre, īrācūndĭam cŏhĭbēre, vīctōriam tēmpĕrāre, sī quĭs scĭăt; non ĕgo ĕum summīs vĭrīs compăro, sĕd sĭmīllĭmum Dĕō jūdĭco. *Cicer. pro Mar. n.* 8.

Bis vincit, qui sē vincit in victōriâ.
Irācundĭam qui vincĭt, hōstem sŭpĕrat maxĭmum.

P. Syrus.

Cùm Scīpĭo, pōst pārtam dē Syphācĕ rēgĕ victōrĭam, vīdīssĕt Masinissăm intēmpēstīvo Sŏphonisbæ captīvæ ămōre captum; ĕī abducto ĭn sēcrētum dixit: *Non est, mĭhĭ crēdĕ, tāntŭm ăb hostĭbŭs armātīs ætātī nōstræ pĕrīcŭlum, quantum ăb circumfūsis undĭque vŏlūptātibus. Qui ĕās suâ tempĕrāntĭā frænāvit āc dŏmŭit, næ illĕ multo mājus dĕcus majōrēmque vīctōriam sĭbi pĕpĕrit, quàm nōs Syphāce vīctō hăbēmŭs.* Liv. l. xxx. c. 14.

CAPUT V.

Vĭtĭōrŭm īrrītāmēntă sūnt fŭgĭēndă.

1. Capŭa, Campānĭæ urbs, prōnă sempĕr ĭn luxūrĭam fuit, non mŏdò ingĕnĭōrum vĭtiō, sĕd ĕtiam afflŭēnti cōpiâ vŏlūptātum, quās longă indulgentĭă fortūnæ ĕt lŏcī amœnĭtās submĭnīstrābant. Cùm illūc ĭtĕr flēxīssĕt An-

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nĭbăl vĭctīs ăd Cannās Rōmānīs, ĭbĭ mājōrem partĕm hiĕmīs sŭb tectīs hăbŭit exĕrcĭtum, dūrātum prĭùs adversŭs mălă, ĕt nōndum expertum bŏnă. Itaque quōs nullă vīs mălī vīcĕrăt, pĕrdĭdêre nĭmĭă bŏnă ĕt vŏlūptātes immŏdĭcæ. Somnŭs ĕnĭm, ĕt vīnŭm, ĕt ĕpŭlæ, ĕt ōtium consuētūdĭne indīēs blandĭus, ĭtă ēnervāvērunt cōrpŏra ănĭmōsque, ŭt vīrēs ăd dēĭncēps vĭncendum ădēmĕrĭnt; ĕt Mārcēllŭs vērè dixisse vĭdeātur: *Capuam Annĭbăli Cannas fuisse.* Livius, l. xxiii. c. 2. 4. 18. Ibid. l. xxiii. c. 45.

2. Non tantŭm cōrpŏrī, sĕd ĕtĭam mōrĭbus, sălūbrĕm lŏcŭm ēlĭgĕre dēbēmŭs. Intĕr popīnās hăbĭtāre nōlim, vĭdĕrĕ ēbrĭos pĕr littŏră ērrāntēs, ĕt symphoniārum cantĭbus perstrĕpēntēs lăcūs. Id ăgĕre dēbēmŭs, ŭt īrrĭtāmēntă vĭtĭōrum quàm longissĭmè prōfŭgiāmus. Indūrāndŭs est ănĭmŭs, ĕt ā blandīmentīs vŏlūptātum prŏcŭl abstrăhēndŭs. Ună Annĭbălĕm hībērnă solvērunt: ĕt Campānia ēnervāvit vĭrum illum nĭvĭbus atque Alpĭbus indŏmĭtum. Armīs vīcit, vĭtĭis victŭs est. Persĕquēndă sunt vĭtia sĭnĕ mŏdŏ, sĭnĕ fīnĕ. Debellandæ sunt in prīmis vŏlūptātēs, quas sævă ĕtĭam ingĕnĭa ăd sē răpuērunt. Nĭhĭl dēlĭcātè, nĭhĭl mollĭtĕr est făcĭendum: non ēmollĭendŭs ănĭmŭs. Ităque lŏca sēriă sanctăque ăd hăbĭtāndum ēlĭgĕre ŏpōrtĕt. Effœmĭnat ănĭmos amœnĭtās nĭmĭă: nĕc dŭbiè ăd corrumpendŭm vĭgōrĕm ălĭquid pŏtēst rĕgĭo. Sĕvērĭor lŏci disciplīnă firmat ingĕnium, aptumque magnīs cōnātĭbus reddit. *Senec. Epist.* 51.

3. Diūtĭùs Băbўlōne, quàm usquam, constĭtit Alexandĕr: nĕc ullŭs lŏcŭs disciplīnæ mīlĭtāri măgĭs nŏcuit. Nĭhĭl urbĭs ējŭs mōrĭbus corruptĭŭs, nĭhĭl ăd īrrītāndās illĭcĭendasque vŏlūptātēs aptĭus fuĭt, Băbўlōnĭi quippĕ maxĭme ĭn vīnum, ĕt quæ ēbriētātem sĕquuntur, ēffūsī ērānt. Intĕr hās dēlĭcĭas ĕt flāgĭtĭa exercĭtŭs illĕ dŏmĭtor Asĭæ pĕr trĭgīnta quātŭor dĭēs săgīnātus, haud dŭbiè dēbĭlior fŭīsset ăd ĕă quæ sĕquēbantur bellă, sī cum fortī hōstĕ dēcertâssĕt. *Quint. Curt. l.* v. *c.* 1.

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CAPUT VI.

Angusti animi est amare divitias, māgnī cŏntēmnĕrĕ.

1. Pecuniae fugienda cŭpĭdĭtās. Nĭhĭl ĕnim est tam angusti animi tamque parvi, quàm ămāre dīvĭtĭas. *Cicer. 1 Off. n. 68.* Nihil honestius magnĭfĭcentĭusque, quàm pĕcūnĭam contemnere, si non hăbĕās; si habeās, ăd bĕnĕficentĭam liberalitatemque conferrĕ.

Homines maxĭmè admīrantŭr eum qui pĕcūniâ non movetur, et illum quăsĭ igni prŏbātŭm arbĭtrāntur. *2 Offic. n. 38.*

2. Cum est concŭpītă pĕcūnĭă, nĕc ădhĭbĭtă contĭnŭò quăsĭ quædam mĕdĭcīna, quæ sānāret ĕam cŭpĭdĭtatem, pĕrmānat ĭn vēnās, ĕt inhærĕt ĭn vīscĕrĭbŭs illŭd malum; ĕxīstītque ægrōtātio, cui nōmĕn est ăvārĭtia; quæ ēvelli invĕtĕrāta non pŏtēst. *4 Tusc. n. 24.* Ităque,

Principĭis obstā. Sērò mĕdĭcīna părātur,
Cùm mălă pĕr longas invăluêre mŏras.

Ovid. de Remed. ver. 91.

Avārĭtia pĕcūniæ stŭdium hăbet, quam nēmo săpĭens concŭpīvit. Eă sempĕr infīnītă, ĕt insătiābĭlĭs est: nĕque cōpiâ nĕqŭe inōpiâ mĭnŭĭtur. *Sallust. Catil. c. 11.* Etenim,

Avārum irrītat, non sătiat, pĕcūnia.
Avārus ănĭmus nullo sătiātur lucro.
Tam deest avāro quod hăbet, quàm quòd non hăbet.
Is mĭnĭmō ĕget mortālis, qui mĭnĭmum cŭpit.

P. Syrus.

3. Prōvĭdeās ŏpōrtet, ŭt jŭvēntus prŏbĭtātĭ ĕt industriæ, non sumptĭbŭs nĕque dīvitiis, stŭdeat. Id ĭtă ēvĕnĭet, sī pĕcūniæ, quæ maxĭmă omnĭum pernĭcĭēs est, dĕcus dempsĕris. *Sallust. 1 ad Cæs.*

Ex quo pĕcūnĭa ĭn hŏnōre esse cœpĭt, non quærĭtur quālĕ sĭt ălĭquid, sed quanti prĕtĭi. Hæc īpsă, quæ măgistrātūs et jūdĭcēs făçĭt, tŏt măgistrătūs, tŏt jūdĭcēs dētĭnĕt pĕcūnĭă, *Senec. Epist. 115.*

Cūrĭă paupĕrĭbŭs clausă est: dăt censŭs hŏnōrēs.

Ovidius, 3 Amor. Eleg. 7.

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Admīratĭōnem nōbīs pārēntēs auri argentīque fēcērunt: ĕt vĕnĕrīs anĭmīs infūsă cŭpĭdĭtās, ālĭīŭs insēdĭt, crēvītque nōbīscŭm. Dēīndĕ tōtŭs pŏpŭlus ĭn cætĕrīs discors, ĭn hoc convĕnĭt. Hoc suspĭcĭunt, hoc sŭīs optant, hoc Diīs consĕcrant vĕlŭt rērum humanārum maxĭmum, cùm grāti vĭdēri vŏlūnt. Dēnĭque ĕò mōrēs sunt rēdācti, ŭt paupĕrtās prŏbrō sĭt, contemptă dīvĭtĭbŭs, invīsă paupĕrĭbus, ĕt lŏcă cunctă hīs vōcĭbŭs persŏnāre vĭdĕāntur: *Senec. ibid.*

O cīvēs, cīvēs, quærenda pĕcūnia prīmùm est,
Virtūs post nummōs..... *Hor.* l *Epist.* 1.
Aurĕa nunc vērè sunt sæcŭla: plurĭmus auro
Vēnit hŏnōs..... *Propert.* 3 *Epist.* 12.
Tempŏre crēvit ămōr, qui nunc est summŭs, hăbēndi:
Vix ultra quò jam prōgrĕdiātur, hăbĕt.
Crēvērunt ĕt ŏpēs, et ŏpum fŭriōsă cŭpīdo:
Et cùm possĭdĕānt plurĭma, plūra vŏlūnt.
Sic quĭbŭs intŭmŭit suffūsă ventĕr ăb undă,
Quo plŭs sunt pōtæ, plŭs sĭtĭuntur aquæ.
In prĕtiō prĕtium nunc est. Dăt censŭs hŏnōrēs,
Censŭs ămīcitiās; paupĕr ubīque jăcet.
Ovidius, l. i. *Fast. ver.* 95 *et* 211.

Tam rārum est lĭbĕrālitātĭs exemplăr, ĕă invāsit hŏmĭnēs hăbēndi cŭpīdo, ŭt possĭdēri măgĭs ā dīvĭtĭīs, quàm ĕăs possĭdĕre, vĭdĕāntur. *Plinius, l.* ix. *Ep.* 30.

CAPUT VII.

Quŏd sātĭs ēst cuī cōntingĭt, nĭhĭl āmplĭŭs ōptĕt.
Horat. l. i. Ep. 2.

1. Non possĭdentem multa vŏcāvĕris
Rectè bĕātum. Rectiŭs occŭpat
Nōmen beāti, qui Deōrum
Mūnĕrĭbus săpĭenter ūti,
Dūramquĕ cāllet paupĕrĭem pătī,
Pejusque lĕthō flagitium tĭmet:
Non ille prō cāris ămīcis,
Aut pătriâ tĭmĭdus pĕrīrĕ. *l.* iv. *Od.* 9.

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CAPUT VI.

Angŭstī ănĭmī ēst ămārĕ dīvĭtĭās, māgnī cōntēmnĕrĕ.

1. Pĕcūnĭæ fŭgĭenda cŭpĭdĭtās. Nĭhĭl ĕnim est tam angusti ănĭmi tamque parvi, quàm ămāre dīvĭtĭas. *Cicer.* 1 *Offic. n.* 68.

Nĭhĭl hŏnestĭus magnĭfĭcentĭusque, quàm pĕcūnĭam contēmnĕre, si non hăbĕās; si habeās, ăd bĕnĕficentĭam lĭbĕrālĭtātēmque confĕrrĕ.

Hŏmĭnēs maxĭmè admĭrantŭr eum qui pĕcūniâ non mŏvētur, ĕt illŭm quăsĭ igni prŏbātŭm arbĭtrāntur. 2 *Offic. n.* 38.

2. Cùm est concŭpĭtă pĕcūnĭă, nĕc ădhĭbĭtă contĭnŭò rătĭo, quăsĭ quædam mĕdĭcīna, quæ sānāret ĕam cŭpĭdĭtātĕm; pĕrmānat ĭn vēnās, ĕt inhærĕt ĭn vĭscĕrĭbŭs illŭd mălŭm, ēxĭstĭtque ægrōtātio, cui nōmĕn est ăvārĭtĭa; quæ ēvelli invĕtĕrāta non pŏtest. 4 *Tusc. n.* 24. Ităque,

Princĭpĭis obstă. Sērò mĕdĭcīna părātur,
Cùm mălă pĕr longas invăluêre mŏras.

Ovid. de Remed. ver. 91.

Avārĭtia pĕcūniæ stŭdium hăbet, quam nĕmo săpĭens concŭpīvit. Eă sempĕr infīnĭtă, ĕt insătiābĭlis est: nĕque cōpiâ nĕquĕ inōpiâ mĭnŭĭtur. *Sallust. Catil. c.* 11. Etenim,

Avārum irrītat, non sătiat, pĕcūnia.
Avārus ănĭmus nullo sătiātur lucro.
Tam deest avāro quod hăbet, quàm quòd non hăbet.
Is mĭnĭmō ĕget mortālis, qui mĭnĭmum cŭpit.

P. Syrus.

3. Prōvĭdeās ŏpōrtet, ŭt jŭvēntus prŏbĭtātĭ ĕt industriæ, non sumptĭbŭs nĕque dīvitiis, stŭdeat. Id ĭtă ēvĕnĭet, sĭ pĕcūniæ, quæ maxĭmă omnĭum pernĭcĭēs est, dĕcus dempsĕris. *Sallust.* 1 *ad Cæs.*

Ex quo pĕcūnĭa ĭn hŏnōre esse cœpĭt, non quærĭtur quālĕ sĭt ălĭquid, sed quanti prĕtĭi. Hæc ĭpsă, quæ măgistrātūs et jūdĭcēs făcĭt, tŏt măgistrātūs, tŏt jūdĭcēs dētĭnĕt pĕcūnĭă, *Senec. Epist.* 115.

Cūrĭă paupĕrĭbŭs clausă est: dăt censŭs hŏnōrēs.

Ovidius, 3 *Amor. Eleg.* 7.

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Admīratĭōnem nōbīs părēntēs auri argentīque fēcērunt: ĕt vĕnĕrĭs anĭmīs infūsă cŭpĭdĭtās, ălтĭŭs insēdĭt, crēvĭtque nōbīscŭm. Dēĭndĕ tōtŭs pŏpŭlus ĭn cætĕrīs discors, ĭn hoc convĕnĭt. Hoc suspĭcĭunt, hoc sŭīs optant, hoc Dīīs consĕcrant vĕlŭt rērum humanārum maxĭmum, cùm grāti vĭdēri vŏlūnt. Dēnĭque ĕò mōrēs sunt rēdācti, ŭt paupērtās prŏbrō sĭt, contemptă dīvĭtĭbŭs, invīsă paupĕrĭbus, ĕt lŏcă cunctă hīs vōcĭbŭs persŏnāre vĭdĕāntur: *Senec. ibid.*

O cīvēs, cīvēs, quærenda pĕcūnia prīmùm est,
Virtūs post nummōs..... *Hor.* l *Epist.* l.
Aurĕa nunc vērè sunt sæcŭla: plurĭmus auro
Vēnit hŏnōs..... *Propert.* 3 *Epist.* 12.
Tempŏre crēvit ămōr, qui nunc est summŭs, hăbēndi:
Vix ultra quò jam prōgrĕdiātur, hăbĕt.
Crēvērunt ĕt ŏpēs, et ŏpum fŭrĭōsă cŭpīdo:
Et cùm possĭdēānt plurĭma, plūra vŏlūnt.
Sic quĭbŭs intŭmŭit suffūsă ventĕr ăb undă,
Quo plŭs sunt pōtæ, plŭs sĭtĭuntur aquæ.
In prĕtiŏ prĕtium nunc est. Dăt censŭs hŏnōrēs,
Censŭs ămīcitiās; paupĕr ubīque jăcet.
Ovidius, l. i. *Fast. ver.* 95 *et* 211.

Tam rārum est lĭbĕrălitātĭs exemplăr, ĕă invāsit hŏmĭnēs hăbēndi cŭpīdo, ŭt possĭdēri măgĭs ā dīvĭtĭīs, quàm ĕăs possĭdĕre, vĭdĕāntur. *Plinius, l.* ix. *Ep.* 30.

CAPUT VII.

Quŏd sātĭs ēst cuī cōntingĭt, nĭhĭl āmplĭŭs ōptĕt.
Horat. l. i. Ep. 2.

1. Non possĭdentem multa vŏcāvĕris
Rectè bĕātum. Rectiŭs occŭpat
Nōmen beāti, qui Deōrum
Mūnĕrĭbus săpĭenter ūti,
Dūramquĕ cāllet paupĕrĭem pătī,
Pejusque lĕthō flagitium tĭmet:
Non ille prō cāris ămīcis,
Aut pătriâ tĭmĭdus pĕrīrĕ. *l.* iv. *Od.* 9.

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CAPUT VI.

Angŭstī ănĭmī ēst ămārĕ dīvĭtĭās, māgnī cōntēmnĕrĕ.

1. Pĕcūnĭæ fŭgĭenda cŭpĭdĭtās. Nĭhĭl ĕnim est tam angusti ănĭmi tamque parvi, quàm ămāre dīvĭtĭas. *Cicer.* 1 *Offic. n.* 68.

Nĭhĭl hŏnestĭus magnĭfĭcentĭusque, quàm pĕcūnĭam contēmnĕre, si non hăbĕās; si habeās, ăd bĕnĕficentĭam lĭbĕrālĭtātēmque conferrĕ.

Hŏmĭnēs maxĭmè admĭrantŭr eum qui pĕcūniâ non mŏvētur, ĕt illŭm quăsĭ igni prŏbātŭm arbĭtrāntur. 2 *Offic. n.* 38.

2. Cùm est concŭpĭtă pĕcūnĭă, nĕc ădhĭbĭtă contĭnŭò rătĭo, quăsĭ quædam mĕdĭcīna, quæ sānāret ĕam cŭpĭdĭtātĕm; pērmānat ĭn vēnās, ĕt inhærĕt ĭn vĭscĕrĭbŭs illŭd mălŭm, ēxĭstĭtque ægrōtātio, cui nōmĕn est ăvārĭtĭa; quæ ēvelli invĕtĕrāta non pŏtest. 4 *Tusc. n.* 24. Ităque,

Princĭpĭis obstă. Sērò mĕdĭcīna părātur,
Cùm mălă pĕr longas invăluêre mŏras.

Ovid. de Remed. ver. 91.

Avārĭtia pĕcūniæ stŭdium hăbet, quam nēmo săpiens concŭpīvit. Eă sempĕr infīnītă, ĕt insătiābĭlis est: nĕque cōpiâ nĕquĕ inōpiâ mĭnŭĭtur. *Sallust. Catil. c.* 11. Etenim,

Avārum irrītat, non sătiat, pĕcūnia.
Avārus ănĭmus nullo sătiātur lucro.
Tam deest avāro quod hăbet, quàm quòd non hăbet.
Is mĭnĭmō ĕget mortālis, qui mĭnĭmum cŭpit.

P. Syrus.

3. Prōvĭdeās ŏpōrtet, ŭt jŭvēntus prŏbĭtātĭ ĕt industriæ, non sumptĭbŭs nĕque dīvitiis, stŭdeat. Id ĭtă ēvĕnĭet, sī pĕcūniæ, quæ maxĭmă omnĭum pernĭcĭēs est, dĕcus dempsĕris. *Sallust.* 1 *ad Cæs.*

Ex quo pĕcūnĭa ĭn hŏnōre esse cœpĭt, non quærĭtur quālĕ sĭt ălĭquid, sed quanti prĕtĭi. Hæc ĭpsă, quæ măgistrātūs et jūdĭcēs făcĭt, tŏt măgistrātūs, tŏt jūdĭcēs dētĭnĕt pĕcūnĭă, *Senec. Epist.* 115.

Cūrĭă paupĕrĭbŭs clausă est: dăt censŭs hŏnōrēs.

Ovidius, 3 *Amor. Eleg.* 7.

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Admīratĭōnem nōbīs părēntēs auri argentīque fēcērunt: ĕt vĕnĕrīs anĭmīs infūsă cŭpĭdĭtās, ălĭŭs insēdĭt, crēvītque nōbīscŭm. Dēīndĕ tōtŭs pŏpŭlus ĭn cætērīs discors, ĭn hoc convĕnĭt. Hoc suspĭcĭunt, hoc sŭīs optant, hoc Diīs consĕcrant vĕlŭt rērum humanārum maxĭmum, cùm grāti vĭdēri vŏlūnt. Dēnĭque ĕò mōrēs sunt rēdācti, ŭt paupĕrtās prŏbrō sĭt, contemptă dīvĭtĭbŭs, invīsă paupĕrĭbus, ĕt lŏcă cunctă hīs vōcĭbŭs persŏnāre vĭdĕāntur: *Senec. ibid.*

O cīvēs, cīvēs, quærenda pĕcūnia prīmùm est,
Virtūs post nummōs..... *Hor.* l *Epist.* 1.
Aurĕa nunc vĕrè sunt sæcŭla: plurĭmus auro
Vēnit hŏnōs..... *Propert.* 3 *Epist.* 12.
Tempŏre crēvit ămōr, qui nunc est summŭs, hăbēndi:
Vix ultra quò jam prōgrĕdiātur, hăbĕt.
Crēvērunt ĕt ŏpēs, et ŏpum fŭrĭōsă cŭpīdo:
Et cùm possĭdĕānt plurĭma, plūra vŏlūnt.
Sic quĭbŭs intŭmŭit suffūsă ventĕr ăb undă,
Quo plŭs sunt pōtæ, plŭs sĭtĭuntur aquæ.
In prĕtĭō prĕtium nunc est. Dăt censŭs hŏnōrēs,
Censŭs ămīcitiās; paupĕr ubīque jăcet.
Ovidius, l. i. *Fast. ver.* 95 *et* 211.

Tam rārum est lĭbĕrālitātĭs exemplăr, ĕă invāsit hŏmĭnēs hăbēndi cŭpīdo, ŭt possĭdēri măgĭs ă dīvĭtĭīs, quàm ĕăs possĭdĕre, vĭdĕāntur. *Plinius, l.* ix. *Ep.* 30.

CAPUT VII.

Quŏd sātĭs ēst cuī cōntingĭt, nĭhĭl āmplĭŭs ōptĕt.
Horat. l. i. Ep. 2.

1. Non possĭdentem multa vŏcāvĕris
Rectè bĕātum. Rectiŭs occŭpat
Nōmen beāti, qui Deōrum
Mūnĕrĭbus săpĭenter ūti,
Dūramquĕ cāllet paupĕrĭem pătī,
Pejusque lĕthō flagitium tĭmet:
Non ille prō cāris ămīcis,
Aut pătriâ tĭmĭdus pĕrīrĕ. *l.* iv. *Od.* 9.

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Contemplātus Cāto mājŏr Manlii Cŭriī villăm, quæ non longè ăbĕrat ā sŭā, admīrāri sătĭs non pŏtĕrat vĕl homĭnĭs ipsius contĭnentiam, vĕl tempŏrum disciplīnam. Huic Cŭriō ăd fŏcŭm sĕdenti ĭn āgrestī scamno, ĕt ligněo cātillo cœnanti, cùm magnum auri pondŭs Samnītēs attŭlissent; rĕpŭdiati ăb ĕō sunt, dixitque: *Non aurum habēre, sibi præclārum vĭdēri, sĕd ĭīs, qui hăbērent aurum, imperāre.* Quo responso Cŭrius Samnītibus ostendit, se, ŭt non ăcĭē vinci, sīc non pĕcūniâ cōrrumpi, possĕ. *Valer. l.* iv. *c.* 3. *Cicer. de Senect. n.* 55.

Idem cùm ex Itāliâ Pyrrhum expŭlīsset, nĭhĭl omnīnò ex prædâ rēgiâ, quæ exercitum urbemque dītāvĕrat, attĭgit, præter guttum ligněum, quo deindĕ ăd sācrificĭa ūsŭs est. Cùmque sĕnātŭs cīvibus septēna jūgĕra agri ex hostibus capti assignâssĕt, ipsi autem quinquaginta; plūs accĭpĕre, quàm singŭlīs è plēbe dătum fuĕrat, nōluit: părum idŏněum, ĭmò ĭnĭam pernĭcĭōsum reipublĭcæ cīvem eum existĭmans, cui septem jugĕra non essent sătis. *Valer. ibid. Auctor. de Vir. ill. c.* 33. *Plin. l.* xviii. *c.* 3.

2. Non dĭtior Cŭrio Atilius Rēgŭlus fuit. Cùm ĭn Afrĭcâ Carthāgĭnis ŏpēs crēbrīs præliis contunděret, ăc prorŏgātum sĭbi ŏb rēs bĕnĕ gestas impĕrium cognōvisset, scripsĭt consŭlibus, villĭcum ăgĕlli, quem septem jūgĕrum hăbĕbat, mortŭum esse; et servum, quem ille conduxĕrat, occasionem nactum, aufŭgisse ablāto rustĭco instrŭmĕnto; ĭdĕōque pĕtĕre sĕ, ŭt sĭbi successor ĭn Afrĭcam mittĕrētur, nĕ, dēserto agro, non esset undĕ uxor ĕt lĭbĕri alĕrēntur. Quæ postquam sĕnātŭs à consŭlibus accēpit; rēs, quas Rēgŭlus āmīsĕrat, publĭcâ impensâ rēdĭmī jussit, ăgellum dări cŏlendum, et alĭmenta conjŭgī ăc lĭbĕris præbĕri. *Valer. l.* iv. *c.* 4.

3. Lēgāti ā Samnītibus ăd C. Fabrĭcium imperatōrem Romānōrum vēnērunt: et commĕmŏrātis quæ illĕ bĕnĕvŏle ĭn Samnītēs post reddĭtam illis pācem fēcĕrat: dōno ĕī obtŭlērunt cùm servos multos, tum grandem pĕcūnĭam, atque ōrārunt ŭt āccĭpĕret ūtĕrēturque. Id vĕrò sĕ fācere dixērunt, *quòd vĭdĕrent multâ ĕī ăd splendōrem dŏmŭs ĕt victûs deese: nĕque prō magnĭtūdĭnĕ ējŭs ăc dīgnĭtāte lautum illi apparātum essĕ.* Cœnābăt quĭppĕ ăd fŏcum illās ipsas rādīcēs, herbas, quas ĭn āgro rĕpurgando trĭumphālis sĕnex vulsĕrat: tōtăque ējŭs supellex argentĕă salīno constābat, et pătellâ ăd ūsum sācrorum, quæ tămĕn ipsă cornĕo pĕdicŭlo sustĭnēbātur. Tum Fābrĭcĭum fĕrūnt rē-

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spōndīssĕ: *Quamdĭū cŭpĭdĭtātĭbŭs ōbsīstĕrĕ ātquĕ impĕrārе possĕt, nunquam sĭbi quidquam dēfŭtūrum: proptĕrĕā sē pĕcūniam, quā nĭhĭl sĭbi ŏpus esset, non āccĭpĕre ăb īis, quĭbus scīret ĕam ūsŭi esse.* Erăt certĕ Fābrĭcĭus, contĭnentiæ suæ bĕnĕficiō, sĭnĕ pĕcūniă prædīvĕs: quiă lŏcŭplētem illum făciēbăt non multārum rērum pōssēssĭo sĕd paucārum dēsīdĕrium. Ergo dŏmŭs ējŭs, quemādmŏdum argento et mancĭpiīs Samnītum văcŭa fuit, ĭtă glōriâ ex hīs contemptīs partâ rĕfĕrta fuisse dīci pŏtēst. *Aul. Gell.* i. *c.* 12. *Senec. de Prov. c.* 3. *Valer. l.* iv. *c.* 4. *Ibid. l.* iv. *c.* 3.

Vīvĭtur parvo bĕnĕ, cui pătērnum
Splendĕt ĭn mensā tĕnŭī salīnum;
Nec lĕvēs somnōs tĭmŏr aut cŭpīdo
Sordĭdŭs aufert.

Horat. l. ii. *Od.* 16.

Qui dŏmum intrāvĕrit, nōs pŏtĭŭs mīrētur, quàm sŭpellectĭlem nostram. Magnŭs illĕ est, qui fictĭlibus sīc ūtĭtur, quĕmādmŏdum ārgēnto; nĕc illĕ mĭnŏr est, qui sīc argentō ūtĭtur, quemādmŏdum fictĭlibus. Infirmi ĕnĭm ănĭmi est pătī non possĕ dīvĭtiās. *Senec. Ep.* 5.

4. Cùm Caius Cæsar, cui cogōmen Caligŭla, Demetrio phĭlŏsŏphō dūcentă sestertia dōnāret rīdēns hic rējēcit, nē dignam quĭdem summam jūdĭcāns, quā non accēptâ glōriāri posset: mīrātŭsque Caii dēmentiam, quòd sē putâsset hâc pĕcūniâ pōssĕ mūtāri: *Si tentārе*, inquĭt, *mē constĭtuĕrat, totō illi fŭī ĕxpĕrĭendŭs impĕriō.* Senec. 7 Benef. c. 8. 12.

Sunt quĭdem exemplă hæc præclāră: sĕd mōrēs nōstri cōrrŭpti deprāvātĭque sunt ămōre divitiārum: quarum māgnĭtūdo illum fortāssĕ adjŭvat, qui hăbet: quanquam nē ĭd quĭdem sempĕr: sĕd fac jŭvāre: an prōptĕreă hŏnēstĭor est? *Cicer.* 2 *Offic. n.* 71.

Delectant multos magnĭfĭci appărātus, vitæque cultus cum elĕgantiâ et cōpiâ: quĭbus rēbus effectum est, ut infīnīta pĕcūniæ cŭpĭdĭtas esset. *Cicer.* 1 *Offic. n.* 25.

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CAPUT VIII.

Optĭmŭs quīsquĕ Græcōrŭm paupĕrrĭmŭs.

1. Vĭrī intĕr Græcōs præstantissĭmi, pĕr vĭtam omnĕm ĭn summā paupertate versāti sunt, nĕc eōrum virtūs pĕcūniâ pŏtŭĭt expugnāri. *Ælian. l.* ii. *c.* 43. xi. *c.* 9.

Ephĭaltēs Sŏphŏnĭdæ fīliŭs pauperrĭmŭs fŭit. Cŭm vĕrō ămīci dūcēnta tālentă ei dōno dărēnt; ipsĕ non accēpit, dixītque: *Hæc non āccĭpio, prōptĕr quæ, sī grātŭs vĭdēri vĕlim, cōgar fŏrtāssĕ ălĭquĭd prætĕr jūs concēdĕre: si vērō nĭhĭl grātĭfĭcer, hăbĕat ingrātŭs.* Adĕō autem ĕum ĭnŏpiæ non pŭdŭit, ŭt, hŏmĭnĕ nēscio quo ĕam illi exprōbrante, rēspōndĕrit: *Cūr non ĕtĭam altĕrum exprŏbrās, quòd justitiam cŏlam?* Ibid. l. xiii. *c.* 39.

2. Epamĭnōndas dux clārissĭmus Thēbānōrum, ūnam sōlùm hăbēbat vestem. Itaque quŏtĭes ĕam mittēbat ăd fullōnem, ipsĕ intĕrĕā cōgēbatur sĕ contĭnēre dŏmī, quòd vestĭs altĕră dēēssĕt. In hoc stātu rērum cùm, ĕi Persārum rex magnam auri cōpiam misisset, nōluit accĭpĕre. Sī rectè jūdĭco, celsiōre ănĭmo fŭit ĭs, quī aurum rēcūsāvĭt, quàm qui obtŭlit. *Ibid. l.* v. *c.* 5.

Dĭŏmēdon Cyzicenus rōgātu Artaxerxĭs Epamĭnōndam pĕcūniā corrumpendum suscēpĕrăt. Vēnĭt ergo Thēbās cum magno auri pondĕrĕ, ĕt pĕr Micўthŭm ădolēscentŭlum Epămĭnōndæ cārissĭmum, quem quinque tălentīs cŏrrūpĕrat, causam ădvēntŭs sŭi ostendĭt. At illĕ Diomedonti: *Nĭhĭl*, inquit, *ŏpŭs pĕcūniâ est. Nam si ea rex vult, quæ Thēbānīs sunt ūtilia, grātĭæ făcĕre sum părātŭs; sīn autem contrāria, non hăbet auri nĕque argenti sătĭs: Namque orbĭs terrārum dīvĭtĭas accĭpĕre nōlim pro abjĭciendâ pătriæ, cārĭtāte. Te, quĭ me incōgnĭtum tentāsti, tŭīque sĭmĭlem existĭmasti, non mīror: tĭbīque ignosco. Sĕd ēgrĕdĕre prŏpĕrĕ, nē alĭos corrumpĭas, cùm mē non pŏtŭĕris. Tū, Micythe, argentum hŭic redde. Quod nĭsĭ confestim făcis, ego tē trādăm magistrātui.* Corn. Nep. in Epam. c. 4.

Paupertātĕm vērō ădĕo făcĭlĕ perpēssŭs est Epamĭnōndas, ŭt dĕ rēpublicâ nĭhĭl prætĕr glōrĭam cēpĕrit; ĕt ămīcorum făcūltātĭbus non ăd sŭam, sĕd ăd ălĭōrum paupertātem subllĕvāndam, ūsŭs sĭt. Nam cùm aut cīvium suōrum ălĭquis ăb hostĭbus essĕt captŭs, aut vĭrī prŏbī

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virgo nūbilis propter paupertātem collocāri non posset; amicōrum consilium habebat, ab iisque postulabat atque impetrabat, ut prō suis quisque facultātibus conferret ad conficiendam pecūniæ summam, quâ ōpus esset. c. 3.

3. Etsi sæpe exercitibus præfuit, summōsque magistrātūs gessit Phocion Atheniensis, fuit tamen perpetuò pauper, nec dītior fieri voluit, cùm facilè posset. Attulerant ei lēgāti Philippi Macedonum rēgis magnam pecuniæ vim. Quam quiā magno animo repudiābat, eum admonuerunt, ut, si ipse pecuniâ facilè carēret, līberis tamen suis prospiceret, quibus difficile futurum essēt in summā paupertāte paternam glōriam tueri. His ille: *Si mei similes*, inquit, *erunt filii, idem hic agellus eos alet, qui mē ad hanc dignitātem perduxit: Si dissimiles sint futuri, nolo mēis imponis illōrum ali augērique luxuriam.* Corn. Nep. in Phoc. c. 1.

Eidem Phocioni Alexander Philippi filius centum talentā dono misit. Oblāti muneris magnitudine nihil mōtus Phocion, eos, qui pecūniam attulerant, percontātus est, *cur sibi uni inter tot Athēnienses dōnā mitteret Alexander?* Quibus respondentibus, *eum unum Alexandrō vidēri vērum honestum et bonum. Ergo sinat*, inquit ille, *mē talem et habēri et esse.* Institerunt tamen lēgāti, ut allātum auri pondus acciperet, maximè ubi domum ejus ingressi, vilem ubique supellectilem et uxōrem ejus pinsentem vīderunt: ipsēque, haustâ in eōrum conspectu aquâ è putēo, pedēs lāvit. At ille non mutātā sententiā: *Si eam*, inquit, *quam offertis obtrudītisque mihi, pecūniam accēpero, nēque eâ ūtar, frustrà tantus thesaurus in manus meas vēnerit: si vero ūtar, et mihi et Alexandro malam apud Athenienses famam comparābo.* Sic in Asiam ad Alexandrum rēportātā fuit illā pecūnia; et dītior est visus, qui eā æquo animo carēre potuit, quàm qui obtulit.

Munerā sua fuisse à Phocione repudiātā molestè ferens Alexander, scripsit ad eum: *Non habēre sē prō amīcis eos, qui nihil ā sē vellent accipere.* Eandem pecūniam denuo offerri jussit, et quātuor Asiæ urbes nōminari, quārum ūnam prō arbitriō ēligeret, cujus rēditibus fruerētur. Phocion nē sic quidem quicquam accepit. Nē tamen plānè Alexandrum contemnere vidērētur, hoc rēgiæ majestāti dedit, ut liberos dimitti rogāret virōs quātuor, qui in arce Sardium vinctī tenebantur: quod extemplò præstitit Alexander.

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Antĭpăter dĭcēbăt dŭōs sē Athēnĭs hăbēre ămīcōs, Phocĭonĕm et Dēmadem: quōrum āltĕri persuādēre non possĕt ŭt quĭcquam āccĭpĕret; āltĕrŭm, multă dando, explēre nĕquīrĕt. *Plut. in Phocione. Ælian, l.* xi. *c.* 25. *l.* xi. *c.* 9.

CAPUT IX.

Pārvō cōntēntŭs săpĭēns, paupērtātĕm non tĭmĕt.

1. Quàm pārvō contentŭs est săpĭens! quàm părŭm paupertātĕm tĭmĕt! Etĕnĭm quæ rēs pĕcūnĭæ cŭpĭdĭtātem affĕrunt, gŭlă, ambĭtio, lĭbīdo, cùm prŏcŭl ăb ĭīs omnibus rēbŭs ābsit; cūr pĕcūnĭam māgnoperè dēsīdĕret, vel pŏtĭŭs cūret omnĭno? Dūcēbat cērtè prō nĭhĭlō pĕcūnĭam Anachārsis Scythēs cūjŭs extăt ĕpīstŏla, hīs vērbīs: *Anachārsĭs Hannōni sălūtem. Mīhĭ ămĭctus est, ut Scythīs, fĕræ fiellĭs: calcĕāmēntum, pĕdum cāllum: cŭbīle, tĕrră: obsŏnĭum, fămes; lăctĕ, caseō, carnĕ, vēscŏr: Quāre ŭt ăd quiētum mē lĭcĕt vĕnĭas. Mūnĕră autem istă tŭă, vĕl cīvĭbŭs tŭīs, vĕl Dīīs ĭmmōrtālĭbus dōnă.* Cicer. 5. Tusc. n. 89.

Sōcrătēs, quī ĕum Dīīs prōxĭmum dīcēbăt, cui quàm paucīssĭma sătĭs ēssent, cùm ălĭquăndo ĭn pompă magnăm vim auri ātque ārgēnti fĕrrī vĭdĕrĕt: *Quàm multă non dēsīdĕro!* inquĭt. *Diog. Laërt. in Socrat. Cicer. 5. Tusc. n.* 90.

2. Xĕnocrătēs, cùm lēgāti ăd Alexandro quĭnquaginta ĕī tălēntă ăttŭlissent, quæ ĕrăt pĕcūnĭa tempŏrĭbus īllīs, Athēnis præsērtim, maxĭma; abdūxit lēgātōs ăd cœnam ĭn acadēmĭam, ĭīsque appŏsuit tāntŭm quod sătĭs ēssĕt, nullō appārātu. Cum pōstrĭdie rŏgārēnt ĕum, cui nŭmĕrāri pĕcūnĭam jŭbĕret? *Quĭa? vos hēsternâ*, inquĭt, *cænŭlâ non intellĕxīstis, mē pĕcūnĭā non ĕgēre?* Quo responso factos illos tristĭōrēs ŭt vīdit: triginta mĭnas āccēpit: nē āspernāri rēgĭs lĭberālitātem vĭdērētur. *Cicer. ibid.*

3. Diogĕnēs Alexandro rŏgānti, ŭt dīcĕrĕt, si quid sĭbi ŏpŭs esset, lĭbĕrè, ŭt Cynĭcŭs, rēspondit: *Nunc quĭdem paulùm ā sōlĕ abstĕ.* Offĕcĕrat vidēlĭcet aprīcanti. Hīs audĭtis Alexāndrŭm dixīsse fĕrūnt: *Nĭsĭ Alexāndĕr ēssĕm, lĭbēnter essĕm Diōgĕnēs.* Multō pŏtēntĭor multōque

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lŏcŭplētĭor tunc ĕrat Diogĕnēs omnĭa possĭdente Alexandro. Etĕnim ălĭquid mājŭs ĕrat, illum nōllĕ accĭpĕre quod offĕrrētur, quàm hunc possĕ dăre. Et qui glōrĭāri sōlēbat, à nullo sē bĕnĕficiis victum, ĕō dĭē victŭs est, quo vīdĭt ălĭquem, cui nec dăre quicquam possĕt nec ērĭpĕre. *Ibid. Senec. 5 Benef. c. 4 et 6.*

Diogĕnēs quidem prædĭcāre sōlēbat, quantò ipsum rēgem Persārum fēlīcitāte supĕrāret: *Sĭbi nĭhĭl dĕēsse, illi nĭhĭl sătĭs unquam fōre: sē ējŭs vŏluptātēs non dēsīdĕrāre, quĭbus nunquam sătiāri illĕ posset: sŭas eum consĕqui nullo modo posse.* Hæc vērè Diogĕnēs; Nam Xerxes, rĕfertŭs omnibus præmĭīs bŏnīsquĕ fortunæ, non pĕdĭtātu, non ĕquēstribus cōpiis, non nāvium multĭtūdĭne, non infinīto pondĕre auri contentŭs, præmĭum prōpŏsŭit ĕi qui invēnisset nōvam vŏluptātem. Quā inventâ ipsĕ non fŭit contentŭs. Nĕque ĕnim unquam finĕm invēnit lĭbīdo. *Cicer. 5. Tusc. n. 92. Ibid. n. 20.*

CAPUT X.

Dīvĭtĭæ ătquĕ ōtĭŭm pēstēs vīrtūtĭs.

1. Ut Lacedæmōnĭīs nĭhĭl sŭpĕresset quod magnŏpĕrè quærĕrent, præter laudem vīrtūtis, auri argentīque, ūsum, vĕlŭt omnĭum scĕlĕrum mātĕrĭam, sustŭlit Lycurgŭs. Hocque ădĕò sĕvērè ăb illo interdictum scrĭbunt, ŭt inquīrĕrētur dē auri possessiōnĕ, tanquam dē grăvī scĕlĕre: et qui hâc ĭn rē contra lēgēs peccâsse dēprĕhēnsŭs esset, mortĕ pœnas dărĕt. Sōlo fĕrreō nummō ūti permīsĭt, qui ĭtă grăvĭs pondĕre et mōlĕ amplus ĕrăt, ŭt ăd transfĕrendum non ĭtă magnum ējŭsmŏdi nummōrum nūmĕrum plaustro ōpŭs esset. Emī autem plērăquĕ non pĕcūniă, sed mūtātiōne mercĭum jussĭt. Fundōs æqualĭtĕr inter ōmnes divīsĭt, ŭt æquātă pătrĭmōnĭa nēmĭnem altĕro pōtentiōrem reddĕrēnt. *Justinus, l. iii. c. 2. Plutar. in Lycurg. Xenoph. in Lacon.*

Cùm Lăcĕdæmōnĭis sōlĭtum essĕt non sōlum ĭn ăcĭē adversŭs hostem, sed ĕtĭam dŏmī adversus dīvĭtias, invictum ănĭmum gĕrĕre: Lăcĕdæmōnius ădŏlēscens, qui vīlissĭmo prĕtĭo fundum ēmĕrat, ĭn jūdĭcium vŏcātus est ăpŭd măgistrātŭs, et damnātŭs. Măli quippĕ exempli vīsŭm est, jŭvenem lūcri stŭdĭō tĕnērī. *Ælian. l. xiv. c. 41.*

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Altĕr Lăcĕdæmŏnĭus, nōmĭne Timandridas, perĕgrĕ abĭens, dŏmūs suæ ăc rĕī fāmĭlĭāris cūram filio rĕlīquit. Rĕversus pōstĕa, ăb eo rem suam multò ampliōrem factam cùm compĕrīsset; dixĭt: *Magnam ăb illō Dĭīs, prŏfĭnquīs, ămīcis, hospĭtĭbus, ăc pauperĭbus factam esse injūriam; quæ ĕnĭm ĭn făcultātĭbus prætĕr nĕcessārĭa ăd vītam abundārent, ĕă ĭn illōs essĕ ērōgānda.* Ibid. c. 32.

2. Tamdĭū glōriâ et pŏtentiâ flōruit Lacedæmŏnĭōrum rēspublĭcă, quamdĭū ăpŭd eam paupertātĭs ămŏr vĭgŭit. Invictam per quingēntos annos præstĭtĕrăt sĕvēră Lycurgi disciplīnă: intrā annos haud multos dīvĭtĭæ pessumdĕdĕre. Primŭs Lysander ĭis, quĭbus carĕbat ipse, vĭtiis pătrĭam infĕcit; et pĕcūnĭæ abstĭnens, ējŭs cŭpĭditātem injĕcit civĭbus. Quidquĭd auri et argenti ex prædâ hostīli rĕdĕgerat, non sĭbi vindĭcāvit, sed Lăcedæmŏnem dēfĕrendum cūrāvit, quæ anteă ferrĕīs tantùm nummis ūtēbātur. Tum vĕrò exortum est intĕr privātos stŭdium hăbendi, et sic intĕrĭīt pristĭna eorum vīrtŭs: suōque ipsī damno intellexĕre, quàm vĕrùm essĕt quŏd ōlim Lycurgo interrŏganti Pythiă respondĕrat: *Aurō ĕt argentō ĭnăccessam essĕ Spārtăm ŏpŏrtĕre.* Ælian. l. xiv. c. 29. Plut. in Lycurgo et Syllâ.

3. Quōmŏdo prīscōrum quoque Rōmānōrum vīrtūs labĕfactata fuĕrat, narrant his verbīs Sallustĭus et Pătĕrcŭlus. Ubi lăbōre atque justĭtĭa respublĭcă crēvit, rēgēs magni bello dŏmĭti, pŏpŭli ingentēs vī sŭbācti, et Carthāgo æmŭla impĕrĭī Rōmāni interĭit; tum ĭis qui labōrēs, pĕrĭcŭla, dŭbĭās ātque aspĕrās rēs făcĭle tŏlĕrāverānt, ōtium et dīvĭtĭæ ŏnĕri mĭsĕriaque fuēre. Non lento gradu, sed præcĭpĭtī cursu ă virtūte dēscītum est, et ăd vĭtĭa transcursum: vĕtŭs disciplīnă dēsērtă, nŏva inducta: à vĭgĭliis ăd somnum, ăb armīs ăd vŏluptātes, ă nĕgōtĭīs ĭn ōtium conversă civĭtas. Primō pĕcūniæ, dein impĕrii cŭpīdo crēvĭt. Eă quăsĭ mātĕrĭēs omnĭum mălōrum fŭēre. Pōstquam divĭtĭæ hŏnōri esse cœpērunt, et eās magistrātūs atque impĕria sĕquēbantur, hĕbēscĕre vīrtŭs, paupertās prŏbro hăbēri cœpit: juventūtem luxūria atque ăvărĭtĭa cum sŭpĕrbĭă invāsēre. *Sallust. Cat. c.* 10. 12. *Patercul. l.* iv. *c.* 1.

Vĭdit P. Scipĭo pōstĕrior, quantŭm pĕrĭcŭli pătriæ immĭnēret, ăb nĭmiīs ŏpĭbus. Nam cùm censŏr lustrum conderet, et ĭn sŏlĭto fiĕri sacrĭfĭcio scrĭbă sŏlenne prĕcātĭōnĭs cărmen eī præīrĕt, quo Dĭi rŏgābāntŭr, ŭt pŏpŭli

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Rōmānī rēs mēliōrēs ampliōresque făcĕrent: *Sătīs*, inquĭt, *bŏnæ āc magnæ sunt: Ităque precŏr ŭt ĕās perpĕtuò incŏlŭmēs servent.* Ac prōtĭnus ăd hunc mŏdŭm carmĕn ēmendāri jussĭt. Quâ vōtōrum vĕrĕcundiâ dēĭncēps censōrēs ĭn condendis lustrīs ūsi sunt. *Valer. l.* iv. *c.* 1.

CAPUT XI.

Vērā bŏnā vīrtūs ĕt dōctrīnā.

1. Urbem Mĕgāram cēpĕrat Dēmētrius, cui cognōmĕn Poliōrcetēs fŭit. Ab hoc Stilpon philŏsŏphus interrōgātus, num quĭd perdĭdisset? *Nĭhĭl*, inquĭt, *omnĭa namque mĕă mēcum sunt:* Atqui ĕt pătrĭmōnium ējŭs ĭn prædam cessĕrat, et filĭos răpŭĕrat hostĭs et pătriam expugnāvĕrat. Ille tămĕn nĭhĭl sē damni passum fuisse testātŭs est. Hăbēbat ĕnim sēcum vērā bŏnā, doctrīnam scīlĭcet, et virtūtem, ĭn quæ hostĭs mănum injĭcĕre non pŏtĕrat, et ea, quæ ā mīlĭtibus dīrĭpiēbantur, non jūdĭcābat sua. Omnium scīlĭcet bŏnōrum, quæ extrinsĕcŭs advĕnĭunt, incertă possessio est. Ităque intĕr mĭcantes ubīque glădios et rŭēntium tectōrum fragorem ūni hŏmĭnī pax fuit. *Senec. de Const. c.* 5.

2. Nunquam vĭr săpĭens existĭmāvĭt ĭn bŏnis rēbus pōnenda esse, ātque expĕtenda impĕria, tectă magnĭfĭcă, pecūnias, et eas, quĭbus plērĭque homĭnum maxĭmè adstricti sunt, voluptātes: quŏniam eă qui hăbēnt, non sōlùm augendi lĭbīdĭne crŭcĭantur, sed ĕtĭam āmittendi mĕtū: et illă omnĭa essĕ tālia vĭdēmus, ŭt ĕtiam imprōbi hăbĕānt, ĕt obsint prŏbis. Plŭs ăpŭd săpientem vērā rătio vălet, quàm vulgi opĭnio; nĕque unquam quĭs illum bŏnă perdĭdisse dīcet, qui pĕcus aut supellectĭlem amīsĕrit. Hæc ĕrăt, sententĭa Biantĭs, qui inter septem illos Græciæ săpĭentēs nŭmĕrātur. Cùm pătriam ējŭs Prienem cēpisset hostĭs, cætĕrique cīvēs multă è suis rēbus sēcum asportārent; admŏnĭtus ā quodam ŭt ĭdĕm ipse făcĕret: *Ego vērò*, inquĭt, *făcio, nam omnia mea porto mēcum.* Ille hæc mūnĕră, vĕl pŏtiŭs ludibria fortūnæ, non pŭtāvit sua. Eă vērò tantùm essĕ sŭă exīstĭmāvit quæ pectŏre gestābat, virtūtem scīlĭcet et dōctrīnam. *Cicer.* 1 *Parad. Valer. l.* vii. *c.* 2.

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3. Quĭdquĭd auri suprā ĕt infra tērram est, nulliŭs prĕtĭi est, sī cum virtūte compărētur, inquĭt Plato. Et vĭrīs prŏbis illŭd Solōnĭs ĭn mentĕ sempĕr hăbendum, et verbīs usurpandum: *Alĭī sĭbi dīvĭtĭas hăbeānt, nōs virtūtem.* Plat. de util. ex inim.

CAPUT XII.

Căvēndă ēst glōrĭæ cŭpĭdĭtās, nĕquĕ īmpĕrĭă ēxpĕtēndă.

1. Căvēndă est glōriæ cŭpĭdĭtas: ērĭpĭt ĕnĭm lībertātĕm, prō quā magnanĭmis vĭrīs omnĭs dēbet esse contentio. Nĕc vērò impĕria expetenda: ăc pŏtiùs aut non excĭpĭenda interdum, aut dēpōnenda nonnūnquam. *Cicer.* 1 *Offic. n.* 63.

Timoleon Cŏrīnthĭus magnŭs omnĭum jūdĭcio vĭr extĭtit. Namque huic contĭgit quod nēscio ăn ulli, ŭt pătrĭam oppressam ā tyrānnīs lībĕrāret, ĕt dēpulsâ ā Syracūsīs, quĭbus auxilio ĕrăt mīssŭs, invĕtĕrātâ servĭtūte, tōtam Sīcĭliam ĭn pristĭnum stātum restĭtuĕrit. Cùm frātĕr ējŭs Timophantes tȳrānnĭdem Cŏrinthi occupāssĕt, ipseque partĭceps regni cum illo possĕt esse: tantum abfŭĭt ā sŏcĭĕtāte scĕlĕrĭs ŭt antĕtŭlerit cīvium suorum lībertātem sălūti frātrĭs: ĕt pătrĭæ lēgĭbus obtemperāre sătĭus duxĕrit quàm impĕrārĕ. Ităque frātrem tyrānnum, sæpĭùs frūstrā ōratum ŭt cīvibus lībertātem restĭtuĕret, interficiendum cūrāvit. Quæ cædēs ălĭis præclarissĭmum făcĭnŭs vīsă est, ălĭi læsam ā Timoleonte pĭĕtātem frāternam pŭtāvêre. *Corn. Nep. et Plut. in Timol.*

Missŭs ā Cŏrīnthĭis ăd fĕrendam ŏpem Syracusānis. Dionysium tȳrannum tōtā Sīciliā dēpŭlit; cīvĭtātibus lēgēs lībertātemque reddĭdit: ĕt ex maxĭmo bello tantum ōtium tōti insŭlæ conciliāvit, ŭt urbĭum condĭtŏr vĭdērētur. Cum jam tantīs essĕt ŏpĭbus, ŭt Sīcŭlis ĕtĭam invītis impĕrāre possĕt; tantum autem hăbēret ămōrum omnĭum, ŭt, nullo rĕcūsantĕ, summam pŏtēntĭam obtĭnēret: cùm prīmùm pŏtuit, impĕrĭum dēpŏsŭit, et prīvātŭs Syracūsīs, quŏd rĕlĭquum vitæ fuĭt, vixĭt. Nullŭs tămĕn ei hŏnōs, qui hăbēri virtūti sŏlet, dēfuit: nĕque pōstĕā rēs ullă gestă est publĭcă, dē quā prius sĭt dēcrētum, quàm Timoleontĭs sententĭă cognĭtă fŭīssĕt. Accēptĭus præstantĭūsque nĭhĭl

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est tyrannōrum dēpulsōrĭbus, maxĭmè sĭ mŏdēsti ĭpsi abstĭnēntēsque sint. *Aut. Vict. c.* 40.

2. Cŭm Rōmæ fāmă exōrtă ēssĕt Etrūscos Samnītēsque cōnscrībĕre ĭngēntēs exercĭtūs, ĕt ĭllūstrēs vĭrī consŭlātum pĕtĕrent; omnĭum ănĭmi ātque ŏcŭli convērsī sunt ĭn Q. Făbĭum Maxĭmum, prīmo non pĕtēntem, dēĭndĕ ĕtĭam rĕcusāntem. Acŭēbat hâc mŏdĕrātĭōne tam justă cĭvĭum stŭdĭa: quæ verĕcūndiă lēgŭm rēstĭnguēndă rătŭs, lēgem rĕcĭtari jussĭt, quâ intrā dĕcĕm ānnōs eundem consŭlĕm rĕfĭci non lĭcĕret; tŏt vērò anni non effluxĕrant ăb ultimo ējŭs consŭlatu. Vix præ strĕpĭtu audīta lex est. Trĭbūnique plēbis nihil id impedimenti futūrŭm aiēbant: sē ĕnim latūros ad pŏpŭlum, ŭt lēgibus solvĕretur. Illĕ ĭn rĕcusando præstābat, rŏgĭtans: *Quĭd ĕrgo attĭnĕrĕt lēgēs fĕrri, quĭbus pĕr ĕōsdĕm, qui tŭlĭssent, fraus fĭĕrĕt?* ĕt quĕrens, *jam rĕgī lēgēs, non rĕgĕrĕ.* Pŏpŭlŭs nĭhĭlōmĭnŭs suffrāgĭa ĭnĭbat, ĕt sĭngŭlæ centŭrĭæ consŭlem haud dŭbiè Făbium jŭbēbant. Tum dēmum consēnsŭ cĭvitātis vĭctŭs, consŭlātum āccēpĭt, ētque ĭs collēgă est dătŭs, quĕm pĕtĭĕrat. *Livius, l. x. c.* 13.

Idem Făbĭŭs, cùm ā sē quinquĭēs, ĕt ā pătrĕ, ăvō, prŏăvo, mājōrĭbūsque sŭīs consŭlātum gestum ănĭmādvertĕret, ĭn cŏmĭtĭīs, quĭbus fīlĭus ējŭs summo cohsensu consŭl crĕābātur, flāgĭtāvit ā pŏpŭlo, sĕd frūstrā, ŭt văcātiōnem hūjŭs hŏnōrĭs Făbĭæ gentī dărĕt. Non quòd fīlĭī virtūtibus diffīdĕret; sed ne maxĭmŭm impĕrium in unâ fāmĭlĭă contĭnŭārētŭr. Quĭd hæc mŏdĕrātĭōnĕ vălēntĭŭs et mirabilius invenĭri pŏtēst; quæ ĕtiam patrios affectus, quĭ pŏtentĭssĭmī hăbentur, supĕrāvit? *Valer. l.* iv. *c.* 1.

3. Cŏmĭtĭă consŭlibus crĕāndĭs hăbēntĕ Fulvĭō, centŭrĭă jūnĭōrum, quæ prīmă sententĭam rōgāta fuĕrat, dēclārāvit consŭlēs T. Manlĭum Torquātum et T. Otacilĭum. Cùm dŭbĭus non ēssĕt consensŭs tŏtius pŏpŭli; Manlĭus, qui præsens ĕrăt, ăd trĭbūnăl Fulvĭī vēnĭt, magnā circumfūsŭs tūrbā, quæ grātŭlāndī causā vēnĕrăt, pĕtĭītque ăb ĕō, ŭt paucă vērbă audīrĕt. Erēctīs ōmnĭbus expēctātĭōne quidnam postŭlātūrus esset, ŏcŭlōrum vălĕtūdĭnem excusāvit. Dixĭt: *Impŭdentem ĕt gŭbĕrnātōrem ĕt impĕrātōrem fŭtūrum esse, qui cùm ălĭēnis ŏcŭlīs ēī omnĭă ăgēndă essent, aut pōstŭlāret aut pătĕrētur sĭbi ălĭōrum căpităă ĕt fōrtūnās commĭttī.* Orāvĭtque ĕt cēntūria jūnĭōrum ĭn suffrāgium rĕdīret, ĕt ĭn consŭlĭbus crĕāndĭs mĕ-

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mĭnĭsset belli, quod ĭn Ĭtălĭă essĕt, grăvĭssĭmi. Succlāmāvit centūrĭa frĕquēns nĭhil sē mūtārĕ sententĭæ, sēque eōsdem consŭlēs dĭctūrum essĕ. Tum Torquatus: *Nĕquĕ ĕgo vēstrōs*, ĭnquĭt, *mōrēs consŭl ferrĕ pŏtĕro, nĕque vōs ĭmpĕrium mĕum. Rĕdĭte ĭn sŭffrāgĭum, ĕt cōgĭtāte bellŭm Pūnĭcum ĭn Ĭtălĭā, ĕt dŭcem Annĭbălem, esse.* Tandĕm centūrĭă autōrĭtāte vĭrī mōtă, pōst pĕtĭtum atque habĭtum cum senĭōribus collŏquium, ex eōrum consilio alios consŭlēs dixit jam præclārè gēstīs cognĭtos: ējūsque sententĭam ōmnēs cēntūrĭæ sĕcūtæ sunt. *Livius, l.* xxvi. *c.* 22.

4. Maxĭmă sŭpĕrĭōris Africāni mĕrĭtă ĭn pătrĭam părĭbus ornāmēntis dĕcŏrāre cōnăti sunt Rōmāni. Vŏlŭĕrunt illī stătŭās ĭn cŏmĭtĭō, ĭn rōstrīs, ĭn cŭriâ ĭn ipsâ dēnĭque Jŏvis ædĕ pōnĕre. Vŏlŭĕrunt ĭmāgĭnem ējŭs trĭūmphāli ornātu indūtăm ĭntĕr Dĕōrum sĭmŭlācra collŏcāre. Vŏluĕrunt ēī cŏntĭnŭŭm pĕr ōmnēs vītæ ānnōs consŭlātum, perpĕtŭamque dĭctātūram trĭbŭĕre. Quōrum sĭbi nullum nĕque plēbĭscĭto dări, nĕque sĕnātūsconsulto dēcĕrni pătĭēns, pēnĕ tantŭm ĭn rĕcūsāndis hŏnōribŭs sē gēssĭt, quantŭm gēssĕrăt ĭn ēmĕrendīs. *Valer. l.* vi. *c.* 1.

5. Diocletiānŭs, spontĕ dēpŏsĭtīs ĭmpĕrĭālĭbus fascĭbus, ĭn prŏprĭīs ăgrīs consĕnŭĭt. Quum ălĭquando ăb Hercŭlio ĕt Galerĭō ăd rĕcĭpĭēndum ĭmpĕrĭum excĭtārētŭr: illŭd tanquam pestĕm dētestāns, hoc quŏque rēspōndĭt: *Utĭnăm Salonæ possētĭs vĭsĕrĕ ŏlĕra nōstrīs manĭbŭs consĭtă ĕt dĭmēnsă, prōfectò nunquam ĭstŭd tendandum jūdĭcārētis.* Aur. Vict. Ep. *c.* 54.

6. Fŭĭt incĕrtum vĭr mĕlĭor, ăn dux, ēssĕt Epamĭnōndās. Nam ĕt ĭmpĕrĭum non sĭbi, sĕd pătrĭæ, sempĕr quæsīvĭt; ĕt pĕcūnĭæ ădeò nĕglĭgens fŭĭt, ŭt sumptŭs fūnĕrī dēfŭĕrit. Glōrĭæ quŏque non cŭpĭdĭŏr, quàm pĕcūnĭæ: quippĕ rĕcusanti omnĭă ĭmpĕrĭa ingēstă sunt: hŏnōresque ĭtă gessit, ŭt ornāmēntŭm non ăccĭpĕre, sĕd dăre ipsī dignĭtāti, vĭdērētŭr. *Justin. l.* vi. *c.* 8.

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CAPUT XIII.

Hōc ēst rēgnārĕ, nōllĕ rĕgnārĕ, ŏŭm pōssīs.
Senec. 6 Benef. c. 37.

1. Cùm P. Cornēlĭus Scīpĭo prælĭō vīctŏr, sē erga Hīspānos gēssīssĕt pĕrhūmānĭter, circumfūsa multitūdo rēgĕm ĕŭm īngenti consēnsū appellāvīt. Tūm Scīpĭo, sĭlēntiō pĕr præcōnem facto, dixīt: *Nōmĕn Impĕratōrĭs, quo sē mīlĭtēs sŭī appellâssent, sĭbi maxĭmum essĕ: Rēgium nōmĕn, ălĭbi māgnŭm, Rōmæ intŏlĕrābĭlĕ essĕ: Sī ĭd amplissĭmŭm dūcĕrent quod rēgālĕ ēsset; regālem ănĭmum ĭn sē esse tăcĭtĕ jŭdĭcārĕ ĕōs possĕ: ŭt autem ā rēgĭs appellatĭōne ăbstĭnērent, sē ōrārĕ.* Sensēre ētĭam barbări magnĭtūdĭnĕm ănĭmī ĭd nōmĕn aspĕrnāntĭs, cūjŭs ādmīrātiōne ălĭī mortālēs stŭpērēnt. *Livius, l.* xxvii. *c.* 19.

2. Intĕr Rōmānōrum lēgātos, quī ăd Pyrrhŭm dē captīvīs rĕdĭmēndīs aut commūtandīs vēnĕrānt, C. Fābrĭcĭus fŭit. Cūjŭs pōstquăm audīvīt Pyrrhŭs magnum ēssĕ ăpŭd Rōmānŏs nōmĕn, ŭt vĭrī bŏnī ĕt bello insignĭs, sĕd ādmŏdum paupĕrĭs; eum præ cætĕrīs bĕnignè hăbŭit, contendītque ŭt mūnĕra ātque aurum abs sē ăccĭpĕret, ĭn hōspĭtii tantūm ĕt ămīcĭtiæ pignŭs. Cunctă oblātă rĕspŭit Fābrĭcĭŭs. Pōstĕrō dīē cùm īllum extĕrrēre cŭpĕrĕt Pyrrhŭs sŭbĭtō conspĕctū ĕlĕphāntĭs, cūjŭs spĕcĭmĕn nunquam vīdĕrăt; impĕrāvīt sŭis ŭt bellŭa, quæ cætĕras magnĭtūdĭne præstāret, Fābrĭcĭo sēcum collŏquenti admŏvērētur ă tergō pōst aulæum. Quod ŭbĭ factum est, signo dăto, rĕmōtoque aulæo, rĕpentè bellŭă strĭdōrem horrĭdum ĕmīsit, ĕt proboscĭdem sŭpĕr Fābrĭcĭi căput suspendit mĭnăcĭter. At illĕ plăcĭdè ad bellŭam conversŭs, subrīsit, dixĭtque Pyrrhō: *Non mē hŏdie măgĭs commŏvet tŭa bellŭă, quàm hĕri aurum tuum mŏvit.* Admīrātus Pyrrhŭs Fābrĭcĭi fortĭtūdĭnem ănĭmi et grăvitātem, illum privātim invītāvit; ŭt, pōst factam cum Rōmānīs pācem, sēcum vellĕt vīvĕre, prīmumque ĕī intĕr ămīcos lōcum atque ētĭam impĕrĭī partem obtŭlĭt. Cui submissă vōcĕ fertur Fabricius respondisse; *Hoc tibi, ŏ rex, non expedit. Nam illi ipsi, qui tĕ nunc tantŏpĕre cŏlŭnt ăc mirantur, sĭ mē cognōvĕrĭnt ăc prŏbāvĕrint, măgĭs ā mē rēgī, quàm à te vŏlēnt.* Plut. in Pyrrho. Florus, l. i. c. 18.

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3. Cùm Strato Sĭdōnĭs rex urbĭs dēdĭtiōnem Alēxāndrō fēcīssĕt măgĭs cīvium vŏlūntāte, quàm sŭā spontē; ĕī vīsŭs est indīgnŭs regno, Hephæstĭonīque est permissŭm, ŭt rēgem ā Sidōnĭīs constĭtuĕrĕt ĕŭm, quem illō fastīgĭō dignissĭmum arbĭtrārētur. Erānt Hephæstiŏni hospĭtēs, jŭvĕnēs intĕr sŭos clāri: qui factā ipsīs ăb Hephæstiŏne pŏtēstāte regnandi, nĕgāvērunt quemquam pătrĭō mōrĕ ăd hanc dignĭtātem ēvĕni re posse, nĭsĭ rēgiā stirpĕ ortum. Admīrātŭs Hephæstion magnĭtūdĭnem ănĭmī spernēntĭs quod ălĭī pĕr ignēs ferrūmque pĕtĕrent: *O fōrtēs! ô fēlīcēs*, inquĭt, *jŭvĕnēs! qui prīmi intellexīstĭs quanto mājŭs essĕt regnum fastīdīre, quàm āccĭpĕre. Cætĕrùm dăte ălĭquem rēgiæ stirpĭs qui mĕmĭnĕrit ā vōbīs āccēptum hăbēre sē rēgnŭm.* At illī, cùm vĭdērent multōs ăvĭdā regnandī cŭpĭdĭtātĕ tĕnĕri, jūdicārunt nēmĭnem esse tantō hŏnōre digniōrĕm, quàm Abdalonĭmum quēndăm, stīrpī quĭdem rēgĭæ annexum, sĕd quī ŏb ĭnōpĭam suburbānum hortum exĭgŭā mērcēdĕ cŏlĕret. Causă ĕī paupertātĭs, sīcŭt plērisque, prŏbĭtas ĕrăt: intentūsque ŏpĕri dĭūrnō, strĕpĭtum armōrum, qui tōtam Asiam concussĕrăt, non exaudiēbat. *Q. Curt. l.* iv. *c.* 1.

Jŭvĕnēs, dē quĭbus, antè dictŭm est, cum rēgiā vestĕ hortum intrant, quem tum fortè, stĕrĭlēs herbas ēvēllens, Abdalonĭmus rĕpurgābat, ĕt rēgĕ ĕō sălūtāto, altĕr ex hīs: *Vestĭs hæc*, inquĭt, *quam cernĭs ĭn mĕīs mănĭbus, cum squalĭdis istīs pannīs permutanda tĭbi est. Căpĕ rēgĭs anĭmum, ĕt ĭn eam fortūnăm, quā dignŭs ēs, istam contĭnentĭam prōfĕr. Atque cùm ĭn rēgāli soliō rĕsĭdēbis, vītæ nĕcisque omnĭum cīvium domĭnus, căvē oblĭviscārĭs hūjŭs statās ĭn quo accĭpĭs regnŭm, īmo hercŭlè proptĕr quem.*

Somnĭō sĭmĭlis res Abdalonĭmō vĭdēbātŭr: ĕt ā jŭvĕnĭbus quærebat, ăn sānæ mentĭs essent qui tam prŏtērvè sĭbi illūdĕrēnt. Sĕd ŭt ĕī cunctanti squalŏr ablūtus est, et injecta vestis purpurâ aurōque distincta, ĕt jūrantĭbus seriam rĕm esse crēdĭdit: ĭīsdem comĭtantĭbus ĭn rēgiam pervēnit. Admitti eum Alexander prōtĭnŭs jussĭt, dĭūque contemplātŭs: *Corpŏris*, inquĭt, *tŭī hăbĭtūs fāmæ gĕnĕrĭs non rĕpugnăt. Sed vĕlim scīre, ĭnŏpiam quā pătĭentĭâ tŭlĕrĭs.* Tum illĕ; *Utĭnăm*, inquĭt, *eōdem ănĭmō rēgnŭm pătī possĭm. Hæ mănus suffēcêre desīdĕrio mĕō. Nĭhĭl hăbēnti nĭhĭl dēfŭĭt.* Hoc rēsponsum magnæ indŏlĭs spĕcĭmen Alexandro est vīsum. Ităque non Stratōnis mŏdò rēgĭam supēllēctĭlem trĭbŭī Abdalonĭmō jussĭt, sĕd plērăque ĕtĭam ex

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Pērsĭcâ prædā. Rĕgĭōnem, quŏque Sidōni vĭcīnam, dĭtĭōnī ējŭs adjēcĭt. Nĕc sānè quīdquam ingĕnium Alēxāndrī solidius ĕt constantius hăbŭit quàm ādmīratĭōnem vēræ laudĭs ĕt glōrĭæ. *Quint. Curt. l.* viii. *c.* 14.

CAPUT XIV.

Glōrĭæ ĕt fāmæ jāctūră făcĭēndă ēst pūblĭcæ ūtĭlĭtātĭs cāusā.

1. Invēnti sunt multī, qui non mŏdò pĕcūnĭam, sĕd ĕtĭam vītam, prō pătrĭā prōfūndĕrĕ parāti essent; iīdem glōriæ jactūram nē mĭnĭmam quĭdem făcĕrĕ vēllent, ĕtĭam rēpūblĭcâ pōstŭlante. Ut Callicratĭdās, qui, cŭm Lăcĕdæmŏnĭōrum dux fŭisset Pelopōnnēsiăco bellō, multăque fēcisset ēgrĕgiè: vertĭt ăd extrēmum omnia, cùm consĭlĭo non pārŭit eōrum, quī classĕ cum Athēnĭensĭbus nē dīmĭcāret, suadēbant: Quĭbus illĕ rēspondit: *Lăcĕdæmŏnios, classe illā ămissâ, aliam părāre possĕ; sē fŭgĕre sĭnĕ sŭo dēdĕcŏre non possĕ:* Quantō mĕlĭùs fēcit Q. Făbĭus Maxĭmŭs! de quo Ennĭus:

Unŭs hŏmō nōbīs cunctando rēstĭtuĭt rem:
Non pōnēbăt ĕnīm rūmōrēs āntĕ sălūtem.
Ergo pòstque măgisque vĭri nunc glōria clāret.

Cic. 1 *Offic. n.* 84.

Etĕnim adversus Annĭbălem callĭdum impĕrātōrem tŏtĭēs victōrem, dux à Romānis electus Q. Fabius, nŏvem vincendi artem commentus est, non pugnāre, et hostem morâ frangĕre. Undĕ Cunctātor est dictus. *Florus, l.* ii. *c.* 6. *Livius, l.* xxii.

Non ignōrābat sŭam cunctatiōnem Rōmæ infāmem esse, seque tĭmĭdum prō cauto, imbellem prō perīto belli hăbēri. At māluit ut se hostis mĕtuĕret, quàm stulti cīves laudārent. Obstĭnātus ĭn ĭd quod vĭdēbat patriæ salūti fŭtūrum esse, eōdem consĭlĭōrum tĕnōre semper bellum gessĭt. Q. Minucium măgīstrum ĕquĭtum jūre impĕrii æquāri Fabio dictatōri jussit pŏpŭlus, veræ virtūtis mălus æstĭmātor. Quam lēgem omnes qui Rōmæ aut in castris ĕrānt, æqui atque inīqui, præter ipsum dictatōrem, in contŭmēliam ējŭs lātam esse jūdĭcāvērunt. Ipse quâ grăvitāte crīmĭnantes sē ăd multitūdĭnem inimīcos tŭlĕrat,

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eădem et pŏpŭli in se sævientis injuriam tŭlit. Invictum tam à civibus quàm ab hoste anĭmum rĕtĭnuit, et patriæ consŭlĕre etiam famæ suæ dispendio non destĭtit.

Ea carĭtas patriæ esse dĕbet, ut tam ignominĭniâ eam, quàm morte nostrâ, si ŏpŭs sit, servēmus. *Livius, l.* ix. *c.* 4.

2. Et hŏnōrēs et contŭmēlĭæ vulgi in promīscŭo hăbēndi sunt; nec his dŏlēndum, nec illis gaudendum. Aliōquin multa tĭmōre aut tædio contŭmēlĭārum nĕcēssārĭa ŏmīttēmus; et publĭcis privātisque officiis deerīmus, dum muliĕbris nos cūra anget alĭquid contra ănĭmum audiendi. *Senec. de Constant. c.* xix.

Vĕră ĕt săpiens anĭmi măgnĭtūdo hŏnēstum ĭn factĭs pŏsĭtum essĕ, non in glōriâ, jūdĭcat. Qui ex imperĭtæ mūltĭtūdĭnis jūdĭcĭo pendĕăt, hīc ĭn magnīs vĭrĭs non est hăbēndŭs. *Cicer.* 1 *Offic. n.* 65.

Glōrĭam quĭ sprēvĕrit, vērăm hăbēbit. *Livius, l.* xxii. *c.* 29.

3. Sunt quĭ, quŏd sentĭunt, ĕtiamsī ōptĭmum sĭt, tămĕn ĭnvĭdiæ mĕtū non audēnt dīcĕre. Quod gĕnŭs pĕccāndī vītāndŭm est ĭn rēbŭs urbānis: ĕt T. Quintĭus Capĭtōlīnŭs vītāvit. Cùm Rōmæ pătrum ăc plēbĭs certāmĭna cĭvītātem dīstrăhĕrēnt, Æqui Volscique pŏpŭlābundi accessēre. Undĕ pōstquam prædās inulti ĕgēre, trĭbūnīs delectum mīlĭtum impĕdientĭbus; T. Quintĭus Capitōlīnŭs quartùm consŭl, pŏpŭlum ăd concĭōnem vŏcāvit; eūmque grăvĭter objurgātum cùm lībĕrè mŏnuissĕt quæ ăgēndă essent hæc subjunxĭt: *Hīs ĕgo grātiōra ălĭa dīctu essĕ scĭo: sĕd mē vēră prō gratĭs lŏquī, ĕtsī mĕum ingĕnĭum non mŏnĕrĕt, nĕcessĭtās cōgĭt. Vellem ĕquĭdem vōbīs plăcēre, Quĭrītēs; sĕd mălo vōs salvōs essĕ, quāhĭcunque ērgā mē ănĭmō fŭtūri ēstĭs.* Cicer. 1 Offic. n. 84. Livius, l. iii. c. 68.

CAPUT XV.

Mōrtĕm ac dŏlōrĕm cōntēmnĕrĕ fōrtĭs ănĭmī ēst.

1. Fōrtĭtūdĭnis mūnŭs duplex; maxĭmŭm mortĭs dŏlōrisque contemptĭo. Fungēndŭm est ūtrōque, sī vĭrtūtĭs compŏtēs, vĕl pŏtĭŭs, si vĭrī essĕ vŏlŭmŭs. *Cicer.* 2 *Tusc. n.* 43.

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Hoc mĕdĭtatŭm ăb ădŏlēscentĭā dēbēt esse, mortĕm ŭt nĕglĭgāmus. Mŏrĭendŭm ĕnĭm cĕrtè est: ĕt ĭd incertum, ăn eō ĭpsō diē. Quī autem ĭd, quŏd vītārī non pŏtēst, mĕtŭĭt, ĭs vīvĕrĕ ănĭmō quiēto nullō mŏdō pŏtēst. *De Senec. n.* 20. 2 *Tusc. n.* 2.

Stŭltum est tĭmĕrĕ quod vītāre non pŏtēs.
A mortĕ sēmpĕr hŏmĭnēs tāntūndĕm absŭmŭs.
Hŏmŏ vītæ commŏdātŭs, non dōnātus est.

P. Syrus.

Non tĕrrĕt săpĭentĕm mōrs, quæ proptĕr incĕrtos cāsŭs quŏtĭdĭe immĭnĕt, proptĕr brĕvĭtātem vītæ nunquam longè pŏtēst ăbēsse. Dĕdit nōbis nātūră usūram vitæ tanquam pĕcūniæ, nullā præstĭtūtâ dĭē. Quid est ĭgĭtŭr quod quĕrāre, si rĕpĕtit cùm vult? ĕâ enĭm condĭtiōne accēpĕrās. Quæ vĕrò ætas longă est? aut quid omnĭno hŏmĭni longum? Apud Hypănim flŭvium, qui ĭn Pontum inflŭit, Aristotĕlēs ait bestĭŏlās quasdam nasci, quæ ūnŭm dĭĕm vīvānt. Ex hīs ĭgĭtŭr quæ hōrâ dĭēi octāvâ mortŭa est prōvectâ ætātĕ mōrtŭa est; quæ vĕro occĭdente sōle, decrepĭta. Confĕr nōstram longīssĭmam ætātem cŭm æternĭtāte, in mājōre brĕvĭtāte, quâm ĭllæ bēstĭŏlæ, rĕpĕrĭēmur. 1 *Tusc. n.* 91, &c.

2. Contēmnāmus ōmnēs inēptĭas, beātamque vītam ĭn ănĭmi rōbŏre āc magnĭtūdĭne, ĕt ĭn omnĭum rērum hūmānārum despicientiâ, ac mortis contemptiōne pōnāmus. Nunc quĭdem cŏgĭtatiōnibus mollissĭmis sīc effœmĭnamur, ŭt sī mōrs cĕlĕrius opĭnĭōne nostrā adventĕt, spŏliāri magnīs quĭbūsdam bŏnīs nōbis vĭdeāmur. Quòd sī, dum vīvĭmŭs, expĕctāndo, dēsīdĕrāndo, mĕtuēndo, pendēmŭs ănĭmis, cruciāmur, angĭmŭr: prô Dii immortālēs! quàm inter illud jŭcūndum esse dēbet, quo confecto, nullă rĕlĭqua cūra, nulla sollicĭtūdo fūtūra sit. *Ibid. n.* 95.

Quàm mē dēlēctat Theramĕnēs! quàm ēlāto est animo! Etsi ĕnĭm flēmus, cùm ējŭs exĭtum lĕgĭmus, tămĕn non mĭsĕrābĭlĭter vĭr clārus ēmŏrĭtur. Qui cum conjectŭs ĭn carcĕrem jussu trĭgĭnta tyrannōrum Atheniensium, venēnum, ŭt sĭtiens, bĭbĭsset; rĕlĭquum sic è pŏcŭlō ējēcit, ŭt ĭd rĕsŏnārĕt: quō sŏnĭtu reddĭto, rīdens, *Prophĭno*, inquit, *hoc pulchro Critiæ:* qui in eum fuerat è tyrannīs teterrĭmus. Græci ĕnĭm ĭn conviviis sōlēbant nōmĭnāre cui pōculŭm trāditūri essent. Tum servo pūblĭco, qui venēnum præbuĕrat, pōcŭlŭm dĕdĭt præfĕrēndum Critiæ.

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Lūsit vĕr ēgrĕgĭus ēxtrēmo spĭrĭtu, cùm jam præcordiis conceptam mortem contĭnēret, verèque Critiæ mortem est eam augŭrātus, quæ brĕvi consĕcūta est. *Valer. l.* iii. *c.* 2.

CAPUT XVI.

Non quàm dĭū, sĕd quăm bĕnĕ, vīxĕrĭs, rĕfĕrt.

1. Nĕmo tam impĕrītŭs est, ŭt nēsciat sĭbi ălĭquān-do mŏrĭendŭm. Tămĕn cùm ăd mortem prŏpè ăccēssĕrĭt tĕrgĭversātur, tĭmĕt, plōrat. Nonne tĭbi vĭdērētŭr stultīssĭmus omnĭum, qui flērĕt quòd antĕ annos millĕ non vixissĕt? Æquè stultŭs est, qui flet quòd pōst annōs millĕ non vīvĕt. Utrūmque tempŭs alĭēnŭm nōbīs est. Non ĕrĭs, nĕc fuīsti. Quĭd flēs? Eò ĭbis, quò omnia ĕūnt. *Senec. Epist.* 77.

Omnia dēbentur morti: paulùmque mŏrāti,
Sērĭùs aut cĭtĭùs sēdem prŏpĕrāmŭs ăd ūnam:
Tendĭmŭs hūc omnēs, hæc est dŏmŭs ultĭma.
Ovid. Metam. l. x. *c.* 32.

Fāta mănĕnt omnēs, omnēs expectăt ăvārus
Pōrtĭtor, et turbæ vix sătĭs ūnă rătis.
Tendĭmŭs huc ōmnēs; mētam prŏpĕrāmus ad unam:
Omnĭa sŭb lēgēs mŏrs vŏcat ātră sŭās.
Ad Liviam, ver. 357.

Lex ūnĭvĕrsă est, quæ jŭbet nāsci ĕt mori. *P. Syrus.*

Ad hanc lēgem nātus ĕs: hoc pătri tŭo ăccĭdit, hoc mātri, hoc majōrĭbus, hoc omnibus ante tē: hoc omnibus post tē ăccĭdĕt. Quantŭs tē pŏpŭlus mŏrĭtūrorum sĕquētur! quantŭs cŏmĭtābitur! multa millia hŏmĭnum ĕt ănĭmālium hoc ĭpso mŏmēnto, quo tū mŏri dubĭtās, ănĭmam vărĭo mortĭs gĕnĕre ēmittunt. Quomŏdo fabŭla, sic vita: non quàm dĭū, sĕd quàm bĕnĕ, actă sĭt, rĕfĕrt. *Senec. ibid.*

Quod cuique tempŭs ăd vīvendum dătŭr, eō dēbet essĕ contentŭs. Brĕve tempŭs ætātis sătĭs est longum ăd bĕnĕ hŏnēstēque vīvendum. *Cicer. de Senect, n.* 69, 70.

Stat sŭă cuique dĭēs; brĕve ĕt irrĕpărābĭlĕ tempŭs
Omnĭbus est vĭtæ: sed fāmam extendĕre factis,
Hoc vīrtūtĭs ōpŭs. *Virg. Æn.* x. *ver.* 497.

2. Mājŏr pārs mortālĭum dē nātūrā conquĕrĭtur quòd hŏmĭnī tam brĕvĕ ăd vīvendum tempŭs dētŭr. Vērùm

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non ĭnŏpēs vītæ, sĕd prōdĭgi sŭmus: eam nulli bŏnæ rēi impendĭmŭs, et pĕr luxum, et nĕglĭgentĭam dēflŭĕre fĭnĭmus. Sīcŭt amplæ ŏpēs, ŭbi ăd mălum dŏmĭnum pervēnērunt, mŏmēnto dissĭpāntur; ăt quamvīs mŏdĭcæ, si bŏno custōdi trādĭtæ sunt, sufficiunt, atque ĕtĭam ūsu crescunt: ĭtă vītă, sī scĭās ūtī, longă est. Ī vērò sōli ūti scĭūnt, qui săpĭentiæ văcānt. *Vīvĕre bŏnum non est, sĕd bĕnĕ vīvĕre.* Ităque non, ŭt dĭū vīvāmus, cūrandum est, sĕd ŭt bĕnĕ. Longă est vītă, sī plēnă est. Quid hŏmĭnem jŭvānt octogīnta anni pĕr ĭnērtĭam exacti? Săpĭenter ĕt fŏrtĭtĕr factīs mĕtiāmŭr cūjūsque vītăm, non tempŏrĕ. Laudēmŭs ĕt ĭn nŭmĕro felīcium repōnāmŭs ĕum, cui quantŭlumcūnque tempŏris contĭgĭt, bĕnĕ collŏcātum est. *Senec. de Brev. c.* 1, 2. *Epist.* 70. 97.

Eō tēmpŏrĕ, quŏd ăd vīvēndŭm dătŭr, sī bĕnĕ ūtī vĕlis, ĕtiam parvum amplīssĭmum ēfficiēs, nŭmĕrum ānnōrum multĭtūdĭne ŏpĕrum sŭpĕrando. *Valer. l.* ix. *c.* 10.

Excŭtienda tĭbi vītæ cŭpīdo est, dīscēndumque, quăm bĕnĕ vīvas, rēfĕrrĕ, non quăm dĭū. *Senec. Ep.* 101.

CAPUT XVII.

Mŏrtĕm æquō ănĭmō ŏppĕtĭt, qui bĕnĕ vīxĭt.

1. Prŏfectò mors tum æquīssĭmo ănĭmo ŏppĕtĭtur, cùm sŭīs sē rectè factīs vītă occĭdens consŏlāri pŏtest. Nĕmo părum dĭū vixĭt, qui virtūtis functŭs est mūnĕre. Quārē sī ipsă rătio mĭnŭs perficĭĕt ŭt mortem nĕglĭgāmŭs; ăt vītă actă pĕrficĭăt, ŭt sătĭs sŭpērque nōbīs vīxissĕ vĭdeāmur. *Cicer.* 1 *Tusc. n.* 109.

Cùm săpĭentissĭmus essĕt Socrătēs, sanctissĭmèque vixissĕt; ĭtă ĭn jūdĭcĭo capĭtis prō sē dixĭt, ŭt non supplex aut rĕŭs, sĕd măgĭstĕr aut dŏmĭnus jūdĭcum, essĕ vĭdērētur. Quĭnĕtiam cùm ĕī scrīptam ōrātiōnem āltŭlīsset dīsĕrtissĭmŭs ōrātŏr Lȳsĭas, dēmīssam ĕt supplĭcem, et præsentī prŏpēllæ āccommŏdātam, quam ēdiscĕret, sī ēī vĭdērētur, ĕt quā prō sē ăpŭd jūdĭcēs utĕrētŭr, non invītus lēgĭt, et bĕnĕ scrīptam jūdĭcāvit. *Sĕd,* inquĭt, *quĕmādmŏdum sī mĭhĭ calcĕos Sycĭōnĭos* (qui tum ĕrānt omnĭum ēlĕgantissĭmi) *āttŭlissem, non ūtĕrer, quamvīs ĕssĕnt hăbĭlēs ĕt aptī ăd pĕdem, quiă non ĕssĕnt vĭrīlēs: sīc illă ōrātio tua, dīsĕrta mĭhi ĕt ōrātōrĭa vĭdētur, fortĭs et vĭrīlis non vidētur.*

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Causam ipse sibi sic egit, ut, judicibus quid pœnæ se commeruisse existimaret interrogantibus, responderit: *Id se meruisse, ut sibi victus quotidianus in Prytaneo publicè præberetur:* qui honos apud Græcos maximus habebatur, quo responso sic judices exarserunt, ut capitis hominem innocentissimum condemnarent. Nuncianti quod eum judices morte damnassent: *Et illos*, inquit, *natura*. Uxorique cum lacrymis exclamanti: *Ergone injustè moreris?* *An tu*, respondit, *justè mallès?* Cicero de Orat. n. 231. Quintil. l. ii c. 1. Valer. l. vi. c. 4. Diog. Laert. in Socr.

Non patronum ergo quæsivit ad judicium capitis Socrates, nec judicibus supplex fuit: adhibuitque liberam contumaciam, a magnitudine animi ductam, non a superbia. Cum facile posset educi e custodia, et essent qui promitterent fugam, noluit: remansitque dies triginta in carcere et in expectatione mortis, ut durum rerum gravissimarum hominibus metum demeret, mortis et carceris. Supremo vitæ die, cum pene in manu jam mortiferum teneret poculum, locutus fertur est, ut non ad mortem tradi, verum in cœlum videretur ascendere. Sic enim censebat, dicebatque: *Duas esse vitas animorum e corpore excedentium. Nam eos, qui se vitiis contaminavissent, devium quoddam iter ingredi, asciluum a concilio Deorum: contra vero, facilem ad Deos aditum patere illis, qui se integros justosque servavissent, essentque in corporibus humanis vitam imitati Deorum.* Cicer. 3 Tusc. n. 71. Senec. Epist. xxix. et lxx.

Interrogatus Aristippus quomodo Socrates diem obiisset? *Ut ego*, inquit, *optarim.* Diog. Laert. in Aristipp.

Nunquam magnis viris cara in corpore mora est: exire atque erumpere gestiunt, ægre has angustias ferunt. *Senec. ad Marc. c.* 23.

2. Cum Athenienses in concione et Phocionem, et nonnullos alios morte damnassent: hi quidem inter amicorum et propinquorum complexus lamentantes ejulantesque trahebantur in carcerem: ille vero eodem animo vultuque ibat, quo quondam publice, accepto exercitus imperio domum dedu cebatur: ita ut gravitatem viri et constantiam mirari nemo satis posset. Emphyletus, quo familiariter fuerat usus, cum ei obvius dixisset lacrymans. *O quam indigna perpeteris, Phocion!* Huic ille, *At non inopinata*, inquit, *hunc enim exitum plerique clari habu-*

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ērūnt Athēnĭēnsēs. Inĭmīcī prætĕrcŭrrentēs incĕssēbant ĕum convĭcĭīs. Unŭs ĕtĭam inspŭĕt ĭn făcĭem ējŭs. Ibi fāmă est Phocĭonem convērsŭm ăd Archōntās, id ūnŭm dīxīssĕ: *An nēmo hūjŭs hŏmĭnĭs compēscĕt pĕtŭlāntĭam?* Rŏgāntĕ quŏdam ex ămīcīs, nunquĭd fĭlĭo sŭō Phocŏ mandāri vĕlit? *Maxĭmè*, inquĭt, *jŭbeo ĕnĭm ĕum pŏpŭli Athēnĭēnsĭs injūriārum ĭn mē oblĭvīsci.* Quod mandātum quī non admīrātur, ĭs mĭhi nĭhĭl ēgrĕgĭum săpĕre vĭdētur, inquĭt Ælĭānŭs. *Corn. Nep. in Phoc. Ælian. l.* xii. *c.* 49.

Pōstquam ĭn carcĕrem ventum est, ĕt cĭcūta tĕrī cœptă, Phocĭŏnem Nīcŏclĕ ămīco fidissĭmo rŏgānte, sĭbi ut permittĕret priori venēnum haurīre: *Ista quĭdem*, inquĭt, *ŏ Nīcŏcle, mŏlĕstă mĭhi vălde ĕt grăvĭs est pōtŭlātio tŭă: vērùm quŭă nĭhĭl tĭbi unquam dēnĕgāvi, hoc quŏque largĭar.* Ubi cætĕrī vēnēnum bĭbērunt, dēfĕcĭt: nĕgāvĭtque carnĭfex sĕ ălĭam cĭcūtam trītūrum, nĭsĭ dŭŏdĕcim drachmæ sĭbi essent nŭmĕrātæ. Tum Phocion, accersīto quŏdăm ămīco, pĕtĭit ŭt carnĭfĭci illŭd pĕcūniæ dăret: *quŏnĭam nĕ grātĭs quĭdĕm mŏrī Athēnĭs lĭcēbăt.*

3. Quum Canĭus Iūlĭŭs, vĭr ĭn prīmīs magnŭs, cum Caiō Cæsărĕ Calĭgŭlā fŭisset altercātus: ăbeunti crūdēlĭs illĕ impĕrātor dixĭt: *Nē fortè ĭnĕptă ĕpĕ tĭbi blandiāris, ăd mortem tĕ dūci jussĭ.* Tum Canĭŭs magnō ănĭmo: *Grātias*, inquĭt, *ăgo, ŏptĭmĕ prĭncĕps.* Dĕcĕm mĕdĭos usque ăd supplĭcĭum dĭēs sĭnĕ ullâ sollicĭtūdĭne exēgit. Vix crēdi pŏtĕst, quæ intĕrea dixĕrit, quæ fēcĕrit, quăm in tranquillo fuĕrit. Lūdēbat lātrūncŭlis, cùm cēntūrio trăhens ad supplĭcium agmĕn hŏmĭnŭm mortĕ dāmnātōrum, illŭm quŏquĕ accĕrsī jussĭt. Vŏcātŭs, nŭmĕrāvĭt calcŭlōs, et eĭ quĭcŭm lūdebat, *Vĭdĕ*, inquĭt, *nĕ pŏst mōrtem mĕam mĕntĭārĭs-tĕ vĭcīssĕ.* Tum centurĭōnem compellāns, *Testĭs*, inquĭt, *ĕrĭs, mĕ ūnō calcŭlō antĕcēdĕre.* O mīram ĭn mediâ tempēstāte tranquillĭtātem! *Senec. de Trang. c.* 14.

4. Eōrum qui mortem fortĭter oppĕtiĕrunt, exĕmplĭs incĭtāti, mortem tandem vĕl ŏptāre incĭpiāmus, vel cērtè tĭmēre dēsistāmŭs. Nam cùm sŭprēmŭs illĕ dĭēs non ănĭmi extĭnctiōnem sĕd commūtātiōnem tantùm āffĕrat lŏcī: quĭd ŏptābĭlĭus? Ităque sī quĭd tālĕ accĭdĕrit, ŭt ă Dĕō nōbĭs dēnunciātum vĭdeātur exīre ē vītâ; læti et ăgēntēs grātĭas pāreāmŭs, ēmittĭque nōs ē custōdiâ, et lĕvāri vincŭlis arbĭtrēmŭr, ŭt ĭn æternăm, ĕt plānè ĭn nōstram dŏmum rĕmĭgrēmus. Mortem portum nōbis ĕt pĕrfŭgĭum pūtēmŭs. *Cic. l Tusc. n.* 116, *&c.*

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Vĭr săpĭēns mortĕm, mōrbōs, ăt ălĭă, quæ ĭn vĭtam hūmānăm ĭncūrrunt, fĕrĕt, non sōlum pătĭenter, sĕd ĕtĭam lĭbēntĕr, ŭt pārĕat lĕgi nātūræ: quĕmādmŏdum bŏnŭs mīlĕs fert vulnĕrā, et transvērbĕrātus tēlīs, mŏrĭens ămăt ĕum, prō quo cădĭt, impĕratōrem. Hăbēbĭt ĭn ănĭmō illud vĕtŭs præcēptŭm: *Deum sequere.* Senec. de Beat. c. 15.

CAPUT XVIII.

Hŭmātĭo cōntĕmnēndă ĭn nōbīs, nōn nĕglĭgēndă ĭn nōstrīs.

1. Cùm Sōcrătēs jam jam mŏrĭtūrŭs ēssĕt, rŏgātus à Critōnĕ quĕmādmŏdum sĕpĕlīrī vēllĕt, hæc respondĭt, ŭt sē ōstēndĕret hāc dē rē nĭhĭl lăbōrāre. Dĭŏgĕnēs dūrĭŏr, ŭt Cynĭcŭs, projĭcī sē jussĭt ĭnhūmātum. Tum ămīcī: *Vŏlucrĭbūsne ĕt fĕrīs?* *Mĭnĭmè vĕrò*, inquĭt: *Sĕd băcillum prŏpĕ mē, quō ăbĭgam, pōnĭtōte.* *Quī pŏtĕris?* ĭlli: *non ĕnĭm sēntĭēs.* *Quid ĭgĭtur mĭhĭ fĕrārum lanĭātus ŏbĕrit nĭhĭl sentĭenti?* Cic. 1 Tusc. n. 103, 109.

2. Mĭnābātur Theŏdōro phĭlŏsŏphō tўrānnus mortĕm, ĕt quĭdem sĭnĕ sēpūltūrā. Cui Thĕŏdōrus: *O tĕ ĭnēptum, sī pŭtās intĕrēssĕ suprā terrăm ăn infrā, pūtrēscăm!* Magnŭs ănĭmŭs ēgrēssūrŭs corpŏrĕ nĭhĭl ăd sē jūdĭcăt pertĭnēre, quò illŭd confĕrātur, ăn ignĭs exūrat, ăn fĕræ dīstrăhānt, ăn terrā contĕgăt. *Senec. de Tranq. c.* 14. *Senec. Epist. c.* 92.

Præclārè Anaxăgŏras: qui cùm Lampsăcī mŏrĕrētur, quærentĭbus ămīcīs, vellētne Clazŏmĕnās ĭn pătrĭam, sī quĭd eī accĭdisset, rĕfĕrri? *Nihĭl nĕcĕsse est*, inquĭt, *undĭque ĕnĭm ăd infĕros tāntundem vĭæ est.* Rŏgantĭbus quŏque cīvĭtātis princĭpĭbus, nŭm quĭd fiĕrī pōst mortĕm mandārĕt? jussĭssĕ fĕrūnt, *ŭt pŭĕri quotānnīs ĕŏ, quo ē vīvīs ăbĭīssĕt, dīē, lūdendi cōpiam hăbērent.* Quod deinde Lampsăci observātum. *Cic.* 1 *Tusc. n.* 104. *Diog. Laërt. in Anax.*

3. Dē hŭmātĭōne ūnŭm tĕnēndum est; contĕmnēndăm ĭn nōbĭs, non nĕglĭgēndam ĭn nostrīs: ĭtă tămĕn mortuōrum corpŏră nĭhĭl sentīrĕ intĕllĭgāmŭs. Quantum autem consuētūdĭnī fāmæque dāndum sĭt, ĭd cūrēnt vīvī. *Cic.* 1 *Tusc. n.* 108.

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CAPUT XIX.

Tōllātŭr fōrtūnæ dīscrīmĕn ĭn mōrtĕ.

1. Maxĭmè ē nātūrā est tōlli fortūnæ dīscrīmĕn ĭn mortĕ: ĕt ŭt cætĕrōrum sumptŭum, sīc ētĭam sēpulchrōrum, mŏdŭs rēctè rĕquīrĭtur. Crēdo mĭnĭmam ōlĭm hūjŭs rēī fŭīssĕ cŭpĭdĭtātem: ălĭōquin mūltă extārent exĕmplă mājōrum. Nĕc hoc ā săpĭēntīssĭmīs lēgum scrīptōrĭbus nĕglectum. Athēnis illĕ mōs, jam ā Cĕcrŏpe ductŭs, dĭū permansĭt, corpŏră hŭmāndi terrā, quam proxĭmi injĭcĭēbant. Sĕquēbantur ĕpŭlæ, quās ĭnībant cŏrōnāti: ĕt ăpŭd quās dē mōrtŭī laudĕ, cùm quid vēri ĕrăt, prædĭcāri sŏlĭtum: Nam mēntīri nĕfās hăbēbātur. Cùm dēīndĕ sumptŭōsa fĭĕri fūnĕră ĕt lāmēntabĭlĭa cœpīssent, Solōnĭs lēgĕ sublātă sunt. *Cic. 2 de Leg. n. 62.*

2. Cyrŭs mortī proxĭmŭs fīlĭīs māndāvĭt, ŭt postquam ŏbĭīssĕt, corpŭs sŭum nĕque aurō nĕque ārgēntō, nĕque ullā ălĭâ rē prĕtĭōsâ condĕrēnt, sĕd tērræ quam prīmŭm rēddĕrēnt. *Xenoph. Cyrop. l.* viii.

Alĕxānděr Asĭæ fīnēs ultĭmōs victŏr pĕrăgrans, Cyrī rēgĭs sēpūlchrum jussĭt ăpĕrīrī, ĭn quō ĕrăt condĭtŭm ējŭs corpŭs, cui dărĕ vōlēbăt infĕrĭās. Aurō argentōque rĕplētum essĕ crēdĭdĕrat? quippĕ Persæ ĭtă vulgāvĕrant. Sĕd prætĕr clўpeum ējŭs pūtrem, ĕt ārcūs dŭòs Scythĭcōs, ĕt ăcĭnăcem, nĭhĭl rĕpĕrit. Cætĕrùm ămĭcŭlo sŭo lŏcŭlum, ĭn quo jăcēbat corpŭs, vēlāvit, cŏrōnamque aurĕam impŏsŭit: mīrātus tantī nōmĭnĭs rēgĕm, tantīs prædĭtŭm ŏpĭbus, haud prĕtĭōsĭus sēpūltum essĕ, quàm sī fŭīssĕt ē plēbĕ. *Q. Curt. l.* x. *c.* 1.

3. Băbўlōnĭōrum rēgīnă Nitocrĭs, sūprā portam urbĭs cĕlĕberrĭmam, lŏcō ēdĭto ĕt conspĭcŭō, sēpūlchrŭm sĭbi extrŭī jussĭt, ātquĭ hĭs vērbĭs inscrībī: *Sī cuī rēgŭm, quī pōst mē ăpŭd Băbylōnĭōs ĭmpĕrĭum ōbtĭnēbūnt, pĕcūnĭæ ĭnŏpĭa fuĕrĭt; ăpĕrtō sēpūlchrō, sūmĭto quantum lĭbuĕrĭt. Nē tămĕn ăpĕrĭto, nĭsĭ indīgŭĕrĭt: non ĕnĭm prōdĕret ăpĕrŭīssĕ.* Hoc sēpūlchrum intāctum pērmānsĭt, dōnĕc rēgnŭm pērvēnit ăd Darīum Hystāspĭs fīlĭum: quī, rĕsĕrāto mŏnŭmēnto, non quĭdem pĕcūnĭas quas spērāvĕrăt in-

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vĕnīt: sĕd cădāvĕr, ĕt hæc vĕrbă exārātă: *Nĭsĭ turpĭtĕ lūcrī stŭdĭōsūs ĕssĕt, ĕt tĕ ĭnexplēbĭlĭtĕ pĕcūnĭæ cŭpĭdĭtās tĕnĕret, mōrtuōrum sĕpŭlchrō non vĭŏlāssĕt.* Herodot. l. i.

4. Rĕfĕrt Diodōrŭs Sĭcŭlŭs hunc ăpŭd vĕtĕres Ægyptĭōs mōrem fŭīssĕ, ŭt mōrtŭī rēgĭs corpŭs non ăntĕ sĕpŭlchrō cōndĕrētŭr, quàm cunctă ējŭs fāctă expēnsă ĕssent. Vŏlentī cuĭque făcŭltās dăbātur dēfunctum accūsandi. Instĭtuēbatur jŭdĭcium: ĕt sĭ plūră mălĕ fēcĭssĕ rex cōărguĕrētur, cărĕbăt sĕpŭlchrō. Cūjŭs dēdĕcŏrĭs tĭmōrĕ factŭm est ŭt multī pĭĕ justèque ĭmpĕravĕrĭnt. *Diod. Sic. l.* 1.

CAPUT XX.

Vĭrō fŏrtī fōrtĭtĕr fĕrendŭs est dŏlŏr.

1. Intĕr ōmnēs hoc constăt, non dŏctōs hŏmĭnes sōlùm, sĕd ĕtĭam indoctōs, vĭrōrum esse fortĭum tŏlĕranter dŏlōrem păti. Nĕc vĕrò quĭsquam fŭīt, qui cum non laudāndum pŭtārĕt, qui ĭtă pătĕrētur. Ităque dŏlōrem aut extĭmēscĕre vĕnĭentem, aut non ferrĕ præsēntem, nonnĕ tūrpe est? *Cic.* 3 *Tusc. n.* 43.

In dŏlŏrĕ cogĭtandum nōbĭs est, quĭd fortĭtūdĭnĕ, quĭd magnĭtūdĭnĕ ănĭmi dignum sĭt: ĕt maxĭmè prōvĭdendum, nē quĭd abjectè, nē quĭd tĭmĭdè, nē quĭd ĭgnāvĕ, nē quĭd servĭlĭter mŭlĭĕbrĭtervĕ făcĭāmus. Ingĕmĭscĕre vĭrō concĕssum est, ĭdquĕ rāro: ējŭlāri, nē mŭlĭĕrī quĭdĕm. 2 *Tusc. n.* 53, 58.

2. Dŏlōrĕm plăcĭdè ĕt sēdātè fĕrēs, sĭ cŏgĭtēs quàm ĭd hŏnēstum sit. Sūmŭs ĕnĭm nātūrâ stŭdĭōsissĭmi appĕtēntissĭmĭque hŏnēstātis, prō quā nĭhĭl est quŏd non părāti sĭmus ĕt făcĕre ĕt perpĕti. Hinc pĕrĭcŭlă ădeūntŭr ĭn prœlĭĭs. Non sentĭūnt vĭrī fortēs ĭn ăcĭe vŭlnĕră; vĕl sentĭūnt, sĕd mōrī mălunt quàm tantūllum mŏdò ăb ĕō, quŏd ēōs dĕcet, dĭmŏvēri. Fulgēmtēs glădĭōs hōstĭum vĭdēbānt Dĕclī, cùm ĭn ăcĭem ēōrum irruēbant: hĭs lĕvābăt ōmnĕm vulnĕrum mĕtŭm ăc dŏlōrem nōbĭlĭtās mortĭs ĕt glōrĭa. Num tum ingĕmŭĭsse Epamĭnōndam pŭtās, cùm unà cum sānguĭne vītam ēffluĕrĕ sentīrĕt? Mĭnĭmè sānè: pătrĭam ĕnĭm sŭam Lăcĕdæmōnĭis ĭmpĕrantem rĕlĭnquēbat. Hæ sunt sōlātĭa, hæc fōmēntă summōrum dŏlōrŭm. 2 *Tusc. ibid.*

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3. Acĕrrĭmŭs vīrtūtī ādvĕrsārĭŭs ĕssĕ vĭdētŭr dŏlŏr: ĭs ārdēntēs făcēs ĭntēntăt, ĭs fōrtĭtūdĭnĕm ănĭmī sē dēbĭlĭtātūrŭm mĭnātŭr. Huīc ĭgĭtŭr sūccūmbĕt vīrtūs? Quām turpĕ, ō Dīī bŏnī, fūtūrum essĕt. Pŭĕri Spartiātæ non igĕmīscunt verbĕrĭbus lănĭāti. Adŏlēscēntium grĕgēs Lăcĕdæmŏne vīdĭmus ipsī, inquĭt Cĭcĕro, incrēdĭbĭli contentiōne certāntēs pugnīs, calcĭbus, unguĭbus, morsu dēnĭque, ĭtă ŭt exănĭmārentŭr prĭŭs, quām sē vīctōs fătĕrentur. In Indĭă ĭī, qui săpĭentes hăbēntur, nūdi ætātēm ăgūnt, ĕt Caucăsī nĭvēs pĕrfĕrūnt, cùmque ăd flammam sē applĭcŭĕrint, sĭnĕ gĕmĭtu adūruntŭr. Mŭlĭĕrēs* vĕrò, cùm est cūjūsque ĕārum vĭr mōrtŭus, ĭn certāmĕn judĭcĭūmque vĕnĭunt, quam plūrĭmùm illĕ dilexĕrit: plūrēs ĕnĭm ūnī mărīto sōlēnt esse nuptæ. Quæ est victrix, ĕă lætă, prōsĕquentibus sŭīs, ūnà cùm vĭro ĭn rōgum impōnĭtur: victæ mœstæ dīscēdunt. Quantò măgĭs dŏlōrem non formīdābĭt săpĭentŭs ĕt constantŭs vĭrī vīrtūs? *Cic. 5 Tusc. n. 76. Vide infrà lib. v.*

CAPUT XXI.

Dŏlōrĕm fĕrrī fōrtĭtĕr pōssĕ, mūltōrŭm ēxēmplă dŏcēnt.

1. Ut lŭbēntĭŭs dŏlōri obsistĕre possĭmŭs, obversentŭr ănĭmō fortĭum vĭrōrum exemplă. Zēno prōpōnātur Eleates, qui perpessŭs est omnĭă pŏtĭŭs, quām conscĭōs dēlendæ Nĕarchi tyrannĭdĭs indĭcāret. Dē Anaxarchō Dēmŏcrĭtĭo cōgĭtētur, qui cùm Cyprī ĭn mănŭs Nicocreontĭs rēgĭs incĭdisset, nullŭm gĕnŭs supplĭcĭī dēprĕcātŭs est. Conjectŭs ĭn mortārium saxĕum, ĭbīque ferrĕīs mallĕīs contūsŭs, *Tundĕ*, inquĭēbăt, *Anaxārchi cūleum* (sīc corpŭs vŏcābăt) *tūndĕ: Anaxārchum vĕrò ipsŭm non tundĕs.* Ad ultĭmum ampŭtātiōnem linguæ tyrānno mĭnĭtante, prōtĭnus ĕam dentĭbus obscīssam ĕt commĭnūtam ĭn ōs illius īrā tūmĭdum conspŭīsse dĭcĭtur. *Cic. 2 Tusc. n. 52. Valer. l. iii. c. 3. Diog. Laërt. in Anax.*

2. Rōmăm obsĭdēbat rex Porsĕna, sēque urbĕm propter frūmenti ĭnŏpiam expugnātūrum spem hăbēbat, cùm C. Mūcĭus ădŏlēscens nōbĭlis audāci ălĭquo făcĭnŏre pătrĭam esse ā pĕrĭcŭlo lĭbĕrandam rătus est. Ităque pĕnĕtrāre ĭn hostĭum castră constĭtŭit. Sĕd mĕtŭens nĕ, sī

* *Imo usque in nostrum tempŭs mundi continuatur hic mos!*

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consŭlum injussu ĕt omnĭbus ignārĭs īret, prō transfŭgā hăbērētur: sĕnātum ădĭit. *Transīrĕ Tĭbĕrim*, inquĭt, *pătrēs, ĕt intrārе, sī possĭm, castrā hostĭum vŏlo, non fŭtūrus prædo, nĕque pōstŭlatiōnum hōstĭlĭum ultor. Mājŭs, si Dĕī jŭvānt, ĭn ănĭmo est făcĭnus.* Appröbānt pătrēs. Abdĭto intrā vestem ferrō prōfĭcīscĭtur. Ubĭ in hōstium castrā vēnĭt, ĭn confertissĭmā turbā prŏpĕ rēgĭum trĭbūnāl constĭtĭt. Tum fortĕ stĭpendĭum mīlĭtĭbus dăbātur, qui proptĕrĕā ădĭbant scrĭbam cum rēgĕ pări ferè ornatu sĕdēntĕm, et multā ăgēntem. Tĭmēns Mūcĭus scīscĭtāri ŭtĕr ĕōrum, qui sĕdēbant, Porsĕna essĕt, nĕ tālĭă intĕrrŏgando sē Rōmānum essĕ ăpĕrīret: rĕ fōrtūnæ permīssā, scrĭbam prōrēgĕ obtruncāvit.

Indĕ cŭm vĭam sĭbi crŭēnto mucrōnĕ pĕr trĕpĭdam turbam făcĕret, compréhēnsŭs ā rēgĭīs satēllĭtŭbŭs, ăd trĭbūnāl addŭctŭs est. Tum ĭllĕ nĭhĭl mĕtŭens: *Rōmānŭs sum*, inquĭt, *cīvĭs: C. Mūcĭum vŏcānt. Hostĭs hōstem ŏccīdĕre vŏlui; nĕc ăd mōrtem fĕrēndăm mĭnŭs ănĭmī est, quàm ăd cædem pătrandam fŭit. Et făcĕre ĕt pătī fortĭa, Rōmānŭm est.* Addĭdit dēĭndĕ, *non sē ūnŭm occīdendi Porsĕnæ glōrĭam pĕtĕre: ĭdem pĕrĭcŭlum, ĕasdemque īnsĭdĭās, ĕt immĭnēre ā jŭvēntūte Rōmānâ.* Cŭm rex īrā percĭtŭs, pĕrĭcŭloque conterrĭtŭs, circūmdărī ignēs jŭbēret, nĭsĭ prŏpĕrĕ ĕt clarè exprŏmĕret ĕās, quas mĭnābātur, Rōmānæ jŭventūtĭs insĭdĭās: *Vĭdē*, inquit Mūcĭŭs, *quam vīlĕ corpŭs ĭīs, qui magnam glōrĭam spectant.* Dextrāmque accensō ăd sācrĭfĭcĭum ignī injēcit. Quam cùm vĕlŭt sĭnĕ ullō dŏlōris sēnsū torrĕret, attonĭtŭs rĕī mīrācŭlo rex ăb sede sŭā prōsĭlŭit, āmōtumque ăb ignĕ jŭvĕnem dīmīsĭt invĭŏlātum: sĭmŭlque Rōmam missī lēgāti ăd pācĭs condĭtiōnes offĕrēndas. *Livius, l.* ii. *c.* 12.

Cùm pĕtĕret rēgem dēcepta sàtellĭte dextra,
Injēcit sacrīs se peritūra fōcīs.
Sed tam sæva pĭūs mīrācŭla non tŭlit hostis,
Et raptum flammīs jussĭt ăbīre vĭrum.
Urĕre quàm pŏtuīt cōntēmpto Mūcĭŭs ignĕ,
Hanc spectāre mănūm Pōrsĕnă non pŏtŭit.
Mājŏr dēceptæ fāma est, quàm glōria dextræ:
Si non pēccāsset, fēcĕrat illă mĭnus.

Martial. l. i. *Epig.* 22.

Vĕtŭstō Macedōnum mōrĕ, rēgi Alexandro sācrĭfĭcanti præstō ĕrānt nŏbĭlissĭmī puĕri. E quĭbus ūnŭs, cùm thūrĭbŭlum tĕnēns ăntĕ rēgem āstĭtīsset, ĭn īpsĭŭs brā-

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chĭlum carbo ardens dēlapsŭs est: quō ētsī ĭtă ădurēbatŭr, ŭt adustæ carnĭs ŏdŏr ăd cĭrcūmstāntĭum nārēs pervēnīret; tămĕn ĕt dŏlōrem sĭlentĭo pressit, ĕt brāchĭum immōbĭlĕ tĕnŭit, nē sācrĭfĭcium ullo gĕmĭtu impĕdīrĕt. *Valer. l.* iii. *c.* 3.

C. Marĭus rustĭcānŭs vīr, sĕd plānè vīr, cùm ēī vārĭcēs ĭn crūra sĕcārentur non sĭnĕ ācrī dŏlōris morsu, vĕtŭit sē alligāri. Nōs, sī pĕs, sī dens cōndŏluit, fĕrrĕ non pōssŭmus. *Cic.* 2 *Tuscul. n.* 35, 52.

3. Ex Syriâ dēcēdens, confĕctō Mithridātĭco bellō cùm Rhŏdum vēnīssĕt Pompēĭŭs, nōbĭlissĭmum Stoĭcæ dīscĭplīnæ philŏsŏphum Posĭdōnĭum cŭpĭit audīrĕ. Sĕd cùm dĭcĕrētur grăvĭter tunc ægĕr essĕ, quòd dŏlōrĭbus pŏdāgræ crŭcĭābātur maxĭmīs; vŏlŭit saltĕm vīsĕre, quem audīre dē rēbus philŏsŏphĭcĭs dissĕrĕntem non lĭcĕbat. Quem ŭt vīdit, et sălūtāvit hŏnōrĭfĭcĭsque vērbis est prōsĕcūtus; mŏlestè sē ferrĕ dixĭt, quòd ĕum non possĕt audīre. At illĕ, *Tū vĕrò*, inquĭt, *pŏtĕs; nĕc commĭttăm, ŭt dŏlŏr corpŏrĭs ēffĭcĭat, ŭt frustrā tantŭs vĭr ăd mē vĕnĕrit.* Ităque cŭbans, grăvĭter et cŏpĭōsè dispūtāvit dē hoc Stoĭcōrum dogmăte: *Nĭhĭl ēssĕ bŏnum nĭsĭ quod hŏnēstum esset.* Cùmque quăsĭ făcĕs dŏlōris ēī admŏvērentur, sæpe dixit: *Nĭhĭl ăgis, dŏlŏr: quamvīs sīs mŏlēstŭs, nunquam tĕ essĕ confĭtēbor mălum.* Illŭd ĕnĭm Stoĭci nĕgābant mălum dĭci possĕ, quod turpĕ non essĕt. *Ibid. n.* 61.

Etsi Pĕrĭpatetĭci dŏlōrem dĭcēbant mălum esse, de eo tămĕn fortĭtĕr fĕrēndo eădĕm præcĭpiēbant quæ Stoĭcī. Et quĭdem Arcesĭlās Pĕrĭpătētĭcŭs, cùm ardēret pŏdāgræ dŏlōribus, vīsĭtāssetque hŏmĭnem Carneădes, ĕt trīstĭs exīret: *Mănĕ*, *quæso*, inquĭt, *Carneăde nōstĕr: nĭhĭl illinc hūc pervēnit.* Ostēndĭtque pĕdēs et pēctŭs. 5 *de Fin. n.* 64.

4. Consuētūdo lăbōrum perpessiōnem dŏlōrum ēffĭcĭt făcĭlĭōrem. Ferĕ labōrem, contemnĕre vulnŭs ĕt dŏlōrem, consuētūdo dōcĕt. Est ĕnim consuētūdĭnĭs magnă vĭs. Pernoctant vēnātōres ĭn montĭbus et ĭn nĭvĭbus. Pŭgĭlēs cæstĭbus contūsi, nē ingĕmĭscunt quĭdem. Glădiatōrēs, perdĭti hŏmĭnes aut bārbări, quas plăgās perfĕrunt? Tantum exercĭtātio et consuētūdo vălĕt. Ergŏnĕ hoc pŏtĕrit hŏmo vīlissĭmŭs? Vĭr nātŭs ăd glōrĭam et hōnestātum ănĭmum tam mollĕm hăbēbit, ŭt ĕum non mĕdĭtātĭōnĕ ĕt rătiōnĕ corrōbŏret advĕrsŭs dŏlōrem? 2 *Tusc. n.* 35. *&c.*

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5. Dŏlōrŭm pătĭentĭă ĭn omnī gĕnĕre sē æquābĭlem præbĕat. Sæpĕ multi, qui aut proptĕr glōriæ cŭpĭdĭtātem aut ŭt jūs sŭum et lĭbertātem tuērēntur, vulnĕra excēpĕrunt fortĭtĕr et tŭlĕrunt, ĭĭdem dŏlōrem morbi ferrĕ non pōssunt: Nĕque ĕnĭm rătĭōne ĕt săpĭentiâ vulnĕrum dŏlōrem tŭlĕrant, sĕd glōriæ ĕt prŏprii commŏdi stŭdĭō. Nĭhĭl autem pŏtĕst essĕ æquābĭle, quod non ā rătĭōnĕ prŏfĭcīscĭtur. Ităque barbări ferrō dēcertāre ācerrĭmè possŭnt; ægrotāre vĭrĭlĭtĕr non quĕunt. Sīc Cimbri et Celtĭbērī ĭn prœlĭō exsŭltant, lāmēntāntŭr ĭn mōrbō. *Ibid. n.* 66.

CAPUT XXII.

Quæ dūră sūnt, fĭūnt lĕvĭōră pătĭēntĭā.

1. Cuĭvis dŏlōrī rĕmĕdĭum est pătĭentĭă.
Mĭsĕrĭārum pōrtŭs est pătĭēntĭă. *P. Syrus.*

Nĭhĭl tam infestum tranquillĭtāti ănĭmi, quām nĭhĭl pătī possĕ. Ităque ĭd summōpĕrè stŭdendum, ŭt dāmnă, quæ mĭnĭmē fĭĕri, pŏtĕrit sentĭāmŭs: ĕtĭam ădversă bĕnĭgnè interprĕtēmur. Nunclāto naufrăgĭō, Zēno cùm omnĭa sŭa audīret submērsa: *Jŭbĕt*, inquĭt, *mĕ fortūnă expedītiŭs philŏsŏphāri.* Senec. de Tranq. ç. 14.

Lacæna quædam, cùm fĭlĭum, quem ĭn prœlĭum mīsĕrat, interfectum audīsset; *Idcīrco*, inquĭt, *gĕnŭĕram, ŭt prō pătriā non dŭbitārĕt ōccumbĕrĕ.* Cic. 1 Tusc. n. 102.

Anaxăgŏram quŏquè fĕrunt, audītâ morte fĭlĭī, ĭd ūnum dixisse; *Scīebam mĕ gĕnŭīsse mortālem.* Quōtĭdĭe prætĕr ŏcŭlos nōstros transĕūnt nōtōrum ignōtōrūmque fūnĕră, multi tămĕn hŏmĭnēs, ŭt rērum ălĭārum, sīc vītæ insătĭābĭlēs, indignantŭr sē sŭōsque ĭndè exīre, quò ăd tempŭs tantùm ădmīssi sunt. Quantò illī jūstĭŏr, qui nunciātam fĭlĭī mortem non tanquam nŏvum nuncĭum accēpit! Quid est ĕnim nŏvī hŏmĭnem mŏrī, cūjŭs tōtă vīță nĭhĭl ălĭŭd quàm ăd mortem ĭter est? Ităque ĭd quŏd nĕcēssĕ est, nunquam tĭmeāmus: quod incertum est, sempĕr expectēmŭs. 3 *Tusc. n.* 30. *Senec. ad Polyb. n.* 29, 30.

2. Xĕnŏphōn Sōcrătis dĭscĭpŭlŭs, ĕique făcūndîă proxĭmus, cùm sŏlēmne sacrum făcĕret, è dŭōbus fĭlĭis majōrem nātu, nōmĭne Gryllum, cōgnōvit cĕcĭdĭsse ĭn prœlĭo ăpŭd Mantinĕam; nĕc ĭdeò incēptūm Dĕōrŭm cūl-

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tum ŏmittendum pŭtāvit, sĕd tantūmmŏdò cŏrōnam dēpōnĕre contēntus fŭĭt. Pĕrcontātŭs dēĭndĕ quōnam mŏdō occŭbuissĕt fīlĭus; ŭt audīvĭt fŏrtĭssĭmè pugnāntem intĕrĭĭsse: cŏrōnam căpĭti rĕpŏsŭĭt, nūmĭnă, quĭbŭs săcrĭfĭcābat, testātŭs, majŏrem sē ex vīrtūte fīlĭī vŏlūptātem, quàm ex mortĕ dŏlōrem, sentīre. Alĭŭs rĕmōvīssĕt hostĭam, abjēcīssĕt altārĭa, lăcrўmīs thūra rĕspērsīssĕt. Xĕnŏphon et corpŏre et ănĭmo immōbĭlis permansĭt. Dŏlōri succumbĕre, ipsă cladĕ, quæ nuncĭāta ĕrăt, trīstĭus duxĭt. *Valer. l.* v. *c.* 10.

3. Æmĭlĭus Paulŭs, nunc fēlīcissĭmi, nunc mĭserrĭmi pătris clārissĭmum exemplum, ex quātŭor fīlĭīs insignĭs formæ et ēgrĕgiæ indŏlĭs, dŭos ĭn Cornēliam Fabiāmque gentĕm ădōptĭōne transtŭlit, dŭos ēĭ fortūna abstŭlĭt: quōrum altĕr, quārto dĭĕ antequam păter trĭumphārĕt, funĕre est ēlātus: altĕr in triumphāli curru conspectus, post diem tertium expĭravit. Ităque qui lĭbĕris sīc abundāvĕrat, ŭt dŭos ĭn ălĭēnās fămĭlĭas transmĭsisset, ăd orbĭtātem sŭbĭtò est rĕdactus. Quem cāsum quo rōbŏre ănĭmī sustĭnŭĕrĭt, nēmĭni dŭbium esse pŏtēst. Nam ōrātioni, quam ăd pŏpŭlum dē rēbŭs ā sē gestīs hăbŭit, hanc clausŭlam adjēcit: *Cùm ĭn tam prosperō bellōrum successu tĭmĕrem, Quirītes, nē quĭd măli contra nōs fortūna mōlīrētur: Dĕōs prĕcātus sum, ŭt sī quĭd adversi pŏpŭlo Rōmāno immĭnĕret, ĭd tōtum ĭn mĕam dŏmum convertĕrētur. Quapropĭtĕr bĕnĕ rēs hăbet: ănnŭĕndo ĕnĭm vōtīs mĕīs, ĭd ĕgērunt, ŭt vos pŏtĭŭs mĕum cāsum dŏleātĭs, quàm ĕgo vĕstro ingĕmīscam.* Valer. l. v. c. 10. Livius, l. xiv. c. 41.

CAPUT XXIII.

Alĭōrŭm rēspĭce ĭnvōmmŏdă, ŭt mĭtĭŭs fĕrās tŭă.

1. Cùm ex ămīcīs quemdam grăvĭter mœrēntĕm vĭdĕret Solon, ĭn ārcem Athēnārum perduxit, hortātusque est, ŭt pĕr omnĭa subjectă ædĭfĭcĭa ŏcŭlos circumfĕrret. Quod ŭt factum ănĭmădvĕrtĭt: *Cŏgĭtā nunc tĕcŭm* inquĭt, *quàm multī luctūs sŭb hīs tĕctīs ĕt ōlim fuĕrint, hŏdĭēque vĕrsentur, insĕquēntĭbusque sēcŭlīs sĭnt hăbĭtātūrī:*

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āc dēsīnĕ ea incommŏda tanquam prŏpŕia dēflēre, quæ sunt commūnia mŏrtālium.

Idem Sŏlon aiēbat: *Sī ĭn ūnum lŏcum cunctī măla sua contŭlissent; fŭtūrum, ŭt quisque prŏpŕia dŏmum rĕportāre mallet, quam ex commūni misĕriārum acervo portiōnem suam accĭpĕre.* Unde collĭgēbat non ŏportēre nōs, quæ fortuītò pătĭmŭr, ea măgis intŏlĕrābilia jūdĭcāre, quàm quæ ălĭī pătĭuntŭr. *Valer. l.* vii. *c.* 2.

2. Cĭcĕrōni mortĕm Tullĭæ filiæ insōlābĭlĭter lŭgenti, cùm multă ălĭa, tum hæc scripsĭt Servĭus Sulpĭcĭus. Quæ rēs mĭhi non mĕdĭocrem consōlātiōnem attŭlit, vŏlō tĭbi commĕmŏrāre, sī fortè ĕădem rēs tĭbi mĭnuĕre dŏlōrem posnit. Ex Asĭā rĕdĭens cùm ăb Ægīna Mĕgăram versùs nāvĭgārem, cœpi rĕgiōnes circumcirca prospĭcĕre. Pōst mĕ ĕrat Ægīna, antè Mĕgăra, dextrâ Piræus, sinistrâ Cŏrinthus. Quæ oppĭda quŏdam tempŏre flŏrentissĭma fŭērunt, nunc prostrāta et dirŭta antè ŏcŭlos jăcent. Cœpi ēgomĕt mĕcum sīc cŏgĭtāre: *Hem, nōs hŏmuncŭli indignāmur, sī quĭs nōstrum intĕrĭit, aut occīsus est, quŏrum vita brĕvior esse dēbet; cùm ūno lŏcō tŏt ŏppĭdōrum cădāvĕra prōjecta jăceant? Vīsnĕ tūtĕ, Servi, cŏhibēre, et mĕmĭnisse hominem te esse nātum?* Crēdĕ mihi: cŏgĭtatiōne eā non mĕdĭŏcriter sŭm confirmātus. Hoc ĭdem, si tibi vĭdētur, fac ante ŏcŭlos tĭbi prōpōnas. Mŏdò ūno tempŏrĕ tŏt clārissĭmi vĭrī intĕrĭērunt: dē ĭmpĕrĭō Rōmāno prætĕrĕā tantă dĭmĭnūtio facta est: omnes provinciæ conquassātæ sunt. In ūnius mŭlĭercŭlæ anĭmŭlâ si jactūra factă est, tantŏpĕrè commŏvĕris! Quæ si hoc tempŏre non dĭem sŭum ōbisset, paucīs post annis tămĕn ei mŏriendum fuit: quŏniam hŏmo nată fuĕrăt.

Nōli tĕ oblĭvīsci Cĭcĕrōnem esse: ĕt ĕum, qui ălĭīs consuēvĕris præcĭpĕre, ĕt dăre consĭlĭum. Nĕque ĭmĭtāre mălōs mĕdĭcōs, qui ĭn ălĭēnis morbīs prŏfitentur tĕnēre sē mĕdicīnæ scientiam, ipsi sē cūrāre non possunt: sĕd pŏtiùs quæ ălĭis præcĭpĕre sŏlēs, ea tūtĕ tĭbi subjĭce, atque ăpŭd ănĭmum prōpōnĕ.

Nullŭs dŏlor est, quem non longinquĭtas tempŏrĭs mĭnŭat ăc mollĭat. Hoc tĕ expectāre tempŭs, tĭbi turpe est, ăc non ei rēī săpientiâ tuā tē ŏccŭrrĕre. Vĭdĭmus ălĭquŏties sĕcundam pulcherrĭmè tē ferrĕ fortūnam, magnamque ex ĕā rē tē laudem ădipīsci, Făc ălĭquando intellĭgāmus, advĕrsam quŏque tē æquè ferrĕ possĕ, nĕque ĭd mājŭs, quàm dēbeat, tĭbi ŏnŭs vĭdĕri; nē

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ex omnibus virtutibus hæc una tibi videatur deesse. *Cic. l.* iv. *ad Fam. Ep.* 5.

CAPUT XXIV.

Ira furor brevis est.

Horat. l. i. Ep. 2.

1. Vacandum est omni perturbatione animi, tum cupiditate et metu, tum etiam ægritudine et iracundia: ut tranquillitas et securitas adsit, quæ afferat cum constantiam, tum etiam dignitatem. *Cic.* l *Offic. n.* 69.

Quidam e sapientibus viris dixerunt iram brevem insaniam. Æque enim impotens sui est, decoris oblita, necessitudinum immemor, in id, quod cœpit, pertinax, rationi consiliisque præclusa. Ut autem scias non esse sanos, quos ira possedit, ipsum illorum habitum intuere. Nam ut furentium certa indicia sunt, ita et irascentium. Flagrant oculi, et multus ore toto rubor. Labia quatiuntur, dentes comprimuntur, horrent ac subriguntur capilli, tumescunt venæ, concutitur crebro spiritu pectus, parum explanatæ voces sunt, complôduntur sæpius manus, pulsatur humus pedibus, totum concutitur corpus: ita ut nescias utrum magis detestabile vitium sit, an deformè. Cætera vitia sæpe licet obscondere: ira se profert, et in faciem exit, quantoque major est, hoc effervescit manifestius, *Senec. de Irâ, l.* i. *c.* 1. *l.* ii. *c.* 35. *l.* iii. *c.* 4.

Si iræ effectus malaque intueri velis, nulla pestis humano generi plures stetit. Videbis cædes ac venena, et subjectas tectis faces et urbium clades et totarum exitia gentium. Aspice nobilissimarum civitatum fundamenta vix notabilia: has ira dejecit. Aspice regiones per multa millia sine habitatione desertas: has ira exhausit. Aspice tot ducis ac reges, mali exempla fati: ira alium in cubili suo confodit, alium inter sacra aut epulas percussit, alium sub oculis multitudinis lancinavit. *Senec l.* ii. *c.* 2.

2. Plutarchus, vir doctissimus et prudentissimus, servo suo homini nequam et contumaci, sed disputationibus philosophicis aures imbutas habenti, tunicam detrahi jussit ob aliquod delictum, eumque loro cædi. Ille primum vociferari: *Non meruisse se ut vapularet; nihil mali, nihil scelleris admisisse.* Deinde inter vapulandum queri-

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mōnias j[illegible] flētūs fundĕre, ējŭlātus facĕre. Postrēmō ad verba objurgātōria conversŭs, dixĭt: *Non esse ĕo. ănĭmo Plutarchum, quo illum dĕcēret: Philŏsŏphum īrāsci, turpĕ esse: sæpĕ ĕum, præsente atque audiente sē, de irācundiæ mălīs dissĕruīsse, lĭbrum quŏque de cŏhĭbendā īrā pulcherrĭmum conscrīpsisse: īīs omnĭbus, quæ ĭn illō lĭbrō scriptā ĕt præceptā essent, nēquāquam convenīre, qŭòd effūsŭs ĭn īram servum plūrĭmis plăgīs multāret.* Tum Plutarchus placĭdè, et lēnĭter: *Quĭd,* inquĭt, *verbĕro, nunc ĕgo tĭbi irasci vĭdĕor? Ex vultūne mĕo, ăn ex cŏlōre, ăn ex vōcĕ, ăn ĕtĭam ex vērbīs, correptum esse mē īrā intellĭgis? Mihi quĭdem nĕque ŏcŭli, ŏpĭnor, trŭcēs sunt, nĕque ĭn rŭbōrem spūmamvĕ effervesco, nĕque pŭdēnda dīco aut pœnĭtendă. Hæc ĕnĭm omnĭa, sī ignōrās, signă esse īrārum sŏlent.* Et sĭmul ăd eum quĭ cædĕbat converso sermōne, *Intĕrim,* inquit, *dum ĕgo atque hīc disputāmŭs, hoc, quod præcēpi, pĕrăge.* A. Gell. l. i. c. 26.

CAPUT XXV.

Nihil mĭnŭs quàm īrāsci pūnĭentĕm dĕcĕt.

Senec. l. i. de Irâ, c. 15.

1. Prōhĭbendă maxĭmè est īră ĭn pūnĭendo: nūnquam ĕnĭm īrātŭs, qui accēdet ăd pœnam dē ălĭquo sumendam, mĕdĭŏcrĭtātem illam tĕnēbit, quæ est intĕr nĭmĭum ĕt părum. *Cic.* 1 *Offic. n.* 89.

Ad coërcĭtiōnem errantĭum scĕlĕrātōrùmque īrāto castīgātōre non est ŏpŭs. Nam cùm īră dēlictum ănĭmi sĭt, non ŏpŏrtet pĕccāta corrĭgĕre pĕccando. Ad ēmendātiōnem pœnă prŏficĭt, sī judĭcĭō jăta est. Indĕ est quòd Sōcrătēs sĕrvo ait: *Cædĕrem tĕ, nĭsĭ irascĕrĕr.* Pœnăm servī ĭn ălĭud tempŭs dīstŭlit: illō tempŏre sē ipsĕ ādmōnŭit. Cūjŭs ĕrĭt tempĕrātus ĭn īrā affectŭs, cùm Sōcrătēs non sĭt ausŭs sē īræ committĕre? Sīc Archўtas, cùm villĭco factŭs essĕt īrātior quòd rūră sŭă ējŭs neglĭgentiă corruptă ănĭmadvertĭsset: *Quō tĕ,* inquĭt, *mŏdō accēpissem, nĭsĭ īrātus essem?* Măluit impunītum dĭmittĕre quam propter īram grăvĭus justo pūnīre. *Senec. l.* i. *de Irâ, c.* 15. *Cic.* 4 *Tusc. n.* 78. *Valer. l.* iv. *c.* 1.

2. Maxĭmum rĕmĕdĭum īræ dilātio est: ŭt prīmùm ējŭs fervor rĕlanguēscat; et călīgo, quæ prĕmĭt mentĕm,

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aut rēsīdat, aut mīnùs densă sĭt. Non tantùm dĭēs, sēd ĕtĭam hōra quædăm ex hīs, quæ tē præcĭpĭtem fĕrēbant, mollĭet: quædam ēvanēscent. Irātŭs ălĭquando sēnvo sŭo Plato, pōnēre illum stătim tŭnĭcam, ĕt præbēre scapŭlas verbĕrĭbus jussit, sŭā mănu ĭpsĕ cæsūrus. Postquam ĭntellexit īrascī se mănum, sĭcut sustŭlĕrat suspensam dĕtĭnēbat, ĕt stābat percussūro sĭmĭlis: oblĭtus jam servī, quĭă ălĭum, quem pŏtĭus castīgārĕt, invēnĕrat. Interrŏgātŭs dēĭndĕ ăb ămīco qui intervēnĕrat, quĭd ăgĕret? *Exĭgo*, inquĭt, *pœnās ăb hŏmĭnĕ īrācundo. Tū, Speusīppĕ, servŭlum istum verbĕrĭbus objurgā: nam ĕgo īrascor.* Ob hoc non cĕcīdit, propтĕr quŏd ălĭus cĕcīdisset. Irāscor, inquĭt, plūs făcĭam, quàm ŏpŏrtĕt: lĭbentiùs făcĭam. Non sĭt istĕ servŭs ĭn ējus hŏmĭnis pŏtestāte, qui sui compŏs non est. *Senec. l.* iii. *de Irâ, c.* 12.

3. Theodōsii īra cĭtò flecti sŏlēbat; undĕ mŏdĭcâ dĭlātĭone ēmolliēbantur ălĭquando sēvēra ējŭs jussă: hăbŭitque à natūrâ quod Augustŭs à phĭlŏsŏphiæ doctōre Athēnodōro: qui cum vīdisset eum făcĭlè commŏvēri; nē aspĕrum ălĭquid stătŭĕret, mŏnŭit ŭt, ŭbi irasci cœpisset, quātuor atque vīgĭnti Græcās littĕrās mĕmŏriâ rĕcensēret: ŭt īræ impĕtŭs parvi tempŏris interjectu languēscĕret, mentĕ ălĭò traductâ. *A. Vict. in Theo.*

CAPUT XXVI.

Nē ĭnĭmīcīs quĭdĕm īrāscēndŭm.

1. Non audĭendī quī grăvĭter īrascēndum ĭnĭmĭcis pŭtānt, ĭdque magnănĭmi et forтĭs vĭri esse cēnsēnt. Nĭhĭl ĕnim laudābĭlius, nĭhĭl magno ĕt præclāro vĭro dignĭŭs plăcābĭlitāte, atque clēmentiâ. *Cic.* 1 *Offic. n.* 88.

Zaleucī lēgĭbus interdĭctum ĕrăt, nē quis cĭvĭs dĭŭtūrnam adversŭs cĭvem īram ĕt ĭnĭmĭcitiam gĕrĕret. Si qui essent īræ pervicācĭōris, ĕōs prō indŏmĭtīs, ĕt fĕrīs, et ăgrestĭs inhumānĭque ingĕnĭi vĭrīs hăbēndos sanxĕrat. *Diodor. Sic. l.* xii.

2. Titŭs impĕrātor, nĕc auctŏr cūjūsquam nĕcĭs, nec conscĭus fuit, quamvīs interdum grăvĭter ulcīscendi causă non dĕĕssĕt: sed *pĕrĭtūram sē pŏtĭùs, quàm ălĭōs perdĭtūrum*, affirmābat. Cum amplissĭmi ordĭnĭs dŭo adversŭs eum conjurassent, nĕque abnŭĕre cŏgĭtātum scĕlŭs pos-

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sent, mŏnuit ŭt dēsistĕrent ăb incepto: si quid desīdĕrārent, prōmīsit sē trĭbūtūrum: cursōres suos confestim mīsit ăd mātrĕm altĕrĭus, ŭt ēī anxĭæ dē vīta fĭlii nunciārēnt illum salvum; utrumque ēpŭlis sēcum accumbĕre vōlŭit, ĕt ĭn ĕădem fămĭlĭārĭtāte, quā antè, hăbĕre non dēstĭtĭt. *Sueton. in Tito, c.* 9. *Aur. Victor. Ep. c.* 21. *Eutrop. l.* vii.

Cùm Constantīni impĕrātōris stătuam lapĭdĭbus impĕtĕre ausi essent nonnulli ex ējŭs ĭnīmīcis: ipsum ămīci hortăbantur ăd supplĭcĭum sūmendum dē contŭmēlĭæ auctōribus, ā quĭbus făcĭem ējus deturpātam ĕt convulnĕrātam dīcēbant. Vērùm illĕ cŭm et vultum ĕt căput suum contrēctâsset; *At ĕgo*, inquĭt, lēnĭter rīdens, *nullum ĭn ōrĕ āc frontĕ vulnŭs invēnio, sĕd omnĭa illæsa ĕt sānă.* S. Chrysost. 20 Hom. ad Ant.

CAPUT XXVII.

Irā sŭī impŏtēns ēst ĕt pĕrtĭnāx.

1. Irā sĭbi indulgĕt, ex lĭbĭdĭne jūdĭcat, audīrĕ non vult. Frustrā ŏcŭlis ingĕrĭtur vērĭtas: ămăt ĕt tuētur errōrem, coargŭī non vult, et ĭn mălè cœptīs hŏnēstĭor illi pertĭnācia vĭdētur, quàm pœnĭtentia. Sen. Pīso fŭit vĭr ā multīs vĭtĭis intĕgĕr; sĕd prāvŭs, ĕt cui plăcēbat prō constāntiâ rĭgŏr. Is cùm īrātŭs ăd mortem dūci jussīsset mīlĭtem, quăsī interfēcisset commĭlitōnem cum quo ēgrēssus ĕrat è castris, et sĭnĕ quo rĕdiĕrat; rŏganti tempus alĭquŏd ăd conquīrendum non dĕdit. Damnātus mīlĕs extrā vallŭm castrōrum ductŭs est, et jam cervīcem porrĭgēbat, cùm sŭbĭtò appăruit illĕ commĭlĭto, qui ŏccīsus dīcēbātur. Tunc centŭrĭo supplĭcio præpŏsĭtus, condĕre gladium carnĭficem jŭbet. Ambo commĭlĭtōnēs altĕr altĕrum complexi, ingenti concursu ĕt magno gaudĭō exercĭtŭs dēducūntŭr ăd Pīsōnem. Illĕ conscendit trĭbūnāl fūrēns ŭtrumque ad mortem dūci jŭbet; adjĭcit et centūrĭōnem, qui damnātum mīlĭtem rĕduxĕrat; hæc præfātus: *Tē mortĕ plectī jŭbeo, quĭă jam damnātus ĕs: tē, quĭă causă damnātōnis commĭlĭtōni fuīsti: tē, quĭă jussŭs ŏccīdĕre mīlĭtem, impĕrātōri non pārŭīsti.* O quàm sōlers est iracūndia ad fingēndas causās fūrōrīs. *Senec. l.* i. *de Irâ*, c. 16. *O quam ĭnīqui sunt quīdam jūdĭces!*

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Fulmĕn est, ŭbĭ cŭm pŏtestāte hăbĭtat, īrācundĭa.
P. Syrus.

CAPUT XXVIII.

Circūmscrībēndă mūltīs mŏdīs īră ēst.

1. Non expĕdĭt ōmnĭă vĭdērĕ, omnĭa audīrĕ. Injūrĭārum plērāsque non accĭpĭt qui nēscĭt. Non vīs esse īrācundŭs? nē sīs cūrĭōsŭs. Quī inquīrĭt quid ĭn sē dictum sĭt, sē ipsĕ inquĭētat. Alĭă nĕglĭgēndă, ălĭă dērīdēndă, ălĭă dōnāndă. Circūmscrībenda multis mŏdīs īră est. Plērăque ĭn lūsum jŏcūmque vertantur. Sōcrătēm aīunt colăphō percussum nĭhĭl āmplĭŭs dīxisse, quàm *mōlēstum essĕ, quòd nēscīrent hŏmĭnēs quando cum gălеā prŏdīre dēbērent.* Alĭā vĭcĕ mīrantĭbŭs ămĭcis, quòd ă prŏtervō quōdam hŏmĭnĕ calcĕ impetītŭs, pătĭēntĕr tŭlĭssĕt: *Quĭd ĕnim,* inquĭt, *sī mē asĭnus calcĕ impĕtĭsset, num illi dĭem dixīssem?* Dēnĭque cùm ipsum mălēdīctis incessĕre quīdam dīcĕrētur, hoc ūnum rēspondĭt: *Bĕnĕ dīcĕre ĕnim non dĭdĭcit.* Senec. l. iii. de Irâ, 12. Diog. Laërt. in Socr.

2. Cato mājor proscīssŭs convĭcĭīs ăb hŏmĭnĕ flagitiōso et improbo: *Inīqua,* inquĭt, *tēcum mĭhi pugnă est. Tu ĕnim prŏbra făcĭlè audīs, ĕt dīcĕs lĭbentĕr; mĭhi vĕrò ĕt dīcĕre insuave, ĕt audīre insŏlĭtum.* Plut. in Caton.

Arcesilāum Acădēmĭcum Antagŏras pŏëta prŏbris incessēbat, mălō sŭo phĭlŏsŏphum aggressus ĭn fŏrō. Nam ille magno ănĭmo contŭmēliam fĕrēns, ŭbi quamplūrīmos cīvēs stāre vĭdēbat, eò ībat ŭt ĭtă convĭcĭātor plūrēs prŏtervĭtātis testēs hăbērĕt. Sīc altĕr vĭr grăvĭs, altĕr insānŭs omnĭbus est vīsŭs. *Ælian. l.* xiv. *c.* 26.

Clazŏmĕnii quīdam Spartam cùm vēnīssent, sēdes Ephŏrōrum, undĕ jūs dīcĕre consuēvĕrant, nīgro cŏlōre inunxērunt insŏlentiŭs. Ephŏri, rē cognĭtâ, non ĭn īram exarsērunt: sĕd tantùm vŏcāto præcōne publĭco, hoc ei mandāvērunt ŭt publĭcè prōclāmāret: *Lĭcĕat Clāzŏmĕniis indecōrè sē gĕrĕre.* Ælian. l. ii. c. 35.

Quò rārĭor ĭn rēgibus et prīncĭpĭbus vĭrĭs mŏdĕrātĭo, hôc laudanda măgis est. C. Julius Cæsăr, qui victōriâ cīvĭli clēmēntīssĭmè ūsŭs est, cùm scrīnĭa dēprĕhēndīsset

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ĕpīstŏlārum ăd Pompĕĭum missārum ăb ĭīs, qui vĭdēbantŭr aut ĭn dīversis aut ĭn neutrīs fŭisse partĭbus; lĕgĕre nōluit, sĕd combussĭt: nē fortè ĭn multōs grăviùs consŭlēndi lŏcum dărēnt. Quamvīs mŏdĕrātè sŏlēret īrāsci, mālŭit tămĕn non possĕ. Grātissĭmum pŭtāvit gĕnŭs vĕniæ, nescīre quŏd quisque peccâsset. *Senec. l.* ii. *de Irâ, c.* 23. *Diod. l.* xii. *Plin. l.* i. 7.

Fŭit Cotys Thrācum rex nātūrâ īrācūndĭor, et aspĕr ĕōrum, qui ĭn mĭnīstĕriis delīquissent, castīgātor. Cùm eī ălĭquando hospĕs vāsa multa fictĭlia, artĕ quĭdem exquīsītâ ēlabōrāta, sĕd tĕnŭiă admŏdum ĕt frăgĭlia dŏmum attŭlisset; ipse vĭcissim hospĭti dĕdit mūnĕră. At vāsă omnĭa stătim confrēgit, *nē*, ŭt tum dixĭt, *ĭn ĕōs, qui illă frēgissent, aspĕrĭùs ănĭmādvertĕret.* Plut. Apoph.

3. Non vĭdeo quāre sĭt diffĭcĭlis īræ mŏdĕrātio, cùm scĭam tўrannos quŏquè fāmĭliārem sĭbi sævĭtĭam repressisse. Cērtè mĕmŏriæ prōdĭtur Pisistrătum Athēnĭensĭum tўrannum, cùm multă ĭn ĕum ēbrĭus convīvă dixīssĕt, nĕc dĕēssent qui ĕī făcēs ăd īram ĕt vindīctam subdĕrent, plăcĭdo ănĭmō tŭlisse, ĕt respondisse: *Non măgĭs illi ēbrĭō sē succensēre, quàm sī quis oblĭgātis ŏcŭlis ĭn sē incurrissĕt.* Sen. l. iii. de Irâ, c. 11.

Tărēntīnī, qui rēgĭs Pyrrhi auxĭlium adversŭs Rōmānos implōravĕrant, sē prō sŏcĭo dŏmĭnum āccēpisse sērò intellĭgentes, sortem sŭam lībĕrīs questĭbus mĭsĕrābantur, maxĭmè ŭbi vīno incălŭĕrant. Ităque āccērsīti ăd Pyrrhum nonnulli sunt, quĭ dē eō intĕr convīvĭum părum hŏnōrĭfĭcè lŏcūti fŭisse arguēbantur. Sĕd hōrum quĭdem pĕrīcŭlum simplex et ingĕniōsa cūjūsdam ex illīs confessio discussit. Nam cùm percontārētur rex, ăn quæ ăd aures sŭas pervēnĕrant dixissent? *Et hæc dixĭmus*, inquit, *Rex: et, nĭsĭ vīnum dēfēcisset, illă, quæ tĭbi rĕlāta sunt, lūsŭs āc jŏcŭs fŭissent, præ ĭīs quæ dē tē lŏcūtūri ĕrāmus.* Ibì Pyrrhŭs, qui vīnī, quàm hŏmĭnum, culpam hanc esse vĭdēri mālēbat; arrīdens, dīmīsit ĕōs. *Valer. l.* v. 1. *Livii supp. l.* xii.

4. Hŏmĭnī īrācūndo cùm plăcĭdīssĭmīs făcillĭmīs ĕt mĭnīmè morōsīs vīvendum est, si iræ mĕdēri vĕlit: sūmĭmus ĕnĭm ĕōrum, quĭbūscum vīvĭmus, mōrēs. Ut corpŭs quosdam morbōs proxĭmīs trādit, sīc ănĭmus vĭtĭa sŭă. Ebrĭōsus convictōrēs ĭn ămōrem vīni sæpĭùs traxĭt: impŭdīcōrum cœtūs fortem quŏque vĭrum ēmōllĭĭt: ăvārĭtia vīrŭs sŭum ĭn vĭcīnos transtŭlĭt. Eădem rătio virtūtum

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est: quĭdquĭd ăd ĕās āccēdit, mūtātur ĭn mĕlius. Rĕtundĭtur paulātīmque dēdiscĭtur ĭn plăcĭdos yĭrōs aspĕrĭtās. Accēdĭt huc, quòd non tantum exemplo mĕlĭor fit, qui cum quĭētĭs hŏmĭnĭbus vīvĭt, sĕd ĕtĭam causās īrāscendi non invĕnĭt, nĕc vĭtĭum sŭum exĕrcĕt. Fŭgĕre ĭtăque dēbet īrācundŭs omnēs quōs irrĭtātūros īram sŭam scĭĕt. Elĭget simplĭcēs, făcĭlēs, mŏdĕrātos. *Senec. l.* iii. *c.* 8.

CAPUT XXIX.

Imĭtāndă mūltōrŭm ĭn sūmmă pŏtēntĭă lēnĭtās.

1. Irācūndīs hŏmĭnĭbus ŏb ŏcŭlōs pōnĕre ĭnūtĭle non ĕrit exemplă mŏdĕrāta ĕt lēnia eōrum, quĭbus nĕc ăd irāscēndum causă dēfŭit, nĕc ăd ulcĭscēndum pŏtēstās. Quĭd făcĭlius fŭit rēgi Antĭgŏnō, quàm dŭōs mīlĭtēs ăd supplĭcĭum dūci jŭbēre, quī proxĭmi rēgĭo tabērnācŭlo, dē rēgĕ sŏo multă ĭĕmĕrè effutiēbant? Audĭĕrăt omnĭa Antĭgŏnus, utpŏte cùm intĕr dīcentēs ĕt audientem vēlum tantŭm intĕrĕsset: quod illĕ lĕvĭter commōvit, ĕt *Longĭùs*, inquĭt, *dicĕdĭte nē vōs rex audĭat.* Idem quădam nŏctĕ, cùm ălĭquōs ē mīlĭtibus sŭis audīsset omnĭa mălа imprĕcāntes rēgi, quŏd ipsōs ĭn ĭtĕr difficĭle et inextrĭcābĭlĕ lūtum dēdŭxīsset: ăccĕssit ăd ĕōs qui maxĭmè lăbōrābant, et ignōrāntēs ā quo adjŭvārentur, ex illō lutō ēduxĭt: illōrum vērò măledīctă mīti ănĭmō tŭlit. *Senec. l.* iij. *de Irâ, c.* 22.

Narrant hunc Antĭgŏnum filĭō sŭō vĭolentĭus adversŭs cīvēs ăgentī dixīsse: *An non nōvīsti, fĭlī, nostrum regnum nōbĭlem essĕ servĭtūtem?* Quæ verbă maxĭmæ hūmanĭtātis sunt ĕt mansuētūdĭnis. Altĕrum rēgem fĕrūnt trādĭtum sĭbi dĭădēma, prĭūsquam căpĭti impōnĕret, dĭū considĕrâsse, ăc dēĭndĕ dīxīsse: *O nōbĭlem măgĭs quàm fēlĭcem fannum! quem nē hŭmi quĭdem jăcēntem tollĕre quis vĕlit, sī cognoscăt quàm multis sōlĭcĭtūdĭnibŭs, ĕt pĕrīcŭlis, ĕt mĭsĕrĭis sit rēfertŭs.* Ælian. l. ii. c. 20. Valer. vii. c. 2. Hinc *P. Syrus.*

Fortūnă măgnă, măgnă dŏmĭno est servĭtūs.

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2. Sī quā ĭn Phĭlippo Măcĕdōnum rēgĕ vīrtūs fuit, maxĭmè contŭmēliārum pătĭentĭa, ingens instrŭmentum ăd tūtēlam regni. Dēmŏchăres, Parrhēsiāstēs ŏb nĭmĭam ĕt procācem linguam ā Græcis appellātus, ăd ĕum intĕr ălĭōs Athĕniēnsium lēgātos vēnĕrat. Aūdītâ bĕnīgnè lēgātione, Phĭlippŭs: *Dīcĭte*, inquĭt, *mĭhi făcĕre quĭd possim, quod sĭt Athēnĭensibus grātum.* Excēpĭt Dēmŏchărēs, *Te sūspēndĕre.* Indignātio cīrcumstāntĭum ăd tăm ĭnhūmānum rēspōnsŭm exōrtă est: quōs Phĭlīppŭs contĭcescĕre jussĭt, ĕt prŏtērvum hŏmĭnem salvum et incŏlŭmem dīmittĕre. *At vōs*, inquĭt, *cætĕrī lēgāti, nuncĭāte Athēnĭēnsĭbus, multô sŭpĕrbiōres esse qui istă dīcunt, quam quī impūnĕ dictă audĭūnt.* Senec. lib. iii. de Irâ, c. 23.

Cùm Methōnĕm urbem oppugnāret, ĭn prætĕrĕūntem săgītta jactă de mūrīs dextrŭm ējŭs ŏcŭlum ēffōdit. Quo vulnĕrĕ nĕc sēgnĭor ĭn bellŭm nĕc īrācūndĭor advērsŭs hostēs factŭs est: ădĕo ŭt pācem dēprĕcantibus dĕdĕrit, ĕt mītĭs advērsŭs victōs fŭĕrit. *Justin. l.* vii. *c.* 6.

3. Multă ĕt Cæsăr Augustŭs dignă mĕmŏrĭâ fēcit dixītque, quĭbus appāreat īram illi non impĕrâsse. Timagĕnēs hīstoriārum scrīptŏr, quædam ĭn ipsum, quædam ĭn uxōrem ējŭs, ĭn tōtam dŏmum dixĕrat; nĕc perdĭdĕrat dictă; avĭdè ĕnĭm excĭpĭtur, ĕt pĕr ōra homĭnum cīrcumfertur mordax dīctŭm. Sæpè illum mŏnŭĭt Cæsăr, ŭt mŏdĕrātĭus linguā ūtĕrētur: persĕvēranti dŏmō suâ tantum interdixĭt. *Senec. ibid.*

4. Dīcăt quīsque sĭbi, quŏties lacessĭtur: Nūmquĭd pŏtentĭor sum Phĭlīppō? Illī tămĕn impūnè mălĕdīctŭm est. Numquid in dŏmō meâ plus possum, quàm tōto orbe terrārum Dīvŭs Angustŭs pŏtŭit? Ille tămĕn contēntŭs fŭĭt convĭcĭatōrem ā sē dīmittĕre. Quĭd est quāre ĕgo flāgēllis ĕt compĕdĭbus pūnĭam servī mĕī ēlātius responsŭm, ĕt contŭmācĭōrem vultum, ĕt non pervĕnĭentem usque ăd mē murmŭrātiōnem! Quĭs sŭm, cūjŭs aurēs lædi nĕfās sĭt: Ignōvērunt multi hostĭbus: ĕgo non ignōscăm pīgrīs, nĕglĭgēntibus, garrŭlīs! Puĕrum ætas excūsĕt, fœmĭnam sexŭs, extrānĕum lībērtās, dŏmēstĭcum fāmĭlĭarĭtas. Alĭquĭs nōs nunc prīmùm offendit; Cŏgĭtēmus quàm dĭū plăcuĕrit. Sæpè ĕt ălĭās offēndĭt? fĕrāmus quod dĭū tŭlĭmŭs. *Senec. ibid. c.* 24.

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CAPUT XXX.

Mĭnĭmīs rēbŭs ēxāspĕrārī īnsānĭă ēst.

1. Dīlĭgentĕr căvendum est nē mĭnĭmīs rēbus exaspĕrēmŭr. Părum ăgĭlis est pŭĕr, aut mēnsă nĕglĭgēntĭùs pŏsĭtă? ăd istă īrā concĭtāri insānĭa est. Ægĕr ĕt infelīcĭs vălĕtūdĭnis est, quem lĕvis aură lædĭt: imbĕcilli ŏcŭli sunt, quos candĭdă aut rubră vestĭs obtūrbăt. Ubi ănĭmum sĭmŭl ĕt corpŭs vŏlūptātēs corrūpêre, multă intŏlĕrābilia vĭdēntur: non quĭă dūră illă sunt, sĕd quĭă nōs mōllēs. Nullă rēs măgìs īrācūndĭam ălĭt, quàm luxūrĭa intempĕrans ĕt impătĭens. Dūrè tractāndŭs est ănĭmŭs, ŭt ictum non sēntĭăt, nĭsĭ grăvem. *Senec. l.* ii. *de Irâ, c.* 25, 26.

2. Insānĭa quŏquè est adversùs ĭnănĭmă ĕt non sensūra īrāsci. *Senec. l.* iii. *de Irâ, c.* 21.

Cùm Babylōnem oppūgnātūrus festīnāret Cȳrŭs, Gnydŭm lātè fūsŭm amnĕm vădo transīre tentāvit: quŏd vix tūtum est ĕtĭam cùm æstātis călōrem sensĭt, ĕt ăd mĭnĭmum dēdūctus est āmnĭs. Ibĭ ūnŭs ex ĕquīs albīs, qui trăhĕre rēgĭum currum sŏlēbānt, ăquīs ābreptŭs, vĕhĕmēntĕr commŏvit rēgem. Jurāvit ĭtăque ĕò sē rĕdactūrum amnem illum, ŭt transīri cālcārīque ĕtĭam ā fœmĭnīs posset: ĕt tāmdĭū assēdit ŏpĕri, dōnĕc alvĕum ĭn trecēntōs ĕt sexăgīnta rīvōs dispergĕret, ĕt sīc cŭm rĕlinquĕret. At hīnc rēbus magnīs jactūra ēvēnit: ĕt mīlĭtum ardŏr, quem inūtĭlis lăbŏr frēgit: ĕt ōccāsio aggrĕdĭēndi impărātos; dŭm illĕ bellŭm indictum hōsti gĕrĭt cum flumĭnĕ.

Xerxēs, ŭt ex Asĭā ĭn Eurōpăm trajĭcĕret, pontĕm ĭn Hellēspōntō fēcĭt. Qui cùm tēmpēstātĕ ĕt flūctĭbus ēssĕt quassātus āc disjēctŭs, jussĭt trĕcēntōs flāgellōrum ĭctūs ponto inflīgi, stigmăta ĭnūri, compĕdēs dărī. *Herodot. l.* vii.

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CAPUT XXXI.

Lingŭā dilĭgentissĭmē cōntĭnendā.

1. Rectum est, ĕtĭam ĭn īllīs contēntiōnĭbŭs, quæ cum ĭnĭmīcissĭmīs fīunt, lĭcĕt nōbīs indignā audiāmŭs, tămĕn grăvĭtātem rĕtĭnēre, īrācūndĭam rĕpellĕre. Quæ ĕnĭm cum ălĭquā perturbātiōnĕ fīunt, ĕă constantiæ advĕrsāntur, nĕc ăb ĭīs, qui adsunt, possunt prŏbāri. *Cic. l Offic. n.* 137.

Pĕrīclem ĭn forō publĭcă nĕgōtia tractāntem imprŏbŭs ĕt pĕtŭlans hŏmo mălĕdīctis insectābātur. Quæ cùm illĕ pătĭenter ferret, nĕc ullum ăd eă verbŭm rĕpōnĕret; dĭem tōtum persévĕrāvit insectātio. Vespĕri vultu gressūquè plăcĭdo dŏmum rĕvĕrsŭs est Pĕrĭcles, inséquente ĕōdĕm nĕbŭlōnĕ, ĕt omnĭbus contumēliis ĕum impĕtente. Ædēs ingrēssūrŭs, cùm jam nox esset, ŭnī ē servis suis mandāvit, ŭt āccēnso lūmĭnĕ hŏmĭnem comĭtārētur ac rĕdūcĕret dŏmum. *Plut. in Pericle.*

Dionem Acădēmĭcum ē convīvĭo rĕdĕuntem mălĕdīcŭs quĭdam insectābātur, nullă non convĭcĭa ĭn ĕum fundens. Tacĕbat intĕrĕā Dion; cui jam dŏmum ingressūro cùm convĭcĭātor dixissĕt: *Nihilne ăd hæc rēspondēs? Nĭhĭl prŏrsŭs*, inquit Dion. *Stob. serm.* xix.

Cùm Lăcĕdæmŏnĭōrum lēgātus Gelōni Syracusānōrum rēgi quædam dīxīsset, quĭbus offendi pōssĕ vĭdēbātur: *Sphārtānĕ hospĭtĕ*, inquit Gelon, *contŭmēliæ hŏmĭni factæ sŏlent ējŭs īram āccendĕre. Vērùm tū, contŭmēliōsis lĭcĕt ĭn mē vĕrbĭs sīc invĕctŭs, non tămĕn ĭndūcēs mē ăd vĭcem tĭbĭ contrā dĭcŭs rēddēndăm.* Herod. l. vii.

2. Magnī ănĭmī mānsuētīque est mŏdĕrātè ferrĕ objēctă crīmĭnă, ĕt contēmptum: non cĕlĕrĭter răpī ĭn ultiōnem, nĕc făcĭlè mŏvērī ăd īram: sĕd mōrĭbŭs cōmĕm essĕ mītēmque, ingĕnĭō quĭētō ĕt constantī. *Stob. Serm.* xix.

Illŭd tĕ admŏnĕo, dĭcĕbat ōlĭm Cĭcĕro frātrī sŭō, vĭrō īrācūndĭōri, ŭt quōtĭdĭē mĕdĭtēre rĕsīstendum essĕ īrācūndĭæ; cumque ĕă maxĭmè ănĭmum mŏvĕt, tum tĭbi essĕ dīligentīssĭmè linguam contĭnendam. Quæ quĭdĕm mĭhi vīrtūs non interdum mĭnor vĭdētur, quàm omnĭno non īrāsci. Etĕnĭm non īrāsci, non sĕmpĕr grăvĭtātis est,

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sĕd ălĭquāndo lātĭtūdĭnis. Mŏdĕrāri vĕro et ănĭmō et rătiōni, cùm sŭmus īrāti, aut ētĭam tăcērĕ, etsī non est perfectæ săpĭentiæ, tămĕn est non mĕdiŏcris ingĕnĭi. *Cic. 2 Epist. ad fratr.*

Cùm ăpŭd Philĭppum rēgĕm præ vīno dormītantem dixīsset causam mŭlĭĕr fŭissetque immĕrĭtò damnātă; sē ăb ējŭs jūdĭcĭō prōvŏcāre exclāmāvit. *Ad quem ergo prōvŏcās?* inquit rex īrātŭs. *A. Philippo*, respondit illa, *bĕnĕ pōtō ĕt dormĭtante, ăd Philĭppŭm sōbrĭum ĕt vĭgĭlantem.* Excussit rēgi crapŭlam ĕt somnolentiam tam lĭbĕrum mŭlĭĕrcŭlæ responsum: ĕt non mŏdò ĭn ĕam non est acĕrbiŭs invectŭs, sĕd ētiam, causā ējŭs dĭlĭgēntĭus inspectā, justiōrem sentēntĭam tŭlĭt. *Valer. l.* vi. *c.* 2.

CAPUT XXXII.

Quāntō sŭpĕrĭōrēs sŭmŭs, tāntō nōs sŭbmĭssĭŭs gĕrāmŭs. Cic. 1 Offic. n. 90.

1. In rēbus prospĕris, ĕt ăd vŏlŭptātem nostram flŭentĭbus, sŭperbiam, fāstĭdĭŭm arrŏgāntĭam magnŏpĕrè fŭgiāmŭs. Nam ŭt advĕrsās rēs, sīc sĕcŭndās immŏdĕrātè ferrĕ, lĕvĭtātis est. Philĭppum quĭdem Măcĕdŏnum rēgem rērum gestārum glōrĭā vĭdĕo sŭpĕrātum ā filio; ăt făcĭlĭtāte ĕt hūmānĭtāte vĭdeo sŭpĕrĭōrem fŭisse. Ingentī clādĕ ăpŭd Chæronæam Athēniēnsēs ăc Thēbānos affĕcĕrat Philĭppŭs, ĕt magnōs proptĕr tam clāram vĭctōriam ănĭmos gĕrĕre posse vĭdēbātur. Vĕrùm īllĕ quo dīē partă est vĭctōrĭă, non ĭn convĭvio rīsit, non lūdos intĕr ēpŭlas adhĭbŭit, non cŏrōnas aut unguentă sumpsĭt: ĕt quantum ĭn illō fŭit, ĭtă vīcĭt, ŭt victōrem nĕmo sentīret. Athēnĭensĭbus, quos passŭs infestīssĭmos fuĕrăt, cāptīvōs grātis rĕmīsit, ĕt bellō consumptōrum corpŏră sēpultūræ reddĭdit. Dēnĭque ădĕò nĭhĭl sŭpērbè, nĭhĭl insŏlenter ēgĭt, ŭt vŏlŭĕrit sĭbi dēĭnceps ăb ūno ē servis quis singŭlis diēbus ĭn mĕmŏriam rĕvŏcāri, sē hŏmĭnem esse. Ităque nēc fŏràs ipsĕ prōdībat, nĕc ăd ĕum quīsquam mănè prĭùs intrābat, quàm făcŭlus ēī tĕr acclamāsset: *Philĭppĕ, hŏmŏ ĕs.* Ibid. Justinus, l. ix. c. 4. Ælian. viii. c. 15.

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2. Quàm dispăr Philippo pătri Alexăndĕr fŭit! Sŭpĕrăto Dărĭo Persărum rēgĕ, Jŏvis filium non dĭci tantum sē, sĕd ĕtĭam crĕdi, vŏlŭit: tanquam pĕrĭndĕ ănĭmis impĕrāre possĕt ăc linguīs. Ităque Măcĕdŏnes ipsum sălūtāre, prosternentes hŭmī corpŏra, jussĭt. Scripsĭt quŏque Græciæ pŏpŭlis, ŭt sē Dĕum essĕ publĭcis ĕdictīs cŏnfitĕrentur. Allīs ălĭă ĭn ējŭs hŏnōrem dĕcĕrnentĭbus Lăcĕdæmŏnii hăjusmŏdi dĕcrētum fēcērunt: *Quŏniam Alexander Dĕŭs ĕssĕ vult, ĕsto Dĕŭs;* Laconĭcâ lĭbertāte ĕt brĕvĭtāte rĕdargŭēntēs vēcordiam Alexandri. *Q. Curt. l.* vii. *c.* 5. *Ælian. l.* ii. *c.* 19.

3. Cùm sōlĭtus essĕt Epamĭnōndās uncto corpŏrĕ hilărīque vultū prōdīre ĭn publĭcum, postrīdiĕ ējŭs dīēi, quo fēlīcĭter pugnātum ĕrat ĭn Leuctris, prōcēssĭt squalĭdŭs, ĕt trīstis. Scīscĭtantibus ĭgĭtur ămīcis, ecquĭd illī mŏlestī accĭdisset: *Nihil*, inquĭt, *sĕd hĕrī sensi mē ănĭmō fŭisse, quàm păr sit, ēlātiōre. Quæcĭrca hestĕrnæ lætĭtiæ intempĕrāntiam hŏdĭernā trīstĭtiā castīgo.* Plin. Apoph.

4. Postquam vīctum, ĕt ăd pĕdēs sŭōs summittentem sē, rēgem Persĕum consōlātus est victŏr Paulŭs Æmĭlĭus, sermōne ăd circumstantes Rōmānos conversŏ, dixĭt: *Exemplum insignĕ cernĭtis mūtātiōnis rērum humānārum. Vōbīs hoc præcĭpuè dīco, jŭvĕnēs. Idĕò ĭn sĕcundīs rēbus nihĭl ĭn quemquam sŭpĕrbè ăc vĭŏlentĕr consŭlĕre dĕcet, nĕc præsenti crēdĕre fŏrtunæ: quum quĭd vespĕr fĕrat, incĕrtum sit. Is dēmŭm vĭr ĕrit, cŭjŭs ănĭmum fortūna nĕc prōspĕrā stātu suo effĕrĕt, nĕc adversĕ infringĕt.* Livius, l. xlv. c. 8.

Mŏdum impōnĕre sĕcundis rēbŭs, nĕc nĭmĭs crēdĕre sĕrēnitāti præsentĭs fortūnæ, prudentĭs hŏmĭnis et mĕrĭtò fēlīcis est. *Idem. l.* xlii. *c.* 62.

Mŏs ĕrăt Rōmānīs ĭn ădvĕrsīs vultum sĕcundæ fortūnæ gĕrĕre, mŏdĕrāri ănĭmōs ĭn sĕcundis. *Ibid.*

5. Agathŏclēs, qui ĭn Sĭcĭlĭâ rēgnāvit, ăd rēgĭam mājestātem ex hŭmĭlī et sŏrdĭdo gĕnĕre pervēnĕrat. Nam ĭn Sĭcĭlĭâ patrĕ figŭlo nātŭs, ipsĕ figŭlīnam artem prīmùm exercŭit; postquam rērum pŏtītus est sōlĕbat ĭn mensâ pōcŭla fictĭlia intĕr aurĕă pōnĕre, et pălam fătēri sē quondam ējŭsmŏdi pōcŭlorum fuisse artĭficem. *Justin. l.* xxii. *c.* 1.

Longè ălĭō ănĭmo fŭit Tibĕrius. Nam intĕr ĭnĭtia prĭncĭpātus dīcenti cuidam, *Mĕmĭnĕrĭnĕ?* antĕquam illĕ plūrēs notās fămĭlĭaritatis vĕtĕrĭs prōferret, *Non mĕmĭnī*, inquĭt, *quĭd fŭĕrim.* Aversābātur nempĕ omnĭum vĕtĕrum ămīcōrum et æquālĭum nōtĭtĭam; et illăm sōlăm præsēntĕm

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fortūnām sŭam aspĭci, illām sōlam cŏgĭtāri ĕt nārrāri vŏlēbat. Contrà Vespasiānŭs mēdiŏcrĭtātem prīstĭnam nĕque dissimŭlāvit, et sæpè dēclārāvit: quīn et cōnantēs quōsdam ōrīgĭnem ipsīus ăd cŏmĭtem quendam Hercŭlis rĕfĕrre irrīsĭt. *Senec. l.* v. *Benef. c.* 25. *Sueton. in Vesp. c.* 12.

CAPUT XXXIII.

Nē āssēntātōrĭbŭs pătĕfăcĭāmŭs āurēs.

1. In sĕcūndissĭmus rēbus maxĭmè est ūtēndum cōnsĭlĭō ămīcōrum, hīsque ētĭam mājŏr, quàm āntè, trĭbŭendă est, auctōrĭtās. Iīsdēmque tempŏrĭbus cāvendum est, nē assentātōrĭbus pătĕfăcĭāmus aurēs nĕc ădūlāri nōs sĭnāmus. In quo falli făcĭle est; tālēs ĕnĭm nōs esse pŭtāmus, ŭt jūre laudēmŭr. Hīnc nāscūntŭr innŭmĕrābĭlĭa pēccāta. *Cic.* 1 *Offic. n.* 91.

Cĭtò nōbis plăcēmus. Quĭdquĭd ĭn nōs ădūlātio sĭnĕ pŭdōrĕ congessĭt, tanquam dēbĭtum prendĭmus: ădeòque indulgēmus nōbĭs, ŭt laudārī vĕlĭmŭs dĕ ĭis, quĭbus contrārĭă maxĭmè făcĭmŭs. *Senec. Ep.* 59.

Adūlātōrĭbus nē aurēs præbĕās. Hăbēnt hoc ĭn sē nātūrāle blandĭtiæ, ētĭam cùm rejĭcĭuntur, plăcēnt; sæpè exclūsæ, nŏvissĭmè rĕcĭpĭuntur. *Ibid.* 4 *Quæst. proœm.*

Quemādmŏdum qui audĭērunt symphōnĭam fĕrūnt sēcum ĭn aurĭbus mŏdŭlatiōnem illam ăc dulcēdĭnem cantūs, quæ mentem ăd sērĭa non pătĭtur intendī; sīc ădūlātōrum et prāvă laudantium sermo, dĭū postquam audītŭs est, hærĕt, nĕc făcĭle est illum ănĭmo excŭtĕre. Idĕò claudendæ sunt aurēs blandīs vōcĭbus. *Ibid. Ep.* 128.

2. Alexandro cœlestēs hŏnōres concŭpīscenti non dĕĕrat ădūlātio, perpĕtŭum mălum rēgum, quōrum ŏpēs sæpiùs assentātio, quàm hōstīs, ēvertit. Græcī quĭdam, non ingĕnĭī sōlum, sed ētĭam nātĭōnis vĭtĭō, ădūlātōrēs, vērīs ămīcis et maxĭmīs exercĭtuum dūcĭbus ā rēgĕ præfĕrēbantur. Hi tum cœlum illī apĕrĭēbant; Hercŭlemque ĕt Lĭbĕrum ĕt cum Cāstŏrĕ Pollūcem nŏvō nūmĭnĭ cessūros essĕ jactābant. Quæ ădūlatiōnes Alexandro mīrĕ plăcēbānt. *Q. Curt. l.* viii. *c.* 5 *et* 8. Etenim:

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——Nihil est quod crēdēre dē sē
Non pōssit, cùm laudātur Dīis æquā pŏtēstas.
Juvenal, Sat. iv.

Admŏnēbat contrà Callisthĕnēs, vĭr haudquaquam aulæ ĕt assentantĭum accommŏdātŭs ingĕnĭo, nē rēbŭs fēlĭcissĭmè gestīs invĭdĭam contrăhĕret ăscītâ Dei appellatiōne. At grăvĭtas vĭrī, ĕt lŏquendi lĭbĕrtas invīsa ĕrăt rēgi, quăsĭ sōlŭs Măcĕdŏnes părātŏs ăd tālĕ obsequĭum mŏrārētur: fuitque proptĕrea in eum iræ pervĭcācis. Cujŭs explendæ occāsiōnem ŭbĭ invēnit, vĭrum prædĭtum optĭmis mōrĭbus, indĭctā causā, excrŭcĭātum nĕcāvit. Quam crūdēlitātem sēra pœnĭtentia sĕcūta est. Cērtè nullius cædēs mājōrem ăpŭd phĭlŏsŏphōs invĭdĭam Alexandro excĭtāvit. Hinc illa Senĕcæ: Fuit Callisthĕnī ingĕnium nōbĭle et fūrĭbundi rēgis impătiens. Ejŭs mōrs crīmĕn Alexandri æternum est, quod nūllă vīrtūs, nullă bellōrum fēlĭcĭtas rĕdĭmet. Nam quŏtĭes quĭs dixĕrit, Occīdit Persārum multă millia: oppōnētur, Et Callisthĕnem. Quŏtĭes dictum ĕrit, Occīdit Darĭum, penès quem tunc magnum regnum ĕrat: oppōnētur. Et Callisthĕnem. Quŏtĭes dictum ĕrit, Omnĭa ōcĕănō tĕnŭs vĭcĭt, ipsŭm quŏque tentāvĭt nŏvīs classĭbus, et impĕrium è Măcĕdŏniâ usque ad orientis termĭnos prōtŭlit: dicētur, Sĕd Callisthĕnem occīdit. Dēnĭque ex his quæ fortĭter fēlĭcĭterque fēci, nĭhĭl tantam ei glōriam afferet, quantum dēdĕcŭs cædēs Callisthenĭs. *Senec. l.* vi. *Quæst. c.* 3.

2. Dārĭus adversŭs Alexandrum ĭn Cilĭciâ pugnātūrŭs cŏēgĕrat undique pēnè innŭmĕrabĭlem mĭlĭtum multĭtūdĭnĕm. Cūjŭs aspectu cùm admŏdum lætŭs essĕt, spem quŏquè ējŭs inflābat adūlātōrum turbă, certam dē Alexandro victōrĭam pollĭcĭtantĭum. Convĕrsŭs tum ăd Chărĭdēmum, vĭrum bellī pĕrĭtum, qui Athēnĭs jŭbēntĕ Alexandro, expulsŭs, ăd Darĭum confŭgĕrat, pĕrcontări cœpit: *Sătĭsne ei vĭdērētur instructus ad obtĕrendum hostem?* At illĕ, et sŭæ sortĭs ĕt rēgĭæ sŭperbiæ, oblĭtŭs lĭbĕre admŏnŭit: *Illam ex omnĭbus ōrĭentis partibus excĭtam hŏmĭnum multĭtūdĭnem, purpŭrâ, argento, aurōque fulgentem, fūtūram esse impārem Măcĕdŏnibus. Quī pauportāte măgīstrā ūsi, mĭlĭtārem dĭscĭplīnam dĭdĭcissent; ĕt non dĕcōra arma, sĕd fortĭtūdĭnem ănĭmi ăd prælĭum afferrent.* Ităque suasit, ŭt argentum atque aurum illŭd, quō ējŭs exercĭtŭs frustrâ fulgĕret, ĭn condūcendis ē gentĕ bellĭcōsâ mĭlĭtĭbŭs insūmĕrētur.

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Erăt Darīō nātūrâ mītē āc tractābĭle ingĕnĭum: sĕd nātūram plērumquè fōrtūna corrumpit. Ităque vērĭtātis impătiēns, hospĭtem tunc maxĭmè ūtilia suadentem ăb străhi jussĭt ăd căpĭtāle supplĭcium. Illĕ nē tum quĭdem lĭbērtātis oblītŭs: *Hăbĕo*, inquĭt, *părātum mortis meæ ultōrem. Expĕtat ā tē pœnās mei consĭlii sprēti ipse, contrā quem tĭbi suāsi. Tu quĭdem lĭcentĭa regni sŭbĭtō mūtātus, dŏcŭmĕntum ĕris posterīs, hŏmĭnēs, cùm sē permīsĕre fortūnæ, ĕtĭam nātūram dēdīscĕre.* Hæc vōcĭfĕrantem ĭī, quĭbus ĕrat impĕrātum, jŭgŭlant. Sēra dēindĕ pœnitentĭâ sŭbĭit rēgem: ĕt Chărĭdēmum vēra dixissĕ confessŭs, ĕum sepĕlīri jussĭt. *Q. Curt. l.* iii. *c.* 2.

4. Non dēfuit Caio Cæsărī Calĭgŭlæ fāmĭlĭārĭtas hŏmĭnum, vĭtia ējŭs assentātiōne ălentium. Etĕnim magnæ fortūnæ sempĕr cŏmes est adūlātio. *Patercul. l.* ii. *c.* 102.

Ptolemæus rex Ægypti ălĭquandĭū cum laudĕ impĕrāvĭt. Pōstĕă vērò ădūlatōribus corrŭptus, Aristŏmĕnem, qui tūtŏr ipsius fuĕrat, qui cunctă nĕgōtia prūdenter admĭnistrāvĕrat, quem instăr pătrĭs dĭū cŏlŭĕrat, tandem ŏdĭō prōsĕqui cœpit, ŏb illius ĭn lŏquendo lĭbērtātem, ăc postrēmò ēpōtō cĭcūtæ pōcŭlo mŏri coëgit. Exĭndĕ măgĭs ăc măgĭs efferātŭs, ĕt tyrannĭcâ sævĭtiâ, non rēgiâ ūtens pŏtestāte, ĭn ŏdium Ægyptiōrum vēnĭt, părumque abfuit quĭn regno excĭdĕret. *Diod. Sic. l.* xxvi.

5. Dūplex exemplum ex ingenti turbā prōfertur, undĕ dīcĕre lĭcet quò prōrumpat ălĭquando præpōtentum hŏmĭnum īra; ĕt quàm turpĭter ĭis assentēntur ădūlātōrēs. *Senec. l.* iii. *de Irâ, c.* 14, 15.

Somnĭō quŏdam ĕt dēindĕ hariŏlōrum responso terrĭtus Medōrum rex Astyăgēs, nātum ē filiâ sŭâ filium (qui pōstĕă Cȳrŭs est dictŭs) Harpăgo ămĭco nĕcandum tradīdĕrat. Quod cùm ĭlle făcĕre nĕglexisset, ĕt infans intĕr pastōres ădŏlēvisset; Astyăgēs filium Harpăgi, ĭn ultiōnem servāti nēpōtis; interfēcit: ĕt cùm ignāro pătri ĕdendum appōsuisset ĭn mensâ, ĭdēntĭdem quærēbat, *An plăcēret condītūra?* Deindĕ ŭbi illum scĕlestīs ēpŭlīs sătŭrātum vīdit, căput ăliasque occīsi rĕlĭquias mĭsĕro pătri jussĭt afferri: quās agnoscentem interrōgāvit, *Quō mŏdo esset acceptŭs?* Harpăgus dissimŭlāto dŏlōre, crūdĕli rēgi turpĭtĕr ădūlari non dŭbĭtāvit, et, *Apŭd rēgem*, inquĭt, *omnis cœnă jūcūndă est.* Herodot. l. i. Justin, l. i. c. 4, 6. Senec. ibid.

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Cambysem rēgem Persārum nīmīs dēdītum vīno Prexaspes ūnūs ex ămīcis mŏnēbat, ŭt parcĭus bĭbĕret, *Turpem essĕ maxĭmè rēgi ēbrĭĕtātem*, dīcens: *ĭn quem omnĭum ŏcŭli conjĭcĕrentur, ĕt cūjŭs nĕc factă, nĕc dictă obscūra essent.* Ad hoc illĕ: *Scītō*, inquĭt, *quemādmŏdum sempĕr mentĭs compŏs sim: ĕt prŏbābo jam ŏcŭlos ĕt mānūs pōst vīnūm ētiam sōlĭtum offĭcium præstāre.* Bĭbit dēindĕ largĭùs quàm ălĭàs, căpāciōrĭbus scyphīs: ĕt jam vīnō grăvĭs, objurgātōris sui filium prōcēdĕre ultra līmĕn jŭbĕt, allĕvātāque sŭpĕr căpŭt sinīstrâ mānu stāre. Tunc intendĭt arcum, et ipsŭm cōr ădŏlescentis, quod pĕtĕre sē dixĕrăt, fīgit, rĕclīnōsque pectŏre, hærēns ĭn īpso cordĕ spīcŭlum ostendĭt. Tum rēspĭciens pătrem, ăn sătĭs cĕrtam hăbĕăt mānum, interrŏgat. Illĕ, ējŭs rĕī laudātor, cūjŭs nīmĭs ĕrăt spectātōrem fŭisse, nĕgāvit *Apollĭnem pŏtuisse certiùs sagittam mīttĕre.* O rēgĕm crūēntum, ĕt dignum in quem omnĭum sŭōrum arcūs tendĕrentur! ô pătrem ănĭmō măgĭs quàm condĭtiōnĕ, servum! *Herodot. l.* il. *Senec. ibid.*

6. Ad Trajāni aurēs omnĭs adūlātōribus ōbstructŭs erat ădĭtŭs: sĭlebant ergo, et quĭēscēbant. Cùm non est, cui suadĕātur, et qui suadĕānt non sunt. *Plăn. Paneg.*

Cùm Pescennio Nĭgro impĕrātori rēcens factō quīdam pănēgўrĭcum rĕcĭtāre vellĕt: dixĭt ĕī Nĭgĕr: *Scrībĕ laudēs ălĭcūjŭs dūcĭs ōptĭmī vītă functī, ĕt dīc quĭd illĕ fēcĕrĭt, ŭt ĕum nōs ĭmĭtēmur. Nam vīvēntēs laudāri ĭrrīsĭo est: maxĭmè impĕrātōrēs, ā quĭbŭs ălĭquid spērāri aut tĭmēri pŏtēst. Ego vērò vīvus plăcēre vŏlo, mortuus ĕtiam laudari.* Spart. in Nigr. c. 11.

Quō tempŏrĕ Sŏlōn ăd Crœsum vŏcātus vēnĭt Sardes, ĕrat ĭn rēgiâ Æsōpŭs nōbĭlīs fābŭlārum scriptŏr: qui dŏlēns vĭcem Sŏlōnis pārùm bĕnīgnè acceptī, quòd Crœso interrŏganti lībĕrè rēspondīssĕt, hīs verbīs ĕum ādmŏnŭit: *O Sŏlŏn, cŭm rēgĭbŭs aut quàm mĭnĭmè, aut quam blandissĭmè, ăgēndum est. Imò mehercŭle*, inquit Sŏlōn, *vel quàm mĭnĭmè vĕl quàm ōptĭmè.* Plut. in Solon.

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CAPUT XXXIV.

Fortis et constantis animi est non perturbari in rebus asperis. Cicer. 1 Offic. n. 20.

1. Sapientem nec secunda evehunt, nec adversa demittunt. *Senec. ad Helv. c. 5.*

Rebus angustis animosus, atque
Fortis appare—— *Horat. l. ii. Od. 10.*

Quem res plus nimio delectavere secundæ,
Mutatæ quatient.——*l. i. Ep. 10.*

Dicebat Bias eum vere infelicem esse, qui infelicitatem ferre non posset. Interrogatusque, *quidnam esset difficile? Ferre*, inquit, *fortiter mutationem rerum in deterius.* Diog. Laertes in Bian.

Qui ea mala, quibus alii opprimuntur, magno animo fert, ipsas miseras in gloriam vertit. Quoniam ita affecti sumus ut nihil æque apud nos admirationem occupet, quam homo fortiter miser. *Senec. ad Helv. c. 13.*

2. Pulsus in exilium Seneca, refert ipse quo animo calamitatem exceperit. Viri sapientes, quibus me ab adolescentia dedi, me jusserunt omnes fortunæ impetus prospicere, antequam incurrant. Illis gravis est adversa fortuna, quibus est inexpectata: facile eam sustinet, qui semper expectat. Quemadmodum repentinus hostium impetus imparatos prosternit, a paratis vero facile excipitur.

Nunquam ego fortunæ credidi, etiamsi videretur pacem agere. Dedi operam, ut quæ in me indulgentissime conferebat, pecuniam et honores, ea posset a me repetere, ita ut nihil proptera mens mea moveretur. *Ibid. c. 5.*

Fortuna jus in homines mores non habet.

Nihil eripit fortuna. nisi quod et dedit. *P. Syrus.*

Qui munera fortunæ amaverunt, seque propter illa suspici voluerunt; illi jacent et mœrent, cum eos mobilia ista oblectamenta destituunt. At ille, qui se lætis rebus non inflavit, non est abjecto animo mutatis: sicque adversus utramque fortunam invictum animum tenet.

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Ego in illis, quæ plērique mortālium optant, existimāvi semper nihil vēre bōni inēsse, ātque ita invēni. In illis quōque, quæ mālā vōcāntur, nihil tam terribile āc dūrum invēnio, quàm vulgus ōpīnātur. *Senec. ubi suprà.*

CAPUT XXXV.

Vēri bōni nāti sūnt in exēmplār, et ēos sibi præpārat Dĕus.

1. Quæ vērè mālā dici possunt, à virīs bōnis rēmōvet Dĕus, scēlĕrā nempè et flāgitia. Quārē vērò quædam dūrā patiuntur, paupertātem, exĭlium, et ālia ējusmōdi? Ut ētiam āliōs pāti dŏcĕant. Nāti sunt in exēmplār. Pŭtā itāque Dĕum dīcĕre: *Quòd hăbētis quòd dē mē quĕri possītis vōs, quibus rectā plăcŭērunt? Alīis bŏnā falsā circumdĕdi: aurō illōs et argentō et gemmis ornavi: intùs bōni nihil est. Non est istā sŏlĭda et sincēra fēlicitas. Vōbis dĕdi bŏna certā mansūra. Concessi vōbis, quæ vulgò vidēntur mĕtuenda, contemnĕre; quæ cupiēnda, fastidīre. Non fulgētis extrinsĕcùs; bŏnā vestrā intùs sunt. Quæ incĭdunt tristĭa, horrendā, dūrā tŏlĕrātu, istis vos non subduxi: ănĭmos vestros adversŭs omnia ārmāvi.* Senec. de Prov. c. 6.

Quemcunque fortem vīdĕris, mīsĕrum nĕgēs.
Senec. Hercul. ver. 464.

2. Vir bŏnus non tantùm Dei dīscĭpŭlus, et æmŭlātor est, sĕd ētiam vērā prōgĕnies. Eum părens illĕ magnificus, sīcut sĕvēri pătres, dūriùs ēdŭcat, discĭplinâ tristī contĭnet, expĕrītur, indūrat, sibi præpărat. Non vīdes quantò ălitĕr pătres, ălĭter mātres libĕros ēdŭcent? Illi excĭtări ēos matūrè jŭbent ăd studia ŏbēunda, fĕriātis quōque diĕbus non pătiuntur esse ōtiōsos, et sudōrem illis et interdum lăcrymās excŭtiunt. At mātres fōvēre in sĭnū, contĭnēre in umbrā vŏlunt; nunquam flēre, nunquam trīstări, nunquam làbōrāre. Pătrium hăbet Dĕus adversus bōnos virōs ănĭmum, et illōs fortĭter ămat. *Senec. de Prov. c.* 1, 2.

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CAPUT XXXVI.

Præclārŭ ēst ūnĭvērsæ vītæ æquābĭlĭtās.

1. Si quīdquam est dĕcōrum, nĭhĭl est prŏfectò măgīs quàm æquābĭlĭtas ĭn omnī vītā, ĕt īdĕm sempĕr vultŭs, ĕădēmque frōns. Ut dē Sōcrătĕ accēpĭmus, quem prædĭcāre sŏlĭta ĕrăt uxŏr ējŭs Xantīppē sē vīdisse sempĕr eōdem vultū exĕūntem dŏmō ĕt rĕvērtēntem. Nĕc vērò ĕā frons ĕrat, quæ M. Crassi illius vĕtĕris, quem sĕmĕl ait ĭn omni vītâ rēscīsse Lucĭlius, Plinius nunquam; sed tranquīlla et sĕrēna. Jūre autem ĕrat semper īdem vultŭs, cùm mēntĭs ā quâ ĭs fingĭtur, nullă fiĕret mūtātio. *Cicer.* 1 *Offic. n.* 99 *et* 112. 3 *Tusc.* 31. *Plinius, l.* viii. *c.* 19.

Ut omnĭa æqūo ănĭmō fĕrās, ēxēmplum ăccĭpĕ Sōcrătĕm pĕr omnĭa aspĕră jactātum, invictum tămĕn ĕt paupertātĕ, ĕt labōrĭbus, tŭm quōs mīlĭtiæ pertŭlit, tum quĭbus dŏmī est exercĭtus: cùm uxōrem hăbēret mōrĭbus fĕram, linguā pĕtŭlantem: et lībĕros indŏcĭles, mātri quàm pătri sĭmĭlĭōrēs. Nŏvissĭmè objēctă illī est et relīgiōnum vĭŏlātĭo, et jŭventūtis corruptēla, quam immĭttĕre ĭn Dĕōs, in părentes, in rempublĭcam dictus est. Post hæc carcer et venēnum. Hæc ădeò Sōcrătis anĭmum non mōvērunt, ŭt nē vultum quĭdem mōvĕrint. Illam mīrābĭlem ĕt singŭlārem laudem ūsque ăd extrēmum sērvāvit. Non hilariōrem quisquam, non tristĭōrem Socrătem vīdit: æquālis fuit in magnâ inæquālitāte fortūnæ. *Senec. Ep.* 104.

2. Q. Mĕtēllŭs Numidĭcus Rōmā pulsŭs, ŭt suprâ dictum est, ĭn Asĭăm sēcēssĭt. In quā, cùm ĕī fortè lūdos Trallĭbus spectanti līttĕræ reddĭtæ essent, quĭbus scrīptum ĕrăt, *maxĭmo sĕnātūs ĕt pŏpŭlī consensu rĕdĭtŭm īllī ĭn pătrĭam essĕ dătŭm;* nĭhĭl mŏvēri vīsŭs est: non lætĭtĭam proxĭmè sĕdentibus ullâ ex partĕ ostendit; eumque constăt părī vūltū ĭn exĭlĭum ăbĭĭsse, et fŭīsse rēstĭtūtum. Adĕò mŏdĕrātiōnis bĕnĕficio ĕt ănĭmi firmĭtāte immōtŭs intĕr sĕcūndās ĕt ădvērsās rēs permansĭt. *Valer. l.* iv. *c.* 1.

3. Brutŭs, ĭn ĕō librō quem dē virtūtĕ compŏsŭit, ait sē vīdīsse M. Marcellum Mitylēnīs exŭlāntem, et quantum nātūra hŏmĭnēs pătĕrētur, bĕātissĭmè vīvēntem,

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nĕque unquam bŏnārum artium cupĭdiōrem, quàm illo tempŏre. Bĕnĕ ergo exĭlĭum tŭlĭt: nēcquĭcquàm ĭn ănĭmo ējŭs mūtāvit lŏcī commūtātio, quamvīs ĕam ĕt paupērtas sĕquĕrētur. *Senec. ad Helv. c.* 9.

4. P. Rŭtĭlii Rufi vērbīs ĕt factīs ādmīrābĭle inĕrăt rōbŭr, quŏd nullā unquam rē inflectī dēbĭlĭtāri pŏtŭit. Cùm esset illĕ vĭr exemplŭm innŏcentiæ, ĕt illō nēmo nĕque intēgrĭor Rōmæ essĕt, nĕque sanctĭor; rĕŭs factŭs, nullā sŭā culpā, ăpŭd ĕquĭtēs Rōmānos, pĕnĕs quōs tum jūdĭcia ĕrānt, nĭhĭl splendōre actæ vītæ indīgnum fēcĭt aut dixĭt: non insīgnĭa sĕnātōris dēpŏsŭit, non obsŏlētam vestem indŭĭt: ĕt non mŏdò supplex jūdĭcĭbus esse nōlŭit, sĕd nē ornātiŭs quĭdem aut lĭbĕriŭs causam dīcī suam, quàm simplex vērĭtās fĕrēbat. Damnātŭs ităque est rĕpĕtundārum vĭr ĭntĕr optĭmōs nŭmĕrāndŭs, ĕt missŭs ĭn exĭlĭum. *Valer. l.* ii. *c.* 10. vi. *c.* 4. *Cicer.* i. *Orat.* 229. *Livius, l.* xxx.

Ex Itălĭā ĭn Asiam yĕnĭēnti lēgātos ōbvĭàm mīsērunt cērtātim ōmnēs cīvĭtātes, tūtum hŏnōrātumque ăpŭd sē sĕcēssum pollĭcēntes, ĭtă ŭt non tam exŭlāre, quàm trĭumphāre vĭdērētur, essētque undĕ illĕ fortūnæ sŭæ grātĭă ăgĕret. Cùm ēī ĭntĕr Smyrnæos, ă quĭbus fuĕrat cīvĭtātĕ dōnātŭs, ăgenti quĭdam consōlandi causā dixīssĕt, instāre bellă civĭlĭa Rōmānōrum, brĕvīque fŭturŭm ŭt prōptĕrĕā omnēs exŭlēs rĕvertĕrentur. *Quĭd tĭbĭ*, inquĭt Rŭtĭlĭŭs, *mălī fēci, ŭt mĭhi pējōrem rĕdĭtum, quàm exĭtum optārēs? Mālo ŭt pătrĭă exĭlĭo mĕō ērubēscat, quàm rĕdĭtū mærĕăt.* Quod dixĕrăt præstĭtit: năm cùm ēī rĕdĭtum ĭn pătrĭam pōstēă Syllănă victōrĭă făcĭlem făcĕrĕt, ĭn exĭlĭō, nē quĭd adversŭs lēgēs pēccāret, rĕmānsĭt. *Senec. Benef. l.* vi. *c.* 37.

Multōs ĭllŭstrăt fortūnă, dum vexăt. Rŭtĭlĭī innŏcēntĭa ăc virtūs lătēret, nĭsī accēpissĕt injūriam. Cùm vĭŏlătă est, ēffulsĭt. *Senec. Ep.* 79.

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LIBER QUINTUS.

DE TEMPERANTIA.

CAPUT I.

Rătiōnĕ dūcĕ pĕr tōtăm vītăm ĕūndŭm ēst.

1. Temperantia mŏdĕrātrix omnĭum commōtiōnum ănĭmī est, ē lĭbīdĭnĕ āvŏcăt, ināni lætitiâ gestīre non sĭnĭt: hæc pācem ănĭmīs āffert: ĭn rēbus expĕtēndis aut fŭgiendīs rătiōnem ŭt sĕquāmur, mŏnĕt: ĭn ĕā vĕrĕcūndĭă, modestĭă, omnĭs sēdātio perturbatiōnum ănĭmī, ĕt rērum mŏdŭs cernĭtŭr. *Cicer. 5 Tusc. n. 42. 1 de Fin. n. 47. 1 Offic. n. 93.*

2. Est ănĭmŭs ĭn pārtēs distrĭbūtus dŭās, quārum ūnă ĭn appĕtītu pŏsĭta est, qui hŏmĭnem huc ĕt illuc răpĭt: altĕră ĭn rătiōne, quæ dŏcĕt ĕt explānat quĭd făcĭendum fŭgiendūmve sĭt. Effĭcĭēndum autem est ŭt rătio præsĭt, appĕtītŭs vĕrŏ obtempĕret. Quŏd tempĕrantiæ mūnus est. *2 Tusc. n. 47.*

In ănĭmīs omnĭum est nātūrâ mollĕ quiddăm, dēmīssŭm, hŭmĭle. Si nĭhĭl essĕt ălĭud, quĭd essĕt hŏmĭne deformĭus? Sĕd præstŏ est dŏmĭnă ĕt rēgīnă rătio, cūjŭs magnă vīs. Hæc ŭt sempĕr impĕret illi parti quæ obēdīre dēbĕt, cūrandum est: impĕret autem vĕlŭt servō dŏmĭnŭs, impĕrātŏr mīlĭti, părens fīlĭō.

Rătiōne dūcĕ pĕr tōtam vītam ĕūndum est: mĭnĭmă maxĭmăque ex hūjŭs consĭlĭō gĕrēnda sunt. *Senec. 2 Benef. c. 18.*

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CAPUT II.

In sēdātiōnĕ pērtūrbātiōnūm ănīmī vītă bĕātă.

1. Omnēs ănīmī pērturbātiōnēs rătiōnem rēpēllēntēs, nullūm bĕātæ vītæ lŏcum rĕlīnquunt, hīque sōli bĕāti dīcendi sunt, quōs nullī mĕtūs terrĕnt, nullæ ægritūdĭnēs exĕdunt, nullæ libīdĭnēs incĭtānt, nullæ futĭlēs lætĭtĭæ efferunt, nullæ vŏlūptātēs mollĭunt. Ut autem mărīs tranquillĭtās intellĭgitur, nullă nĕ mĭnĭmă quĭdem aură fluctūs commoventĕ: sīc ănĭmūs quĭētus ĕt placātus stătim cernĭtur, cùm pertūrbātio nullă est, quā mŏvēri queat. *Cicer. 5 Tusc. n.* 15.

2. Quĕmādmŏdum cīvĭtas ĭn sēdĭtĭōne bĕāta esse non pŏtēst, nĕc ĭn discōrdiā dŏmĭnōrum, dŏmŭs: sīc ănĭmŭs sēcum ipsĕ discōrdans, pugnāntĭbus ĕt contrārĭīs stŭdiīs consŭlĭisque, nullam gustāre partem pŏtēst vēræ vŏluptātĭs. *Cic. 1 de Fin. n.* 58.

3. Quòd si corpŏrīs grăvĭorĭbŭs morbīs vītæ jūcundĭtas impĕdītur, quantò măgĭs ănĭmi morbīs impĕdiri nĕcesse est? Anĭmī autem morbi sunt cŭpĭdĭtātēs dīvĭtĭarum, glōriæ, dŏmĭnātiōnis, lĭbīdĭnōsarum ĕtĭam vŏlūptātum ægritūdĭnēs, mŏlestiæ, mœrōrēs, qui ănĭmōs exĕdūnt et cūris confĭcĭūnt. *n.* 59.

4. Bĕātum dīcāmus hŏmĭnem eum, cui ūnum bŏnum hŏnēstas, ūnum mălum turpĭtūdo vĭdeātur. Cui vēra vŏlūptas ĕrit vŏlūptātum contēmptĭo. Quem hŏnēsti cultōrem ĕt virtūte contentum nĕc extollant fortŭĭta, nĕc frāngant. Qui fortūnæ mūnĕribus utātur, non servĭat. Hunc nĕcēssĕ est sĕquāntŭr gaudĭum inconcussum et æquābĭle, perpĕtua tranquillĭtas et lībĕrtās, pax ănĭmi et magnĭtūdo. *Seneç. de Beat. c.* 3, 4.

5. Cùm ex Sōcrăte quæsītum essĕt ā Polo, nonnĕ bĕātum pŭtāret Archelāum Perdĭccæ fĭlium, qui tum fortūnātissĭmus hăbērētur? *Haud scĭo*, inquĭt Sōcrătēs, *nunquam ĕnĭm cum ĕō lŏcūtus sum.* Pol. *An tū ălĭter ĭd scīrĕ non pŏtēs?* Soc. *Nullō mŏdō.* Pol. *Tū igĭtŭr nĕ dē Persārum quĭdem rēgĕ magnō pŏtēs dīcĕre bĕātūsnĕ sit?* Soc. *An ĕgo possĭm, cùm ignōrem quàm sit bŏnŭs?* Pol. *Quĭd? eū ĭn ĕō sĭtam vītam bĕātam pŭtās?* Soc. *Ităque prorsùs existĭ-*

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mo bŏnōs beātos, improbōs miserōs. Pol. *Miser ergo Archelāus?* Soc. *Certè, si injustus.*

Nonnĕ hīc vĭdētŭr Sōcrătēs omnĕm beātăm vītăm ĭn ūnā virtūtĕ pōnĕre? *Cicer. 5 Tusc. n.* 34. *Plato in Gorgiâ.*

CAPUT III.

Mălŭs bĕātæ vītæ jūdex pŏpŭlŭs.

Vīvĕre omnes beātè vŏlūnt: sed quid sit, quod beātam vītam efficĭat, non pervĭdent. Stătuendum ităque prīmùm quid appĕtendum nōbis sit, tùm circumspĭciendum, quâ pervĕnīre illò celerrĭmè possĭmus. Nihil măgis est căvendum quàm ne pĕcŏrum ritu sĕquāmur grĕgem nos antĕcēdentium, pergentes non quâ eundum est, sed quà ītur. Id nōbis maxĭmè nŏcet, quòd non ad rătiōnis lūmen, sed ad sĭmĭlĭtūdĭnem aliōrum vīvĭmus: eădem laudāmus, eădem prŏbāmus, quæ multĭtūdo, et alĭēnis pĕrĭmus exemplis. Id optĭmum nōbis vĭdētur, quod pĕtītōres laudātōrēsque multos hăbĕt.

Una sălūtis via est, si sēpărēmur à cœtu. Hæc quĭdĕm pars major est: at ĭdeò pējor. Mĕliōra plūrĭbus plăcēre non sŏlent, et argūmentum pessĭmi turba est. Quærāmus quid optĭmum factu sit, non quid usitātissĭmum: quid nos in possessione felicitātis æternæ constitŭat, non quid vulgo, veritātis pessĭmo jūdĭci, prŏbātum sit. *Senec. de Benef. c.* 1, 2.

2. Quŏdam diē cùm pŏpŭlus è theātro ēgrĕdĕrētur, Diogĕnēs advĕrsus pŏpŭlum nītens ingrĕdiēbātur. Interrŏgātus quâ de causâ id făcĕret: *Hoc,* inquit, *in omni vītâ făcĕre stŭdeo.* Diog. Laërt. in Diog.

Dīcēbat Antisthĕnēs: *Sătius esse cum paucis vĭrīs bŏnīs dissentīre ab omnĭbus mălis, quàm cum multis mălis dissentīre à paucis bŏnīs.* Idem alĭquando laudātus ab improbis hŏmĭnĭbus: *Quàm tĭmeo,* inquit, *ne fortè quid mălī fēcĕrim!* Et Antimăchus poëta, cùm convŏcātis audītōrĭbus lĕgĕret magnum vŏlūmen suum, et eum lĕgēntem omnes, præter Platōnem, rĕlīquissent; *Lĕgam,* inquit, *nihilōmĭnus: Plato ĕnim mihi ūnus instăr omnĭum est.* Idem in Antiat. Cicer. in Bruto, 191.

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3. Anaxagŏras interrŏganti cuidam, quisnam esset beātus, non părùm prūdenter respondit: *Nēmo ex his quos tu fēlīces existīmas: sed eum in illo nūmĕro rĕpĕrīēs, qui à te ex misĕrio constāre crēdĭtur. Non ĕrit ille dīvĭtiis et hŏnŏribus ăbundans: sed aut exīgŭi rūris aut non ambitiōsæ doctrīnæ fidēlis ac pertĭnax cultor; in pectŏre, quàm in fronte, beātior.* Valer. l. vii. c. 2.

Ubi Crœsus Sŏlōnem, quem ăd sē Sardes vŏcāvĕrat, audīvit accēdĕre; ut advĕnæ ocŭlōs perstringĕret, eumque alĭquâ sui admīrātiōne affĭcĕret, corpus quàm pŏtŭit magnificentissĭmè exornāvit, et vestem tum variis cŏlōrĭbus distinctam, tum auro et gemmis fulgentem indŭit. Quo spectācŭlo non mŏdò nĭhil mŏvĕri vīsus est Sŏlon, nullamque ēmīsit vŏcem, quâ rēgi, pro ejus expectātiōne, gratŭlārētur; sed ĕtiam sătĭs ostendit sē ejūsmŏdi ineptias contemnĕre, et angusti anĭmi esse dūcĕre. Jussit ergo Crœsus omnes ei pecūniārum suārum thesauros aspĕrīri, et rēgium omne instrumentum ac supellectĭlem ante ejus ŏcŭlos explĭcāri. Quæ cuncta contemplātus Sŏlōn, ut ad rēgem est rĕductus; quæsīvit ab eo rex, *anquem in terris hŏmĭnem vīdisset se beatiōrem?* Ille Tellum nōmĭnāvit pŏpŭlarem suum, vĭrum bŏnum, qui rēbus ad vĭtam dēgendam nĕcessariis cùm non căruisset, ēgrĕgiè pugnando vitam pro patriâ profunderat, relictis liberis bene institūtis et prŏpātis. Tum vĕrò Crœso et agrestis et insānus Sŏlōn est vīsus, qui beātitūdĭnem non auro nĕque argento metīrētur, et privāti hŏmĭnis vĭtam atque obĭtum tantæ ŏpŭlentiæ tantōque impĕrĭō præferret. Interrŏgāvit tămĕn eum dēnuò, *an post Tellum istum cognoscĕret alĭquem alĭum se ipso beatiōrem?* Beātiōres prŏfectò fŭisse, respondit Sŏlōn, Cleobin et Bitonem; fraternâ inter se amīcĭtiâ et singŭlări in mātrem pietāte insignēs vĭros: qui mŏrantibus bōbus, à quĭbus eōrum gĕnitrix ad Junōnis delūbrum trăhi dēbēret, jŭgum plaustri ipsi sŭbiĕrunt, et sacris peractis ĕpŭlāti non surrēxĕrant postrĭdie: sed vĭtam cum morte sĭnĕ ullo dŏlōre commūtāvērunt. *Quid ergo,* inquit jam īrâ incensus Crœsus, *nullōne nos nūmĕro inter beātos pōnis?* Cui Sŏlōn, nec adūlări sustĭnens, nec iram ultra mŏvēre vŏlēns: *Nos quĭdem Græci,* inquit, *ô Lydōrum rex, quàm varias cāsĭbus pătĕat hŏmĭnum vīta, cernentes, nēmĭni licēre existīmāmus propter præsentia bŏna anĭmōs tollĕre: neque fēlīcĭtātem suspĭcĭmus, quæ tempŏris vĭcissĭtūdĭnibus obnoxia sit: illum vĕrò sŏlùm beātum dīcĭ-*

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mŭs, cui vītām fēlīcĭtĕr absōlvĕre Dīī concēssĕrunt. Vīvēntĭs ĕnĭm ĕt ădhūc fortūnæ tēlīs prōpŏsĭtī hŏmĭnis bĕātitūdo, non mĕnŭa ĭncertă ĕt dŭbĭa est, quàm mīlĭtĭs ĭn ăcĭē dēcĕrtantĭs vĭctōrĭa ăc cŏrōnă. His dictis, discēssit Sōlōn ā rēgĕ offenso măgĭs quàm ēmēndāto. *Plut. in Solon.*

——————Ultĭmă sempĕr
Expectandă dīēs hŏmĭnī est, dīcīque beātus
Ante obĭtum nēmo sūprēmăque fūnĕră dēbĕt.
Juven. Sat. x. *ver.* 274.

CAPUT IV.

Cōrpŏrī ĭndŭlgēndŭm, nōn sērvĭēndŭm.

1. Cōrpŭs, quĭă nĭhĭl fiĕri sĭnĕ illo pŏtēst, măgĭs nĕcessāriam rem crēdĕ, quàm magnam. Vānŭs suggĕrĭt vŏlūptātēs brĕvēs, ăc, nĭsĭ măgnā mŏdĕrātiōne tempĕrēntur, pœnĭtendas. *Senec. Ep.* 13.

Fătĕor insĭtam esse nōbis corpŏris nōstri cārĭtātem. Non nĕgo indulgēndum illi, servĭendum nĕgo. Multīs ĕnĭm servĭet, quī prō illō nĭmĭùm tĭmet, qui ăd illŭd omnĭa rĕfĕrt. Hŏnēstum eī vīle est, cui corpŭs nĭmĭs cārum est. Agātur ējŭs cūra: ĭtă tămĕn, ŭt, cùm exĭgĕt rătĭo, dignĭtas, fides, ĭn ignem mĭttātur. *Ep.* 14.

Mājŏr sŭm inquĭēbat Sĕnĕca, ĕt ăd mājōra gĕnĭtŭs, quàm ŭt mancĭpĭum sĭm mĕi corpŏrĭs: quod ĕquĭdem non ălĭter aspĭcio, quàm vincŭlum, ĕt pondŭs, et pœnam. Nunquam mē cărō istă compellĕt ăd mĕtum, nunquam ăd indignam bŏnō sĭmŭlātiōnem: nunquam ĭn hŏnōrem hŭjŭs corpŭscŭli menĭăr. Contemptŭs corpŏrĭs sŭī certă lĭbĕrtas est. *Ep.* 65.

Săpĭens corpŏris, vĕlŭt oněris nĕcēssārii, non ămātŏr, sĕd prōcūrātor est: nec sē illī, cui impĕrāre dēbĕt, subjĭcit. Nēmo lĭbĕr est, quī corpŏrī servĭt. Nam multōs dŏmĭnōs nĭmĭă prō corpŏrĕ sōlĭcĭtūdo. nōbīs impōnit. *Ep.* 92.

2. Mĕmēnto hanc sălŭbrem vītæ formam tĕnēre, ŭt corpŏri tantum indulgĕās, quantum bŏnæ vălētūdĭni sătĭs est. Dūriŭs tractandum est, nē ănĭmō mălè părĕăt. Cĭbŭs fămem sēdĕt, pōtio sĭtim extinguat, vestĭs ārcĕăt frīgŭs, dŏmŭs mūnīmēntum sĭt adversŭs infestă corpŏri. Hæc ŭtrùm ē congēstō cespĭtĕ, ăn ē vărĭō lăpĭde gentĭs

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ălĭēnæ exstrŭcta sĭt, nĭhil intĕrĕst. Scīto hŏmĭnem tam bĕnĕ, culmŏ, quàm auro, tĕgī. Imò culmŭs lĭbĕrōs tĕgĭt, sŭb marmŏre ātquĕ aurō servĭtŭs hăbĭtat. *Ep.* 8. *Ad.* 90.

Tūtŭs ĭn mensā căpĭtur angustā cĭbus :
Vĕnĕnum ĭn aurō bĭbĭtur. *Senec. Thyest. ver.* 453.

CAPUT V.

Cĭbŭs ĕt pōtŭs dēsīdĕrĭō condĭūntŭr.

Cicer. 5 Tusc. 97.

1. **Măgĭs** jŭvat bĭbĕre sĭtiĕntem, grātĭōr est ēsŭrienti cĭbŭs. Fămēs commendăt cĭbos : nĭhĭl contēmnit ēsŭrĭens. *Senec. Ep.* 78. 119.

Darĭŭs ĭn fŭgā, cùm āquam turbĭdam et cădāvĕrĭbus inquĭnātam bĭbĭsset ; nĕgāvit unquam sē bĭbĭsse jūcundĭŭs : nunquàm vĭdēlĭcet sĭtiens bĭbĕrat. Nec ēsŭrĭēns Ptolĕmæus ēdĕrat ; cuĭ cùm pĕragrānti Ægyptum cĭbārius ĭn casā panis dătŭs esset, nĭhĭl vīsum est īllō pānĕ jūcundĭŭs. *Cicer. 5 Tusc. n.* 97.

Artaxĕrxēs Mnēmon, cùm ficīs ărĭdīs et pānĕ hordeăceo vescĕrētŭr, ĭn fŭgā dīreptō ējŭs commĕatu : *Quāli*, inquĭt, *vŏlŭptāte hāctĕnus cărŭi !* Plut. Apoph.

2. Sōcrătem fĕrunt, cùm usque ăd vesperum contentiŭs lăbōrāret, quæsītumque esset ex ĕō quāre ĭd făcĕret, respondisse : *Sĕ, ŭt mĕlĭus cænāret, obsonāre fămēm, ambŭlāndo : cĭbī ĕnĭm condīmentum esse fămēm, pōtĭōnis sĭtim.* Cicer. ibid. 2 de Fin. n. 92.

Cŭm Dionysĭŭs tyrānnŭs ā Lăcĕdæmŏnĭīs convīvio exceptŭs essĕt ; nĕgāvit sē jūrĕ illō nīgro, quŏd cœnæ capŭt ĕrăt, fuisse delectātum. Tum quīdam : *Mīnĭmè mīrum*, inquĭt : *condīmenta ĕnĭm dēfŭĕrunt. Quæ tandem ?* inquĭt illĕ. *Lăbŏr ĭn vēnātu, cursus, fămēs, sĭtis.* Cicer. 5 Tusc. n. 97.

Mausōli Carĭæ rēgis sŏrŏr Ada, pătrĭō regno ăb Alexandrō dōnāta, artĕ multā părārī cūrāvit exquīsīti săpōris cĭbos et vārĭa bellārĭa : quæ cùm ipsīs cŏquīs et cŭpĕdĭārĭis rēgi dōnūm mīsit, tanquam rĕlātūra grātiam bĕnĕ mĕrēnti, sī armōrum lăbōribus fatīgātum rĕcreāret Asiatĭci luxŭs dēlĭcĭis. At illĕ tălĭă mūnĕra āvĕrsātus, regīnæ quĭdem ĭn sĕ vŏlūntāti comĭtĕr grātĭas ĕgĭt : *Ce-*

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tĕrùm cŏqūos ăd sē mītti nĭhĭl ŏpŭs fŭisse, dixĭt: *cùm dŭōs longè mĕliōres hăbēret, quos ōlim ā Leonĭda pædagōgo accēpisset, nempĕ ĭtĕr antēlūcānum ăd prandĭum, ĕt prandĭum frūgāle ăd cænam.* Addĭdītque Leonĭdam sŏlĭtum fuisse sŭas vestes, ĕt strāgŭlă et arcŭlas perscrutari, nē fortè mātĕr Olympiăs nĭmĭùm filĭō puĕro indulgēns, ălĭquĭd dēlĭcātiōris cĭbī clam abscondisset. Pŭerīlis instĭtūtiōnĭs dĭū mĕmŏr fuit Alexandĕr: nam cùm Asĭam pervāgāretur; si qui ăd ĕum arbŏrum rāri fructūs, pīscēs, ălĭīque cĭbī exquisīti afferrentur, ĕōs ămīcis dīvĭdēbat, vix unquam sĭbi quĭcquam ex his sērvāns. *Plut. in Alex. Q. Curt. suppl. l.* 11.

CAPUT VI.

Dīscĕ pārvō ēssĕ cōntēntŭs.

Senec. Ep. 110.

1. Non præcĭpĭo ŭt nātūræ nĕgēs quŏd pōscĭt: sed ŭt, quĭdquĭd nātūrăm excēdĭt, scĭās non nĕcēssārĭŭm. Esŭrĭō? ĕdēndŭm est. Utrŭm hic pānĭs sĭt plēbēĭŭs, ăn siligĭnĕus, ăd nātūram nĭhĭl pertĭnĕt. Illā ventrem non delectāri vult, sed implērī. Sĭtio? bĭbēndum est. Utrùm hæc ăquă sĭt ē proxĭmō lacu accēptă, ăn ĕā quam nĭvĕ aut glacĭē inclūsĕro āc rĕfrīgĕrāvĕro, ăd nātūram nĭhĭl pertĭnĕt. Illă hoc ūnum jŭbet, sĭtim extingui. Utrùm aurĕō pōcŭlō ūtăr, ăn mănū concăvâ, nĭhĭl rĕfert. Fīnĕm rērum omnĭum spectā, et sŭpervăcŭa dīmīttēs. *Ep.* 1. 9.

2. Cīvĭtātes quædăm ūnĭversæ, nātūram quæ parvo contentă est, sĕcūtæ, parvo victu dēlectātæ sunt, ŭt Lăcĕdæmŏnĭi. Persas nĕgat Xenŏphon ăd pānem quidquam ădhĭbēre sŏlĭtōs esse, prætĕr nāsturtium. Si quædam ĕtĭam suāvĭōră nātūră dēsīdĕrāre vĭdĕātur, quàm multă ex terrā arbŏrĭbusque nascūntur suāvĭtāte præstanti? *Cicer.* 5 *Tusc. n* 99.

3. Non ūtĭle sōlùm sed ĕtĭam nĕcēssārium est parvo āssuēscĕre. Multæ difficultātes et lŏcōrum ĕt tempŏrum ōccūrrunt ĕtĭam lŏcŭplētĭbus, et magnā rērum cōpiâ instructīs. Quĭdquĭd vult hăbēre nēmo pŏtēst: illŭd pŏtēst; carēre æquo ănĭmō ĭīs quæ non hăbĕt, ĕt rēbus oblātis hilărĭs ūtī. In villăm tŭam nocte multā vĕnīs non ēxpectā-

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tūs; nĭhĭl părātum invēnīs; pānem è mensā sūâ tibi appōnĭt villĭcus mălum. Expectā, bŏnŭs fiet: ĕtiam illum tĕnĕrum tĭbi ĕt sĭlĭgĭnĕum fāmēs reddet: ĭdeò non est āntè ēdendum, quàm illă impĕret. *Senec. Ep.* 119.

4. Cŭpĭdĭtāti nĭhĭl sātĭs est: Nātūræ sătis est ĕtĭam părùm. Părābile est, quŏd nātūra dēsīdĕrat: ăd mănum est, quŏd sătis est: ăd sŭpervăcŭa sudātur.

Cōrpŏrĭs exĭgŭă dēsīdēria sunt: quidquĭd ultrà concŭpīscĭtur, lĭbīdĭni quærĭtur, non nĕcēsaitāti. Non est nĕcesse omnĭa perscrutāri măria, nĕc stragĕ ănĭmālium ventrĕm ŏnĕrāre, nec conchylĭa ex ignōto littŏre eruĕre. Dii Deæque istōs perdant, quōrum luxuria fines impērii Rōmāni transcendit, ĕt undĭquĕ convĕhĭt cĭbōs gŭlæ omnĭa nōta fastidĭenti. O mĭsĕrābĭlis, quōrum pălātum non excĭtatur, nĭsĭ ăd cĭbōs quōs non exĭmĭus săpŏr, sĕd rarĭtās et difficŭltās părāndi prĕtĭōsōs făcit; et quĭ cùm fāmem exigŭō prĕtĭo possint sēdāre, māgno irrītant. *Ad Helv. c.* 9. *et Ep.* 4.

5. Cn. Pompēĭō ægrōtanti quum præcēpīssĕt mĕdĭcŭs ŭt turdum ederet, nĕgārent autem servi ĕam ăvem usquam æstīvo tempŏre possĕ rĕpĕrīri, nĭsĭ ăpŭd Lŭcullum, qui turdōs dŏmī sagīnāret; prohĭbuit Pompēĭŭs indĕ pĕtī, sĕd mĕdĭcō dixĭt: *Ergo nĭsĭ Lŭcullus perdĭtŭs dēlĭcĭīs esĕt, non vīvĕret Pompēĭŭs?* et ălĭam ăvem, quæ părābĭlis esset, jussĭt sĭbi appōni. *Plutar. in Lucul.*

CAPUT VII.

Platōnĭcæ ĕt Syrăcūsānæ mēnsæ.

1. Timŏtheus dux Athēnĭensĭs tam fēlix ĭn expugnandis urbĭbus fŭit, ŭt ējŭs dormientĭs effigĭes depicta sit, tĕnentĭs rētĕ, ĭn quod Fortūna urbēs cōgĕret. Quod quĭdĕm vel assentandi vĕl irrīdendi causā excŏgĭtātum est. Certè ējūsmŏdi hŏnōres eī ăb Athēnĭensibus habĭtī sunt, qui antēā nĕmĭni. Cùm măxĭmè et rērum glōrĭā et pŏtentiâ flōrēret incĭdit fortè in Platōnem extra Athēnārum mœnĭa cùm dīscĭpŭlis ambŭlantem. Quem ŭt aspectu vĕnĕrābĭlem conspēxit, audĭvitque non dē ārmīs et clāssĭbus, non dē trĭbūtis et stĭpēndio alĭīsque ējŭs gĕnĕris rebŭs disserēntem; sed de bŏno atque hŏnēsto; exclamāvĭt; *O beātam vītam! ó vĕrăm fēlĭcitātem!* quĭbŭs

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verbīs signĭfĭcābat ējūsmŏdi collŏquia omnĭbus dīvĭtiis atque hŏnōrĭbus sĭbi vĭdēri pŏtiōra. Eundĕm Timŏthĕum fĕrūnt, cŭm ălĭquāndo ĭn Acădēmiā cœnāvīsse ăpŭd Plătōnĕm, fuīssetque frūgāli mensā ĕt ērŭdīto prūdentīque collŏquiō excĕptŭs: ĕō convīviō fuīsse mīrē dēlectātum: cŭmque Plătōnem vīdissĕt pōstrīdiē, dīxīssĕ: *Vestræ quĭdĕm cœnæ non sōlùm ĭn præsentiā sed ĕtiam postĕrō dīē jūcundæ sunt.* Ælian. l. ii. c. 18. Suidas. Cicer. 5 Tusc. n. 100.

2. Est præclāra ĕpīstŏla Plătōnĭs ăd Diōnĭs, qui ipsum ĭn Sīcĭlĭam vŏcāvĕrat, prŏpīnquos, hīs fĕrè verbīs: *Quò cŭm vēnīssem; vīta illă, beātă quæ fĕrēbātur, plēna Italĭcārum Syracusānārumque mensārum, nullō mŏdō mĭhĭ plăcŭit; bīs ĭn dīē sătŭrum fĭĕri: nunquam pernoctāre sōlum: cætĕrăque, quæ cŏmĭtāntur huic vītæ, ĭn quâ săpĭens nēmo effĭcĭtur unquam, mŏdĕrātus vērò multò mĭnùs.* Nĕque ĕnĭm mentĕ rectè ūtī possŭmŭs, multo cĭbo et potiōne complēti. *Cicer. ibid.*

Idem Plăto cùm vĭdēret Agrĭgentīnos magnīs impensīs ædĭfĭcāre, nĕc mĭnōrĭbus cœnāre; *Agrĭgentīni*, inquĭt, *ædĭfĭcant, quăsĭ sempĭĕr vīctūrī; ĕt cœnant, quăsĭ ultimùm cœnātūri.* Ælian. l. xii. c. 18.

Plătōnis măgĭster Sōcrătēs nōnnūllos dīvĭtēs ăd cœnăm vŏcāvĕrat, ĕt Xantĭppen uxōrem pŭdebat mŏdĭcī appărātûs. Cui Sōcrătes: *Bŏnō esto anĭmo*, inquit, *nam si hŏmĭnēs bŏnī frūgīque sunt, æquo ănĭmō fĕrēnt: sī mălī atque intempĕrāntēs, dē hīs nĭhĭl cūrandŭm.* Diog. Laërt. in Socrat.

CAPUT VIII.

Convīvĭă Lăcĕdæmŏnĭōrŭm.

1. Prōvĭdit Lўcūrgŭs nē quĭs Lăcĕdæmŏnĭorum privātĭm gŭlæ indulgēret. Ităque instŭĭt ŭt omnes sĭnĕ ūllō discrīmĭne commūni mensâ ĕt frūgāli vīctu ūtērēntur. Nēmĭnī lĭcĕbat ăd publĭcă convīvĭa vĕnīre præsumptīs dŏmī cĭbīs explēto. Prōptĕrĕā ācrĭtĕr sēsē invĭcem observābant, ātquĕ ĕŭm, quī non bĭbĕret cŭm ipsĭs aut vescĕrētur, irrīdēbant, ĕt objurgābant ŭt intempĕrantem ĕt ā prōmĭscŭō convictu fastĭdiōsè abhŏrrentem. Singŭlīs mēnsis quīndēni accumbēbant ŭt plūrĭmùm, nĕc quem-

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quăm ăbēsse, nĭsĭ grăvĭssĭmâ dē causā, lĭcēbat. Ităque cum è bellō, qno Athēnienses vĭcĕrat, rĕvērsus rex Agĭs, dŏmī cum uxōre vellĕt cœnare; portiōnem postŭlanti non mīsērunt măgīstrātūs.

2. Ad hæc convīvĭa pŭĕri quŏquè, sĭcŭt ăd tempĕrantiæ schŏlam, dēdūcēbāntur. Ibĭ crēbrōs dē rēpublicâ sermōnēs excĭpĭēbant, măgīstrōs lībĕrè ĕt facētè cavillantēs audiēbānt āssuēscēbāntque ĕt īpsī jŏcāri, ĕt dīctērĭă cītra scūrrĭlĭtātem jăcĕre, atque ăliōrum cavillis non offendi: nāmque vĭdēbātur ĭn prīmīs Laconĭcum, căvīllă æquo ănĭmō sustĭnēre. Si quis tămĕn sē eōrum impătientem dīcĕret, ā facētĭis ĭn illum tempĕrābātur.

Ut quisque intrābat, nātu maxĭmus commonstrātis ĕī fŏrĭbus dīcebat: *Ex his nĭhil hīc dictōrum ēgrĕdĭtur.*

Intĕr opsōnia prīmă laus ĕrăt jūri nīgro, quo sĕnēs maxĭmè dēlectābāntur, rĕlīctâ jŭvĕnĭbus cārnĕ. Ubĭ mĕdiŏcrĭter bĭbĕrānt, sĭnĕ făce rĕcĭpĭēbant sē dŏmŭm, nĕque permīttēbātur ăd lūmĕn incēdĕre, ŭt discĕrent ĭn tĕnĕbrīs ĕt noctĕ commĕāre fīdēntĕr. *Plut. in Lycurg.*

3. Sunt quīdam dēlĭcātŭli, mŭliĕrĭbus ălĭquando cĭbōrum omnium fastīdiō lăbōrantibus non dissĭmĭlēs: nam ĕt ipsī sŏlĭtos cĭbōs fastīdĭunt. Ităque ŭt obtūsum ferrŭm nŏvâ ăcĭē ĕget; sīc eōrum stŏmăchus, acŭī quōdam mŏdō pōstŭlat nonnunquam, ăcēto, sīvĕ ăcērbo aliquō condīmento. Quantùm ăb istīs diffĕrēbat Lacon ille! qui cùm conspexisset quendam ējūsmodi dēlĭcātŭlum prĕtĭōsam ăvĭcŭlam sĭbi appŏsĭtam præ fastīdio tĕnŭĕre: *At mĭhi*, dixit, *ĕtĭam vultŭr ĕt hircŭs săpĭunt.*

CAPUT IX.

Cāstīgātă cōrpŏrĭs ŏbēsĭtās.

1. Lăcĕdæmŏnĭīs lex ĕrăt, nē quĭs vultu præfērrĕt mollĭtiem cŏlōre fœmĭnĕō, aut corpŏris nĭmĭam mōlem hăbēret: hoc ĕnĭm segnĭtĭem dēclārāre vĭdēbātur, illŭd ănĭmum părùm vĭrīlem. Dĕcĭmo quŏquè dĭē ădŏlescentēs Ephŏrīs sēsē exhībēbant conspĭciēndos. Sī essent corpŏre bĕnĕ compacto ĕt pĕr exērcĭtĭă rōbŏrāto, laudābāntur: contrà, sī membră flaccĭda ĕt molliōra vĭdērēntur, succrescente pĕr ĭnērtĭam pinguēdĭne, verbĕrĭbus plectēbantur. Ităque Nauclidem Polybiadæ fīlĭum, præpinguem pĕr luxūriam factum, cŭm ĭn mĕdiam

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concĭōnem prōduxĭssent Ephŏri, ĕt ĭbĭ Lўsandĕr ĕŭm grăvĭter objurgâsset; părŭm ābfuit quĭn ē cĭvitāte ējĭcĕrent. Certè exĭlium mĭnĭtātĭ sunt, nĭsĭ ēmendāret, vĭtam, quæ Ionĭcà măgis quàm Lăcĕdæmŏnĭca ĕrat: et corpŏrĭs habĭtum, quĭ patrĭæ dēdĕcŏri essĕ vĭdēbātur, tempĕrāntĭâ ĕt exĕrcĭtĭīs corrĭgĕrĕt. *Ælian. l.* xiv. *c.* 6. *Athen. l.* xv. *c.* 12.

Censōrēs Rōmāni ĕquĭti nĭmĭs pingui ĕquum ădĭmĕre sŏlĭtĭ ĕrānt, sīvĕ mĭnŭs ĭdōnĕum esse rāti hŏmĭnem tānto corpŏrĭs pondĕre ăd făcĭendum ĕquĭtĭs mūnŭs; sīvĕ non omnĭno dēsĭdiæ culpā văcāre vĭdērētur, cūjŭs corpŭs tam immŏdĭce exuberâsset. *A. Gell. l.* vii. *c.* 23.

2. Non ĭnūtĭle ĕrĭt paucă ălĭa dē sĕvĕrĭtāte censōrĭā hĭc exscrĭbĕre.

Si quædam cōram censōrĭbus ĕrānt intempestĭvè dĭctă aut factă, ĕă nōtātĭōne suā non cărēbant. Cūjŭs rĕi omnium instăr ĕrūnt hæc exemplă dŭo. Censōres P. Scĭpĭo Năsĭca ĕt M. Popilius quum ĕquĭtum censŭm ăgĕrēnt; ĕquum nĭmĭs strĭgōsum sĕd ĕquĭtem ējŭs admŏdum sŭcī plēnum ĕt pinguem vĭdērunt: *Et cur*, inquĭunt, *ĭtă est, ŭt tū sīs, quàm ĕquus, cūrātĭor? Quŏniam*, inquit, *ĕgo mē cūro, ĕquum Stātĭus nĭhĭlī servus.* Vīsum est părum rĕvĕrēns esse rēspondsum, rēlātūsque intĕr ærārios est ĕquĕs.

Quĭdam ămĭco ăpŭd censōres ădĕrat advŏcātus. Is cùm clārè nĭmĭs ĕt sŏnōrè oscĭtâsset, părum ābfŭit quĭn plectĕrētur, ĕt dē nŏtâ illi inūrendâ dēlĭbĕrātum est. Sĕd cùm illĕ dējĕrasset invĭtissĭmum sē oscĭtātĭōne victum fŭisse, tĕnērique ĕŏ vĭtiŏ quŏd oscēdo appellātur; tum nŏtæ jam destĭnātæ exemptŭs est. *Idem, l.* iv. *c.* 20.

CAPUT X.

Cōrpŏris vŏlŭptās nōn ēst dīgnă hŏmĭnis præstāntĭā.

1. Nūnquam obliviscendum ēst quantŭm nātūra hŏmĭnĭs pĕcŭdĭbus rĕlĭquisque bēstĭīs antĕcēdat. Illæ nĭhĭl sentĭunt nĭsĭ vŏlŭptātĕm, ăd ĕămque fĕrūntur omni impĕtu. Sī quĭs vĕrò hŏmĭnŭm vŏlŭptāte, căpĭātur ăd eamque sĭt paulò prōpensĭor; ŏccŭltăt ĕt dissĭmŭlăt appĕtītŭm ējŭs, prōptĕr vĕrĕcūndĭam. Ex quŏ intĕlligĭtŭr, corpŏrĭs vŏlŭptātem non sătĭs esse dīgnăm hŏmĭnĭs præ-

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stāntiă, eāmque contēmnī ĕt rĕjĭci ŏportēre. Sī vērò sĭt quispĭam, quī ălĭquid trĭbŭat vŏluptāti; dīlĭgēnter ēī tĕnēndŭs est ējŭs fruendæ mŏdŭs. Ităque vīctŭs cultūsque corpŏrĭs ăd vălĕtūdĭnem rĕfĕrēntur, ĕt ăd vīrēs, non ăd vŏlūptātem. Atque ĕtĭam si consīdĕrāre vŏlŭmus, quæ sĭt ĭn nātūrâ hŏmĭnis excellentĭa ĕt dignĭtas; intellĭgēmŭs quàm sĭt turpĕ dĭffluĕre luxūriâ ĕt dēlĭcātè ăc mollĭter vīvĕre; quàmque hŏnestum parcè, contĭnēnter, sĕvērè, sōbrĭè. *Cicer. 1 Offic. n.* 105.

Sī dīvīnă nostrīs ănĭmīs ŏrīgo est, tĕnēndum ăd vīrtūtem, nĕc vŏlūptatibus corpŏrĭs serviendum. *Quintil. l.* xii. *c.* 2.

Dīcēbat Sōcrătes: *Multōs hŏmĭnēs proptĕrĕā vellĕ vīvĕre, ŭt ĕdĕrēnt et bĭbĕrēnt: sē bĭbĕre ātquĕ ēsse, ŭt vĭvĕret.* A. Gell. l. xix. c. 2.

2. Corpŏrĭs vŏlūptas frăgĭlis est, brĕvis, et ĕō vīcĭnĭor fastīdiō, quò ăvĭdĭùs haustă est. Ejŭs sŭbinde nĕcēsse est, aut pœnĭtĕat hŏmĭnem aut pŭdeat. In eâ nĭhil magnĭfĭcum, aut quod nātūram hŏmĭnĭs Dĭīs proxĭmī dĕcĕăt. Imò rēs hŭmĭlis est, et fœdă. Hæc est vŏlūptās ĕt hŏmĭne ĕt vĭrō dignă non implēre corpŭs; nĕc sāgĭnāre, nĕc cŭpĭdĭtātes irrĭtāre, quārum maxĭmè optanda est quiēs: sĕd omni ănĭmī perturbātiōne cărēre. *Senec. 7 Benef. c.* 2.

Lȳsandro Spartĭātæ, cùm ĭn Ionĭam vēnĭsset, hospĭtēs ējŭs intĕr alĭa mūnĕra bŏvem ĕt plăcentam mīsērunt. Illĕ ŏcŭlis ĭn plăcentam conjectīs, quæsīvĭt quodnam essĕt illŭd cĭbī gĕnŭs? Respondit qui affĕrēbat, ex mellĕ ĕt ălĭīs suāvĭbus condīmentis esse confĕctum. *Hōc ergo*, inquĭt Lȳsandĕr, *dătă hĕlotibus* (qui servi ĕrānt) *non est ĕnim hŏmĭnis lĭbĕri cĭbŭs.* Bŏvem vērò jussĭt Lăcĕdæmŏnĭōrum mŏre appărāri, ĕt lĭbenter jūcundēque ĭn cœnâ cŏmēdit. *Ælian. l.* iii. *c.* 20.

Cùm Agesilāŭs părĭter oblāta sĭbi â Thasiis escŭlenta ĕt pōcŭlenta magnī pretii multă hĕlotibus, dīstrĭbŭi jussisset, quærentibus causam Thasiis respondit, *eos qui prŏbĭtāti ac fortĭtūdini stŭdŭĕrunt, non decēre ĭstiūsmŏdi irrĭtāmentis gŭlæ dēlectāri: proptĕrĕā quod ingĕnŭos hŏmĭnēs ĭīs rēbŭs mŏvēri non oportēat, quĭbus servĭtia căpĭantŭr.* Ităque farīnam tantùm ăb ĭīs accēpĭt. *Plut. in Apoph.*

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CAPUT XI.

Cōrpŭs ĕt ănĭmŭm ăd pătĭēntĭăm ēxĕrcērĕ.

1. Exĕrcēndum est corpŭs, ĕt ĭtă affĭcĭendum, ŭt ōbēdīre rătiōni possĭt ĭn exĕquēndis nĕgōtiīs ĕt ĭn lăbōre tōlĕrāndo. *Cicer.* 1 *Offic. n.* 79.

Corpŭs hŭmānum prŏpĕ ŭtī ferrŭm est. Ferrŭm sī exercĕās, contĕrĭtŭr; si non exerceas, tămĕn rūbīgo consūmit. Item hŏmĭnēs exercēndo vĭdēmus contĕri: si nĭhĭl exercĕās, ĭnertĭa atque torpēdo plŭs dētrĭmenti affert, quàm exercĭtātio. *A. Gell. l.* xi. *c.* 2.

Sōcrătēs, ŭt corpŭs ādversŭs ĕă, quæ fortuĭtò pătĭenda essent, obfirmāret, dīcĭtur, intĕr alĭos lăbōres ĕt exercĭtia, alĭquando stāre sōlĭtus à sōlis ortu ăd sōlem altĕrum ŏrientem, inconnīvens, immōbĭlis, ōre atque ŏcŭlis ĕūndem ĭn lŏcŭm dīrectīs cŏgĭtābundŭs. In ipso frīgŏre hĭĕmĭs glăcĭem nūdis pĕdĭbus calcābat. Collĕctâ corpŏrĭs exercitātiōnibus sĭtī, non tămĕn prĭùs bĭbēbat, quàm prīmam è pŭtĕō haustam ăquæ urnam effūdisset. *Idem, l.* ii. *c.* 1. *Plut. de garr.*

Dĭŏgĕnēs părĭter omni ex parte sē ăd lăbōrum tōlĕrāntĭam exercens, hiĕme stătŭas nĭve perfūsas complectēbātur, æstate sēsē ĭn fervĭdâ arēnâ vŏlūtābat. *Diog. Laërt. in Diog.*

Quŏniam mājōre corpŏris sarcĭnâ anĭmŭs quăsĭ opprĭmĭtur, ĕt mĭnùs agĭlis est; exercēatur corpŭs. Sint tămĕn exercitātiōnes brĕvēs: quæ tempŏri pārcant, cūjŭs præcĭpŭa rătio hăbēnda est. Cĭtò rĕdĭ à corpŏre ăd anĭmum. Illŭm diēbus āc noctĭbus exercē. Hanc exercĭtātiōnem non frīgus, non æstas impĕdit, ne sĕnēctus quĭdĕm. *Senec. Epist.* 15.

2. Anĭmum dŏmēstĭcĭs mălīs ăd pătĭentĭam exercēbat Sōcrătēs. Ejŭs uxŏr Xantĭppē mōrōsa admŏdum fuisse fertur ĕt jurgiōsa, ĭrā ut per dĭĕm pĕrque noctem mărīto mŏlēsta essĕt. Has ējŭs intempĕries dēmīrātus Alcibiădēs, interrŏgāvit Sōcrătem, quænam rătio esset, cur mŭlĭĕrem tam ăcĕrbam dŏmō non exĭgĕret? *Quŏniam* inquit Sōcrătēs, *cùm illam dŏmī tălem perpĕtior, exercĕor ătque insuēsco, ŭt cætĕrōrum quŏquē fŏrīs pĕtulantĭam ĕt*

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injūriam făcĭliùs fĕram: ĕquĭtēsque illos ĭmĭtor, qui ferōciōrem ĕquum ēlĭgunt, quem dŏmēnt, fŭtūrum răti, ut cætĕrīs pōstĕa făcĭliùs ūtī possint. A. Gell. l. ii. c. 1. Xenoph. in Conv.

Cùm ĭn conjŭgem, ipsā jūdĭcĕ, mītissĭmum, īrācūndă illă mŭlĭĕr ălĭquāndo convĭtia ĕt mălĕdīcta conjēcīsset, deindĕ vērò sordĭdam ăquam effūdisset: *Nonne,* inquit amīcis Sōcrătēs, *vērè dīcēbam, ā Xantippē pōst tonītru plŭvĭam ventūram?* Diog. Laërt. in Socr.

3. Mīrâ quādam rătiōne sē ăd cĭbōrum abstĭnentiam exercēbant Pythăgorēi. Appărātō ĕnĭm omni gĕnĕre fercŭlōrum, quæ in lautis convīviis appōni sŏlēnt, cum diutissimè ŏcŭlōs pāvīssent, eŏque spectācŭlo comĕdēndi cŭpĭdĭtātem excĭtâssent: stătim mensam tolli jŭbēbant, et discēdēbant imprānsi. *Diodor. Sic. l.* vi.

CAPUT XII.

Bŏnæ vălĕtūdĭnĭs mātĕr ēst frūgālĭtās.

1. Vălĕtūdo sustentātur nōtĭtĭā sŭi corpŏris; ĕt observatiōne eārum rērum quæ prōdēsse sŏlēnt aut ŏbēsse; ĕt contĭnēntiā ĭn victu omni atque cultu, corpŏris tŭendi causâ; ĕt prætermĭttendīs vŏlūptātĭbus: postrēmò artĕ ĕōrum, quōrum ăd scĭēntĭam hæc pertĭnent. *Cic.* 2 *Offic. n.* 86.

Bŏnæ vălĕtūdĭnĭs priscōrum Rōmănōrum qŭasĭ quædam māter ĕrat frugālĭtas, ĭnĭmīca luxūriōsīs ĕpūlīs. Maxĭmis vĭrīs prandēre ĕt cœnāre ĭn prōpătŭlō vĕrĕcundiæ non ĕrat. Nĕc sānè ullas ĕpūlas hăbēbant, quas pŏpŭli ŏcŭlis subjĭcĕre ērŭbēscĕrēnt. Deindĕ ŭbĭ mōrēs paulātim ĭn pējŭs rŭissent ĭmpĕrāri cœpit, ŭt pătēntibus jānŭīs pransĭtārētur ĕt cœnĭtārētur, sīcque cīvium ŏcŭli luxūriæ mŏdum facĕrēnt.. Deindĕ văriæ lēgēs lātæ sunt, quĭbus non sōlùm cœnārum sumptŭs fīnītŭs est, sĕd ĕtĭam gĕnŭs cĭbōrum. *Val. l.* ii. *c.* 5. *Macrob.* 2 *Sat. c.* 13. *A. Gell. l.* ii. *c.* 14.

2. Pŏtēst ălĭquatĕnus nostrā prōvĭdentiâ longĭor prōrŏgāri huīc corpuscŭlo mŏră, si vŏlūptātēs, quĭbus pars major hŏmĭnum pĕrĭt, pŏtĕrĭmus rĕgĕre, ĕt coërcēre. Plăto ĕrăt quĭdem corpŭs vălĭdum āc sortĕ sortītŭs; sĕd navĭgātiōnēs āc vărĭa pĕrīcŭla multùm dētraxērunt vīrĭbus.

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Tămĕn ōmnĭa ferè vītæ suæ tempŏra inoffensâ văletūdĭne trāduxit. In illius pestĭlentiæ vastĭtāte, quæ ĭn belli Pĕlŏpōnnēsiăci princĭpĭis Athēnĭēnsium cĭvĭtātem interněcĭno gĕnĕre morbi dēpŏpŭlāta est, ipse parcè ĕt mŏdĕrātè victĭtando, ĕt iis cărendo vŏluptātĭbus, quæ corpŭs et anĭmum frangunt aut dēbĭlĭtant, commūni omnium clādi nequāquam obnōxius fuit. Tempĕrantĭa ĕum perduxĭt ăd senectūtem: ĕt nātāli suo dēcēssit, quum annum ūnum ātque octogēsĭmum implēssĕt. Dŭbĭum autem esse non dēbet, quīn ălĭquōs ex hâc sămmâ ănnōs lĭbēnter fŭĭsset rĕmĭssūrŭs. Nam cùm ĕum jŭbĕrent mĕdĭci ex Acadēmiâ, lŏcō morbis infestō, dēmĭgrāre ĭn Lycēum, ŭt vălĕtūdĭni consŭlĕret; consilium illud aspernātus, ait: sē nē in Athō quĭdem montem, ŭbĭ, hŏmĭnēs diūtiùs quàm ălĭbi vīvĕre crēdēbantur, commĭgrātūrum, ētĭāmsi scīret sē illuc omnium dīūtissĭmè victūrum. *Senec. Ep.* 58. *Aul. Gell. l.* ii. *c.* 2. *Ælian, l.* ix. *c.* 10.

3. Mĕdĭcīna quondam paucārum fŭĭt scientĭa herbārum, quĭbus sistērētur flŭēns sanguĭs ĕt vulnĕra cŏīrent paulātim. Dēindĕ ĭn hanc pervēnit tam multĭplĭcem vărĭĕtātem. Mĭnus illa nĕgōtii hăbĕbat, cùm hŏmĭnes ūtĕrentur făcĭli nĕc pĕr artem corrŭpto cĭbō: qui postquam cœpit non ăd tollendam sĕd ăd irrĭtandam fămem quæri, ĕt inventæ sunt millĕ condĭtūræ, quĭbus avĭdĭtas excĭtārētur; quæ alimenta ĕrānt, ŏnĕra facta sunt, dum mălè assuescit venter plŭs căpĕre, quàm pŏtēst: hincque exorti innŭmĕrābĭles morbi, supplicia luxŭriæ. Quando hŏmĭnes corpŏra ŏpĕre ac vĕro lăbŏre dūrābant, ĕt eos aut cursu, aut vēnātu, aut tellūre versātâ dēfatīgātos atque ēsŭrĭentēs excĭpĭĕbat dŏmi cĭbŭs părābĭlis ĕt simplex; nĭhĭl ŏpŭs ĕrăt tam magnā mĕdĭcōrum sŭpellēctĭle, nĕc tŏt ferramentis ăc pyxĭdĭbus. Multos morbŏs ăc mĕdĭcōs multă fercŭlă fēcĕrunt. Vĭdē quantum rērum pĕr ūnam gŭlam transĭtūrārum permĭsceat luxŭrĭa, terrārum mărisque vāstātrix: quot cŏquī, pistōres, mĭnĭstrātōrēs ăd cŏquēndam ĕt inférendam cœnam dĭscurrant! Dĭī bŏnī, quantum hŏmĭnum ūnŭs ventĕr exercĕt! *Senec. Ep.* 95.

4. Cùm Mandānem fīlĭam ĕt Cyrum nĕpōtem ădhūc puĕrum ĕpŭlis excĭpĕret Astyăgēs Medōrum rex; pătinas ēis multas appŏsŭit cùm cŭjŭsvis gĕnĕris condīmentis ăc cĭbis. Ibi Cyrum dixĭsse fĕrunt: *Quantum tĭbi, mi ăuĕ, nĕgōtiōrum est ĭn cœnâ: ĕī ăd ōmnēs istās patĭnas mānŭs extendĕre nĕcĕsse est, ĕt cĭbos hōsce tam vărĭos dĭgus-*

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tāre! Tŭm Astyăgēs: *Quid?* inquĭt, *ăn nōn hæc tibi cænĕ multò vĭdētur mĕlior esse Persicā?* Ad quæ Çȳrus: *Nequāquam, ăvĕ. Nam vīta multò simplĭcior ăpŭd nōs ĕt rectĭor est ăd sătĭetātem, quàm ăpŭd vōs. Etĕnĭm ăd ĕam ălĭquĭd carnĭs ĕt pānĭs nōs dēdūcit; cŭm vōs eōdem, quō nōs, tendentes, multās pĕr ambāgēs ĕt circuĭtūs sursŭm dĕorsùm văgāti, vix eò tandem pervĕniātis, quo dūdum nōs pervēnĭmŭs.* Xenoph. Cyrop. l. i.

CAPUT XIII.

Omnĕ vĭtĭŭm ēbrĭĕtās ĕt īncēndĭt ĕt dētĕgĭt.

1. Turpe est plus sibi quempiam ingĕrĕre cĭbi ĕt vīni, quàm căpĭat, ĕt stŏmăchi sŭi non nôsse mēnsūram. Quàm multă ēbrĭi făcĭunt quĭbus sōbrii ērubēscunt? Non est ănĭmŭs ĭn sŭā pŏtestāte ēbriĕtāte dēvinctus. Onĕrāti vīno, ŭt cĭbum ĕt pōtum, sīc sēcrētum, non contĭnēnt: quod sŭum ălĭēnumque est părĭter ēffūndunt.

Nĭhĭl ălĭud est ēbriētās quàm vŏlūntāria insānĭa, ĕt brĕvis fŭror. Hinc Alexandĕr cārīssĭmum sĭbi āc fidēlissĭmum ămīcum Clītum intĕr ĕpŭlās transfōdit. M. Antōnĭum, magnŭm vĭrum, ĕt ingĕnĭī nōbĭlis, quæ ălĭă rēs perdĭdĭt, quam ēbriĕtas ĕt Cleŏpātræ ămŏr? Hæc illum rēs hostem rĕīpublĭcæ, hæc hostĭbus sŭīs impărem, hæc crudēlem fēcit, cŭm intĕr appărātissĭmas ĕpŭlas vīno grăvĭs, sĭtīret tămĕn sanguĭnem: Sŏlĕt nempĕ vīnōlentĭam crūdēlĭtas sĕquī.

Omnĕ vĭtium ēbriĕtas ĕt incendĭt ĕt dētĕgit; obstantemque mălīs cōnātĭbus vĕrĕcundiam rĕmŏvet. Ubĭ possēdit ănĭmum nĭmĭa vīs vīni, quidquid măli lătēbat, ēmergit: tunc lĭbīdĭnōsus cŭpĭdĭtatĭbus sŭis, quantum pĕtiērunt, sĭnĕ dilātiōne permittit: tunc pĕtŭlans non linguam, non mănum contĭnet. Crescit insŏlenti sŭpērbĭa, crudēlĭtas sævo, mălĭgnĭtās līvĭdō: omnĕ vĭtium laxātur ĕt prōdit. Adjĭce illam ignōrātiōnem sŭi, părùm explānāta verba, grădum errantem, vertīgĭnem căpĭtis, stŏmăchi tormenta, cùm effervescit vīnum, āc vīscĕra ipsă distēndit.

2. Quæ glōria est căpĕre multum vīni? Cum pĕnĕs tē palmă fuĕrĭt, cŭm omnēs convīvās vīcĕrĭs vīrtūte magnĭfĭcâ, ĕt nēmo tam vīni căpāx fuĕrit; vincĕrĭs ā dōlĭō. *Senec. Ep.* 83.

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Aristīppŭs cuidam glōrĭanti quòd multŭm bĭbēns non ĭnēbriārētur: *Hoc*, inquit, *et mulus făcĭt.* Sic Demosthĕnēs, cùm lēgāti ăd Philīppum mīssi, ātque indĕ Athēnās rĕversi, rēgem ēō nōmĭne laudārent quòd plūrĭmum bĭbĕret: *Hoc*, inquĭt, *ĕī cùm spongĭā commūne est.* Diog. Laërt. in Aristip. Plut. in Dem.

Mīrābātur Anachârsis quòd Græci ĭnĭtĭo convĭvĭī cȳăthīs parvīs ūtērēntur, ūbi vērŏ sătŭrāti essent, măjōrĭbus; jūdĭcāns pōtum adhĭbēndum esse tantùm ăd sēdandam sĭtim: absurdum ĭgĭtur esse tum bĭbĕre cŭm jam sĭtĭs esset sēdāta. Idem interrŏgatus quo pacto quĭs vītāre posset nē vīni pōtātor fiĕret: *Sī*, inquĭt, *præ ŏcŭlis hăbeat ēbrĭorum indecōra făctă dĭctăque.* Hinc Lăcēdæmŏnĭī, ŭt lĭbĕros ăb ēbriētāte absterrērent, servos multum vīnī bĭbĕre cōăctos, ātque ĭtă ēbriōs, ĭn eōrum conspectum jŭbēbant vĕnīre. *Diog. Laërt. in Anach. Plut. in Lycurg.*

Ebriĕtās hȳlărĕm ūnius hōræ insānĭam longi tēmpŏrĭs tædio sæpiùs pensăt. *Senec. Ep.* 59.

3. Cùm Astyăgi mīrum vĭdērētur, quòd Cȳrus pŭĕr, pĭncērnam Sacam ēgrĕgiè ĭmĭtātus in porrĭgendo sĭbi pōcŭlo ăd bĭbendum, non prægustâsset vīnum, ŭt ille sōlēbat; causam ăb ēō quæsīvĭt. Cui Cȳrus: *Mĕtuēbam*, inquit *nē vīno admistum vĕnēnum essĕt, Nam cùm tū nūper diē nātāli ămīcos convĭvĭo excĭpĕrēs, Sacam istum vōbis vēnēnum infūdisse ănĭmadverti. Vĭdēbam vōs nĕc ănĭmīs nĕc corpŏrĭbŭs constāre. Quæ nōs puĕrōs făcĕre vētātis, ĕă, făcĭēbātis ipsi. Omnēs sĭmŭl vōcĭfĕrābămĭni, nĕque quisquam, quĭd ăb altĕrō dīcĕrētur, ăttēndēbat. Cantābātis rīdĭcŭlè admŏdum, jūrābātis tămĕn cantŭm illum esse optĭmum. Quīnĕtĭam cùm surrexissētis ăd saltandum, non mŏdò non saltāre ăd nūmĕrōs, sĕd nē rectè quĭdem stāre, pŏtĕrātis; prŏrsusque oblīti ĕrātis, ĕt tū ĕt illī, rēgem essĕ tē.* Tum Astyăgēs; *An vērò*, inquit, *fili mī, păter tŭus cùm bĭbit, non fit ēbrĭus? Nunquam prŏfectò*, respondit illĕ; *sătīre ĕnĭm tantùm dĕsīnit.* Xenoph. Cyr. l. i.

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CAPUT XIV.

Cōērcēndūs lūxūs ēt cōlēndā frūgālītās.

1. Dīōgēnēs vīr ingentīs ānīmi, qui sē complēcuit īn dōlīō, et īn ēō cūbĭtāvit, dīvĭtĭas, sīcūt ēt Dēmocrĭtus, projēcit, onus illas existīmans, ēt effēcit nē quĭd sĭbi ērīpī possēt. Servŭs, quem sĭbi ūnĭcum servāvĕrāt, cùm effūgīsset; cum rĕdūcĕre, cùm monstrārētur, tanti non pŭtāvit; *Turpĕ est*, inquĭt, *Manem sīnĕ Diōgēnĕ posse vīvĕre, Diogenem sine Mane non posse.* Cum vĭdīssēt pŭĕrum cāvā mānu bĭbentem āquam, frēgit prōtīnus exemptum fĕrŭla calĭcĕm, cùm hac objurgātiōne sui: *Quamdīū hŏmŏ stultŭs sŭpervăcŭās sarcĭnŭlās habui!* Senec. de Tranq. c. 8, 9. Ep. 90.

Quōnĭam non est tantum rōbŏris, ŭt tāle exemplŭm sĕquāmur, ängŭständā certè sunt pătrĭmōnia. Optĭmŭs autem pĕcūnĭæ mŏdus est, quī nĕc īn paupertātem cădit, nĕc prĕcŭl ā paupertāte discēdit. Plăcēbit nōbīs hæc mēnsūrā, sī prĭŭs parsĭmōnia plăcuĕrit, sĭnĕ quā nullæ ŏpēs sufficĭunt, ēt cŭm quā vel exīgŭæ sātĭs pătent. Pŏtĕrit ipsā paupertās īn dīvĭtĭās sē, advŏcat ā frugālitāte, convĕrtĕre. Hīnc Plīnĭŭs ăd Calvīnam scrĭbens, cui rĕmĭttēbat grandem pĕcūnĭæ summām dēbitam sĭbi ăb ējŭs pătre, hæc ait: *Non est quòd vĕrĕāris nē sīt mĭhi istā ōnĕrōsa dōnātio. Sunt quĭdem omnīno nōbīs mŏdicæ făcultātēs, dignĭtas sumptŭōsa, rĕdĭtus, proptĕr condĭtiōnem ăgēllōrum, nescio mĭnŏr ăn incertĭor: sĕd quod dēfĭcit ex rĕdĭtu, frūgālitāte supplētŭr; ex quā, vĕlut ē fonte, lĭbĕrālĭtas nōstra dēcūrrit.* L. ii. Ep. 4.

2. O mĭsĕrum quem dēlēctăt sŭi pătrĭmōnĭī lĭbĕr amplŭs, ēt vastă spătĭă terrārum cōlēndă pĕr servos, ēt immensi grĕgēs pĕcŏrum pĕr prōvĭncĭas pascēndi, ēt fāmĭlĭă quĭbusdam nātiōnĭbus mājŏr, ēt ædĭfĭcia prīvāta laxĭtātem urbĭum vincentĭă! Si quĭcquid hăbet, ei, quod cŭpit, compărĕt, paupĕr est. Nĕquĕ ĕnĭm unquam explētŭr nĕc sătĭātur cŭpĭdĭtātis sĭtis. Sōlēbat Attălus philŏsŏphus hāc imāgĭne ūtī: Vīdīsti ălĭquāndo cănem missa ā dŏmĭnō frūstă pānis aut carnĭs āperto ōrĕ captantem? Quĭdquĭd ēxcēpit, prōtĭnŭs intēgrum dēvŏrat, ēt sempĕr ăd spem nŏvōrum frustōrum hĭat. Idem ēvēnit ējŭsmŏdi

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hŏmĭnĭbus sempĕr ăd nŏvă fortūnæ mūnĕra ērectis ĕt attēntīs. *Senec. 7 Benef. c.* 10. *Cic. 1 Parad. Senec. Ep.* 71.

3. Assuescāmŭs ā nōbīs rĕmŏvēre pompam, servīs pauclōrĭbus servīri, vestēs părāre ăd ĭd cūjŭs causā inventæ sunt, hăbĭtāre contractiùs. Discāmŭs membrīs nostrīs innīti, nātūræ vŏluntāti părentes, quæ pĕdēs dĕdĭt, ŭt pĕr nōs ambŭlārēmus, sīcŭt ŏcŭlos, ŭt pĕr nōs vĭdērēmŭs. Discāmus victum cultumque non ăd nŏvă exemplă compōnĕre, sĕd ŭt mājōrum suādent mōrēs. Discāmŭs continēntĭam augērĕ, luxūrĭam coërcēre, gŭlam tempĕrāre, paupertātem æquīs ŏcŭlīs aspĭcĕre, frūgālĭtātem cŏlĕrĕ, dēsīdĕrĭīs nātūrālĭbus parvo părātă rĕmĕdĭa adhĭbĕre, spēs effræna̅tas vĕlŭt sŭb vincŭlis hăbēre: dēnĭque ăd ăgĕre ŭt dīvĭtĭās ā nōbīs pŏtĭùs, quàm ā fortūnâ, pĕtāmŭs. Făcit autem ănĭmŭs sĭbi dīvitiās, nĭhĭl concŭpīscēndo. *Senec. de Tranq. c.* 9. *Epist.* 55. *Ep.* 87.

4. Si quĭs hoc sæcŭlo, inquĭt Vălĕrĭus vĭr illūstrĭs, pellĭbus hœdĭnis prō străgŭlā veste utātur, quīngentōrum tantùm assĭum sumptu ĭn transmarīnam prōvĭncĭam ĕat, eōdem vīno eōdēmque cĭbō, quō nautæ, ūtī contentus sit, trĭbus servīs cŏmĭtātus Hispāniam rĕgat: nonnĕ mīrābĭlĭs existĭmētur? Æqui hæc lĭbenter făcit ăc tŏlĕrāvit Cătō supĕrior, propter frūgālĭtātis consuētūdĭnem. Assuēvĕrăt ĕnim ăb ădŏlescēntiâ æquam ĭn bellĭcīs expĕditiōnĭbus potāre; sī nĭmĭo æstu torquērētur, acētum; sī vīres dēfĭcĕrent, paulŭlum vīlis vīni. Ipsĕ scrĭptum rĕlĭquĭt, sē nunquam vestēm indŭisse, quæ mājōris prĕtĭi, quàm centum denarĭōrūm ēsset: cùm consŭlātum gĕrĕret, ĭdem vīnum bĭbīsse quod ŏpĭfices, et opsōnium ad cœnam è fŏrō compărâsse trĭgīnta sestertiis: idque rĕīpublĭcæ causâ fēcīsse. Undĕ Sĕnĕca ait M. Catōnem censōrium tam rēīpublĭcæ Rōmānæ prōfuit nasci, quam Scīpiōnem: altĕr ĕnim cùm hostĭbus nōstrīs bellum, altĕr cùm morĭbus, gēssit. Cantĕrio vĕhĕmĕntŭr, et hĭppŏpĕris quĭdem impŏsĭtis, ut sēcum ūtilia portāret. O quantum ĕrăt sæcŭli dĕcŭs ĭmpĕrātorem trĭumphālem, censōrĭum, et, quod sŭper omnia hæc est, Catōnem, ūnō căbāllo fuisse contentum, et nĕ tōto quĭdem! partem ĕnim occŭpābant sarcĭnæ ab utrōque latere dēpendentes. *Valer. l.* iv. *c.* 3. *Plut. in Caton. Senec. Ep.* 87.

3. Scīpio Æmĭlĭānus, pōst dŭōs inclytos concŭlātus, et tŏtĭdem trĭumphōs, septem servīs sĕquentĭbus officiō lēgātiōnis functus est: è Carthāgĭnis et Numantiæ, quas delēvĕrat, spŏlĭīs compărāre cērtè plūrēs pŏtŭerat: sĕd

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ŏpĕrum suōrum ăd sē laudem, mănubias ăd pătrĭam rĕdundāre māluit. Ităque cŭm pĕr pŏpŭli Rōmāni sŏcĭōs ĕt extĕras nātiōnēs ĭtĕr făcĕret; non mancĭpĭa ējŭs, sĕd vĭctōriæ nūmĕrābantur: nĕc quantum aurī ĕt ārgentī, sĕd quantŭm dīgnĭtātĭs ātque glōrĭæ sēcŭm ferrĕt, æstĭmābātŭr. *Valer. l.* iv. *c.* 3.

6. Cŭm Ætŏlōrum gens vāsa argentea magni pondĕris et exquīsītæ artis Q. Ælio Tuberōni consŭlātum gĕrēnti mīsisset per lēgātos, qui sē in prĭŏre lēgātiōne fictilia in ejus mensâ vāsa vĭdisse rĕtŭlĕrant: eos cŭm suis mūnĕrĭbus ăbīre jussit, mŏnĭtos nē vŏluntārĭæ paupertāti, quæ à contĭnentiâ ŏrīrētur, succurrendum pŭtārent. Utĭnam, exclāmābat Valerius, hujus frugālitātis exemplum postĕrior ætas sĕqui vŏluisset. At nunc quò ventum est? A servis vix impĕtrāri pŏtēst, nē eam supellectĭlem fastĭdiant, quâ tunc consul ūtī non ērŭbuit. *Valer. l.* iv. *c.* 3, 4.

Sexdĕcim eōdem tempŏre Ælii fuĕrant, quĭbus ūna Rōmæ dŏmuncŭla ĕrat, et ūnus in agro Veiente fundus, cultōrēs multo pauciōrēs dēsīdĕrans, quàm dŏmĭnōs hăbebat. Princĕps cīvitātis Æmilius Paulus Ælio Tuberōni, cujus tam paupĕres Penātes vĭdēbat, nuptum dĕdit filiam: quæ vĭri paupertāte ădĕò non offensa est, ut illam propter quam pauper ĕrat, virtūtem maxĭmè admīrārētur. *Plut. in Æmil.*

7. Qualis P. Scipiōnis Africāni villa fuĕrit, quāle balneum, scrĭbit ad amīcum Sĕnĕca. In ipsâ Scipiōnis Africāni villâ jăcens hæc tibi scrĭbo. Vĭdeo villam structam lapĭde quadrāto, mūrum circumdātum sylvæ, turres in propugnācŭlum villæ ērectas, balneŏlum angustum, tĕnĕbricōsum ex consuētūdĭne antīquâ. Magna ergo me vŏlūptas, sĭmul et pŭdor, sŭbit, contemplantem Scipiōnis mōres ac nostros. In hoc angŭlo ille Carthāgĭnis horror abluēbat corpŭs labōrĭbus rustĭcis fessum: exercēbat ĕnim ŏpĕre se, terramque, ut mōs fuit prīscis, ipse sŭbĭgēbat. Sŭb hoc ille tecto tam sordĭdo stĕtit, hoc pavimentum tam vīle illum sustĭnuit. At nunc quis est qui sic lavāri sustĭneat? Sibi quisque pauper vĭdētur ac sordĭdus, nĭsĭ pariĕtes magnis et prĕtiōsis spĕcŭlis, marmŏre, ebŏre, vărĭisque cŏlōrĭbus rĕfulgēant. In hoc Scipiōnis balneo mĭnĭmæ sunt rīmæ măgĭs quàm fĕnēstræ, ut sĭne injūriâ mūri lūmen admittĕret. At nunc nōlunt, nĭsĭ quæ tōtius diēi sōlem fĕnestris amplissĭmis rĕcĭpiānt;

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nĭsĭ, dŭm lăvāntŭr, āgrōs ĕt mărĭa prōspĭcĭant. Sīc quæ ĭn ūsŭm rĕpērtă fŭĕrānt, oblĕctāmēntă fāctă sunt. *Senec. Ep.* 86.

CAPUT XV.

Nĭhĭl ēst āgrĭcūltūrā mĕlĭŭs, nĭhĭl dūlcĭŭs, nĭhĭl hŏmĭnĕ lĭbĕrō dīgnĭŭs. Cic. 1 Offic. n. 151.

1. In ūrbĕ luxūrĭēs crĕātur: ex luxūrĭâ exīstăt ăvārĭtĭa nĕcēssĕ est: ex ăvārĭtĭâ ērūmpĭt audācĭă. Indĕ omnĭa scĕlĕră ac măléficĭa gīgnūntŭr. Vītă vērò rustĭcă, parsĭmōnĭæ, dĭlĭgentĭæ, justĭtĭæ măgīstră est. *Pro Rosc. Amer.* 75.

Vītă rustĭcă sĭnĕ dŭbĭtātĭōne prōxĭmă ĕt quăsĭ consanguĭnea sapientiæ, *Columel. l.* i.

2. Haud scĭo ăn ullă bĕātĭor essĕ vītă possĭt, quàm eōrum qui āgrīs cŏlēndīs dant ŏpĕram: non sōlùm quòd hŏmĭnum gĕnĕri ūnĭverso cultūră āgrōrum est sălūtārĭs; sĕd ĕtĭam quòd dēlēctātiōnem affert, ĕt cōpiam omnium rērum, quæ ăd vĭctum hŏmĭnum ĕt ăd cultum ĕtĭam Deōrum pertĭnēnt. Apŭd vĕtĕrēs Rōmānōs summī vĭri, clārissĭmīque hŏmĭnēs, qui omnī tempŏrĕ ăd gŭbernācŭla rēīpublĭcæ sĕdēre dēbēbant; tămĕn ĭn āgrīs quŏquĕ cŏlēndis ălĭquantum ŏpĕræ tempŏrīsque consumpsērunt. In āgrīs plērumque vīvēbant sĕnātōres ĕt sĕnēs, ĕt ā villă ĭn sĕnātum arcessēbantur. Sīc M. Attĭlĭum sŭâ mănū sĕrentem āgrum invēnērunt, qui ĕum jussu sĕnātus ēvŏcārunt ăd impĕrĭum pŏpŭli Rōmāni suscĭpiēndum: undĕ illī cognōmen Serrānus fŭit. Sĕd illæ rustĭco ŏpĕre ăttrītæ mănūs sălūtem publĭcam stăbĭlīērunt, ingentes hōstium cōpias pessumdĕdērunt; ĕt quæ mŏdò ārantium bŏum jŭgum rexĕrānt, trĭumphālis currūs habēnās mŏdĕratæ sunt: nĕc fŭit dēĭndĕ ĭīs rūbōrī, ĕbūrnĕo scĭpiōne dēpŏsĭto, āgrēstĕm stīvam ārātri rĕpĕtĕre. Pŏtēst paupĕres consŏlāri Attilius: sĕd multò măgis dŏcērĕ lŏcŭplētēs, quàm non sĭt nĕcēssārĭa solĭdam laudem cŭpĭenti nĭmĭs anxĭa dīvĭtĭārum compărātio. *Cic. de Senec. Pro Rosc. Amor. n.* 51. *Valer. l.* iv. *c.* 4. *Plinius, l.* xviii. *c.* 3.

3. Dūcēntīs āntĕ Attilii ætātem ānnīs, cùm Rōmam nunclātum essĕt Minŭcĭum consŭlem ātque ēxĕrcĭtum

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ējŭs ăb Æquīs circumsēssōs tĕnēri; tantŭs păvŏr, tāntă trĕpĭdātio fŭit, quantă, sī urbem, non căstră, hostēs obsĭdĕrent. Cùm autem ĭn āltĕro consŭlĕ Nautĭo părùm esse præsĭdĭī vĭdērētur, dictātōremque dīci plăcēret, qui rem perculsam rēstĭtŭĕret; L. Quintĭus Cincinnātus omnĭum consensu dictātor est dictŭs. Illĕ, spēs ūnĭcă impĕrii Rōmāni, quātŭŏr tantùm jūgĕrum cŏlĕbat āgrum; nam ex septem, quæ prĭŭs possĭdĕbat, trĭa āmīsĕrat vŏlēns, sŏlūtă prō ămīco mulctă. Sīcque ējŭs rūră mĭnùs pătēbant, quàm nunc, inquĭt Vălĕrĭus, multōrum dŏmūs. Hīc ā lēgātis sĕnātŭs sīvĕ fossam fŏdĭēns, sīvĕ ārans, ŏpĕri certè āgresti intentŭs, inventŭs est. Sălūte dătă invĭcem, reddĭtāque, rŏgātus ŭt sĕnātŭs mandāta tŏgātus audīret; tŏgam propĕrè è tŭgŭrĭŏ prōfĕrre uxōrem Raciliam jussit. Quâ postquam indūtus est, ĕt, ābsterso pulvĕrĕ ăc sudōre, sē dictātōrem ā lēgātīs consălūtări audīvĭt; Rōmam vēnīt, ĕt, Minucio obsĭdĭōne lĭbĕrāto, vīctos hostēs pĕcŭdum ĭn mŏdum sŭb jugum mīsit, nē ā rustĭci ŏpĕris imĭtātiōne cessāret. Quæ quĭdem tantă velōcĭtāte gessĭt, ŭt dictātūrâ ĭn sex mensēs acceptă, sextō decĭmō diē sē abdĭcāvĕrit: prorsùs ŭt festīnâsse ăd rēpĕtēndum ōpŭs rĕlictum vĭdērētur. Expĕdĭtĭōne quippĕ fīnītâ, rĕdĭit ăd bŏves trĭumphālis ăgrĭcŏlă. *Livius, l.* iii. *c.* 26, *&c. Valer. l.* iv. *c.* 4. *Florus, l.* i. *c.* 11.

4. P. Scĭpĭo Nasĭca, cùm ædīlitātem cŭrŭlem pĕtĕret, mănumque cujusdam cīvĭs Rōmāni rustĭcō ŏpĕre dūrātam mōre candĭdātōrum tĕnăcĭus apprehendīsset: jŏcī grātiă interrŏgāvit eum: *Num mănĭbus sŏlĭtus esĕt ambŭlāre?* Quod dictum ā circumstantibus exceptum, ăd pŏpŭlum manāvit, causamque rĕpulsæ Scĭpiōni attŭlit. Omnēs namque rustĭcæ trĭbus commūnem sĭbi ab eo factam injūriam jūdĭcantēs, īram sŭam adversùs contŭmēliōsum ējŭs dĭctĕrium exĕrcuērunt. *Valer. l.* vii. *c.* 5.

5. Cultūră agrōrum ŏpĕră, non impensă, constăt. C. Fūrius Cresīnus, cum ĭn parvō admŏdum ăgĕllo largiōrēs fructŭs percĭpĕret quàm ex amplissĭmis āgris vĭcīnĭtās; ĭn invĭdiā magnă ĕrat, quăsĭ frūgēs ălĭēnas in ăgĕllum suum pellĭcĕret vēnēficiis. Quapropter die ei dictâ ad pŏpŭlum Romānum, damnātiōnem mĕtŭens, instrumentum omnĕ rustĭcum ĭn fŏrum attŭlit, ĕt duxit filiam vălĭdam ătque bĕnĕ cūrātam ĕt vestītam, ferramenta ēgrĕgiè Pōstĕă dixit: *Vēnēficia mea, Quirītes, hæc sunt: nec possum*

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vōbis ostēndĕre aut ĭn fōrum addūcĕre lucubratiōnes mĕās, vĭgĭliasque ĕt sudōres. Omnium sententiīs obsōlūtūs est. *Plin. l.* xviii. *c.* 6.

CAPUT XVI.

Omnēs cōrpŏris mōtūs dĕcōrūm tĕnĕānt.

1. Stătŭs, incēssŭs, sessĭo, āccŭbĭtio, vultūs ŏcŭlī, mănŭum mōtŭs, tĕnĕānt dĕcōrum, præsērtĭm nātūrā ipsā dŭcĕ ĕt măgīstrā. Quĭbus ĭn rēbus dŭo maxĭmè fŭgiendă sunt, nē quĭd effēmĭnātum aut mollĕ, ĕt nē quid dūrŭm aut rustĭcum sĭt. *Cic.* 1 *Offic. n.* 1. 8.

2. Cùm pŭdōrem pŭĕris innāsci vĕhĕmēntĕr cŭpĕret Lўcurgŭs; jussĭt ĕōs ĭn vīcis mănum ŭtrāmque intrā pallĭum contĭnēre, tăcĭtōsque incēdĕre, nusquam circumspĭcientes; ăt ĕă tāntŭm intŭēntes, quæ antĕ pĕdēs essent. *Xenoph. in Lacon.*

Xĕnŏcrătēs Plătōnis discĭpŭlŭs dĭcēbat: *Nĭhĭl intĕrēsse pĕdēsnĕ, ăn ŏcŭlos, ĭn ălĭēnam dŏmŭm ălĭquĭs defĭgat; tam ĕnĭm pĕccārĕ ĕum, qui ŏcŭlōs vĕrtăt quò non convĕnit, quàm illum, qui ingrĕdiătŭr quò non lĭcĕt.* Ælian. *l.* xiv. *c.* 42.

Sīc cùm prætĕrĕuntĕ formōsō puĕro exclāmâsset Sŏphŏclēs, *O pŭĕrum pulchrŭm!* dixĭt ēī Pĕrĭclēs: *At ĕnĭm non sōlùm mănūs, sĕd ĕtĭam ŏcŭlōs, hăbēre abstĭnēntēs dĕcĕt.* Cic. 1 Offic. n. 144.

3. Căvēndum est nē aut tardĭtātĭbus ūtāmŭr ĭn gressu mollĭōribus, ŭt pompārŭm fĕrcŭlis sĭmĭlēs esse vĭdeāmur, aut tam cĕlĕrēs festīnātiōnēs nostræ sint, ŭt anhēlĭtūs mŏvĕantur, vultūs mūtēntŭr, ōră torquĕāntŭr. Hinc Tĭgēllium rīdĕt Hŏrātĭus, qui intērdum currĕbăt, quăsĭ hostem fŭgĕrĕt; ălĭàs lentūs incēdĕbat, tanquăm Junōnĭs săcra fĕrrĕt. *Cic.* 1 *Offic. n.* 131. *Horat. l.* i. *Sat.* 3.

CAPUT XVII.

A fōrmā rĕmŏvĕātŭr ōrnātŭs non dignŭs vĭrō.

1. Cŭm pulchrĭtūdĭnĭs dŭo gĕnĕra sint, quōrum ĭn altĕro vĕnūstas sĭt, ĭn altĕrō dignĭtās; vĕnūstātem mŭlĭĕ-

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brem dūcĕre dēbēmŭs, dignĭtātem vĭrīlem. Ergo ā formâ rĕmŏveātur omnĭs, vĭrō non dignŭs, ornātŭs. Formæ autem dīgnĭtas cŏlōrĭs bŏnĭtāte tuēnda est, cŏlŏr exercĭtātiōnibus corpŏrĭs. *Cic.* 1 *Offic. n.* 130.

Sint prŏcŭl à nōbĭs jŭvĕnēs, ŭt fœmĭna, comptī:
Fīnĕ cŏli mŏdĭcō forma vĭrīlis ămat.
Fōrmă vĭrōs nĕglectă dĕcĕt.
Ovid. Heroid. Ep. iv. 1 *De Arte Aman. ver.* 509.

Nōsti jŭvĕnēs barbă ĕt cōmă prætĕr mŏdum nĭtĭdōs, ēlĕgantēs tōtōs? nĭhĭl ăb illĭs spērāvĕris forte, nĭhĭl sŏlĭdum. *Senec. Ep.* 115.

Dĭŏgĕnēs Cynĭcus conspĭcĭens adŏlescēntum cultu gestūque părùm vĭrīli: *Non te pŭdet*, inquĭt, *qui pejùs tibi vĕlis, quàm ipsă natūra vŏlŭit? Siquĭdem illă tĕ vĭrum fĭnxit, tūtĕ ipsĕ rĕfingĭs ĭn fœmĭnam.* Diog. Laërt. in Diog.

Vĭdēns quemdam Metĭum formæ causā sĭbi nĭmĭs plăcēntem Dŏmĭtiānus: *Vēllĕm*, inquĭt, *tam formōsŭs esse, quàm Metius sĭbi vĭdētur.* Sueton. Domit. c. 20.

Ancĕps formă bŏnŭm mortālĭbŭs,
Exĭgui dōnum brĕve tempŏrĭs,
Ut vĕlōx cĕlĕri pĕdĕ lăbĕris!
Rēs est formă fŭgax; quĭs săpĭens bŏnō
Confĭdat frăgĭlī? *Senec. in Hip. ver.* 758.
..... Rāra est concōrdĭă formæ
Atquĕ pŭdĭcĭtĭæ. *Juven. Sat.* x. *ver.* 297.

9. Complūrēs vĭdeās, quĭbus, ăpŭd tonsōrem multæ hōræ transmĭttuntŭr, tum dēcerpĭtur sī quid barbæ proxĭmă noctĕ succrēvit, dum tē singŭlīs căpillis ĭn consĭlĭum ĭtur, dum disjectă cōmă restĭtŭĭtŭr. Quĭs est istōrum quī non sōlĭcĭtior sĭt de căpĭtĭs sŭī decŏre, quàm dē sălūtĕ? Qui non comptĭor essĕ mălit, quàm hŏnēstior? O hŏmĭnēs intĕr pectĭnem ĕt spĕcŭlum dēsĭdiōsè occŭpātos! *Senec. de Brev. c.* xii.

Ea quŏtĭdie commĭniscĭmŭr pĕr quæ vĭrīli dignĭtāti fīăt injūrĭa. 7 *Quæst. c.* 31.

Formă fŭit Augustus exĭmiă ĕt pĕr omnēs ætātĭs grădus vĕnŭstissĭmă. Erăt tămĕn omnĭs lenōcĭnĭī nĕglĭgēns, ĕt ĭn căpīte cōmēndo tam incuriōsŭs, ŭt ĕō ipsō tempŏrĕ, quo illŭd tonsōrĭbus commĭttĕbat, aut lĕgĕrĕt ălĭquid, aut ĕtiam scrĭbĕret. *Sueton. in Aug. c.* 79.

3. Regnānte ăpŭd Lăcĕdæmŏniōs Archidămō, vēnit Spartam Ceōrum lēgātus, jam sĕnex, vĭr nātūrâ ostentātŏr, ĕt qui formōsŭs vĭdēri vēllĕt. Ităque cùm illŭm pŭ-

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dĕrĕt sĕnĕctūtis, crīnēs suōs, quī cāni ĕrānt, dissĭmŭlā-vĕrăt tinctūrā. Ubĭ ĭn conciōnem prōdĭit cŭm mentītis căpīllis, ĕt ĕă dixĭt, quōrum causā vēnĕrat: consūrgens Archĭdămŭs, quī lēgāti cōmam ălĭēno cŏlōre tīnctam dē-prehenderat: *Quĭd*, inquit, *hīc vēri ĕt sāni dīcĕret, quī non ĭn ănĭmo tantum sĕd ĕtiăm ĭn căpĭte circumfert mendācium?* Explōsitque ējŭs dictă: dē hŏmĭnis ingĕnĭō, ex īīs quæ vĭdēndo cognōscī pŏtĕrānt, jūdĭcāns. *Ælian. l.* vii. *c.* 20.

Cùm Adriānus impĕrātor cuidam cānēscēnti ălĭquĭd nĕgāsset; ĕīdem ĭtĕrùm pōstĕă āccēdenti; sed infecto căpĭtĕ, lĕpĭdè rēspondit: *Jam hoc pătri tŭō nĕgāvi.* Spart. in Adr. c. 20.

CAPUT XVIII.

E spĕcŭlō cōnsĭlĭum ăd quædăm.

1. Ex inventīs spĕcŭlīs vĕnĭt hŏmĭnī prīmò sŭī vultūs nōtĭtiâ, dēindè et ad quædam ūtĭlĭōra consĭlium; formōso, ŭt vītāret infāmĭam: deformī, ŭt scīret rĕdĭmēndum essĕ vĭrtūtĭbus, quīdquid corpŏri dĕēssĕt: jŭvĕnī ŭt flōre ætātĭs ădmŏnērētŭr, illŭd tempūs essĕ dīscēndi, et fortĭa audendi; sĕnī ŭt indecōra canis dēpōnĕret, et dē mortĕ ălĭquĭd cŏgĭtā-ret. *Senec.* 1 *Quæst. c.* 17.

Habēbat quīdam fīlĭam turpīssĭmam,
Idemque insigni et pulchrâ faciē filium,
Hi spĕcŭlum, in cathēdrâ matris ut pŏsĭtum fuit,
Puĕrīlĭter lūdentes fortè inspexĕrānt.
Hic sē formōsum jactăt; illā irascĭtur,
Nec glōriantis sustĭnet fratris jŏcōs,
Accĭpiens (quĭd ĕnim?) cuncta in contumēliam.
Ergo ad pătrem cŭcūrrit læsūra invĭcem,
Magnâque invĭdiâ crīmĭnātur filium,
Vir nātus quòd rĕm fœmĭnārum tĕtĭgĕrit.
Amplexus utrumque ille, et carpens oscŭla,
Dulcemque in ambos cārĭtātem partĭens:
Quŏtĭdie, inquit, *spĕcŭlo vos ūti vŏlo:*
Tu formam nē corrumpas nēquĭtiæ mălis:
Tu făcĭem ut istam mŏrĭbus vincās bŏnīs.

Phædr. l. iii. Fab. 8.

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Sōcrătēs quŏquĕ phĭlŏsŏphŭs dĭcĭtur suasĭssĕ discĭpŭlis, ŭt qui inspecto spĕcŭlō formōsŭs sĭbi vĭdērētŭr, căvērĕt, nē dignĭtātem corpŏris mălis mŏrĭbus dedĕcōrāret; qui vērò deformis, dăret ŏpĕram ŭt vīrtūtĭs splendōre vultûs turpĭtūdĭnem tĕgĕret. *Apul. Apol. Soc.*

2. Nātūră facultātem nōbis dĕdĭt nōsmĕtīpsōs vĭdēndi. Fons cuĭque perlūcĭdus imāgĭnem sŭam rēddit. Quālem fŭĭssĕ pūtās cultum hŏmĭnum ad hoc spĕcŭlum sĕ cōmentitĭum? Ætas illă sĭmplĭcĭor bĕnĕficĭum atque inventum nātūræ non vertĕbat ĭn lĭbīdĭnem et luxum. Sătĭs nĭtĭdi sĭbi vĭdēbantŭr, sī squalōrem ŏpĕre collectum flūmĭnis ăquâ ĕluĕrent. Crĭnem sĭnĕ artĕ formōsī quătiēbant, non ălĭter quàm jŭbam gĕnĕrōsa ănĭmālia. Dēĭndĕ cŭm insĭtus mortālibus sŭī ămŏr cœpit ĭīs dulcem aspectum formæ sŭæ făcĕre, et ē terrâ mĕtāllă effossă sunt; hīc ĭn pōcŭlo, illĕ ĭn vāsĕ ăd ălĭōs ūsŭs compărāto spĕciem sŭam inspexit cūrĭōsĭŭs? mox prŏprĭa huĭc mĭnĭstĕrio spĕcŭla præpărāta sunt; et tandem immŏdēstĭŭs crescente luxŭrĭă, tōtis păria corpŏrĭbus ex auro argentōque factă sunt, et gemmis ădornāta: ĭtă ŭt ūnum ex hīs plūrĭs fœmĭnæ constĭtĕrit, quàm antīquōrum fŭĭt dōs illă, quæ publĭcè dăbātur impĕrātōrum paupĕrum filiābŭs. *Seneca*, 1 *Quæst. c.* 17.

CAPUT XIX.

In vēstītū mĕdĭŏcrĭtās ōptĭmă.

1. Adhĭbenda est mūndĭtĭa non exquīsīta nĭmĭs: sīcŭt fŭgienda ægrēstĭs nĕglĭgentia. Eădem rătio est hăbēnda vestītûs: ĭn quō sīcŭt ĭn plērīsque rēbus, mĕdĭŏcrĭtās ōptĭmă est. *Cicer.* 1 *Offic. n.* 130.

Altĕr sĕ justo plŭs cŏlĭt, altĕr sĕ justō plūs nĕglĭgĭt. *Senec. Ep.* 114.

Dēmōsthĕnem, Attĭcæ ēlŏquentiæ princĭpem, trādunt vestītu nĭmĭs accūrāto fuĭsse. Hīnc illi ēlĕgans vestĭs ĕt mollēs tunĭcŭlæ ăb æmŭlīs adversāriisque prŏbrō dătæ sunt, nĕc ăb indignīs ĭn ĕum verbīs est tempĕrātŭm.

Hortēnsius quŏquĕ omnium oratōrum ætātis sŭæ, sī M. Tullĭum excĭpĭas, clarissĭmus, proptĕrĕă exăgĭtātŭs est: multăque ĭn ipsīs causīs et jūdĭcĭīs sunt ĭn illum

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dīctă, quòd mundĭtiâ nĭmiùm stŭdiōsus, compŏsĭtè amictus esset, mănūsque ējŭs intĕr dīcendum fŏrēnt argūtæ admŏdum et gestuōsæ. *A. Gell. l.* i. *c.* 5.

Hæc ăd dērīdendam Hortensĭī mollĭtiem addit Macrŏbĭus. Ut āptè cīrcŭmămīctŭs incēdĕret Hōrtensĭus in spĕcŭlum intŭēns, tŏgam corpŏri sīc applĭcābat, ŭt rūgæ non fortè sĕd dē indūstrĭâ lŏcārēntŭr. Cùm ălĭquando prōcēdĕret vestĕ ăd spĕcŭlum ĭtă compŏsĭtâ; collēgæ dĭĕm dixĭt, quòd sĭbi ĭn angustiīs ōbvĭus offensu fortŭĭtō structūram tŏgæ dēstruxĕrăt. *Macrob.* 2 *Sat. c.* 9.

2. Julĭă, quum Augūstum pătrem vēnīsset sălūtātum, sensĕrăt ŏcŭlōs ējŭs lĭcēntĭōrē cultu suo ōffensōs, lĭcèt illĕ tăcuīssĕt. Ităque postĕro dĭē mūtāto hăbĭtu pătrem complexa est. At illĕ, qui prīdĭe dŏlōrem sŭŭm contĭnuĕrat, gaudĭum contĭnēre non pŏtŭit, et: *Quantò măgĭs*, inquit, *hīc ĭn fīliā Augustī cultŭs probăbĭtur!* Vērùm frustrà Jūlĭæ sæpè præcēpĭt Angustŭs tempĕrāto intĕr indulgēntiam sĕvērĭtātemque sermōne, ŭt molliōrem prōfusiōremque cultum mŏdĕrārētur. Nam cŭm ei ămīcŭs, vĭr grăvĭs, dīcĕret, illăm mĕlĭŭs essĕ făctūram, sī sē compŏsuīssĕt ăd exēmplăr pătērnæ mŏdēstĭæ; sŭpērbè respondĭt: *Illĕ oblivīscĭtur sē Cæsărĕm esse: ĕgo mĕmĭnī mē Cæsărĭs fīlĭam.* Augustŭs quīppe rārò vestĕ ăliâ est ūsŭs, quàm confectā ăb uxōrĕ, et sŏrōre, ĕt filĭā neptĭbūsque. Quod et ăb Alexandrō magnō factĭtātum accĭpĭmus, antĕquam Persĭcōs mōrēs et vēstēs indŭīssĕt. Nam cùm Sisȳgāmbi captīvæ mātri Dariī multam purpŭram mīsīssĕt, admŏnērīque jussīssĕt, ŭt neptēs sŭās assuefăcĕret vēstēs confĭcĕre, et dōno dăre; ŭbĭ rēgīnam aspernāri ĭd mūnŭs audīvĭt, et injūrĭam sĭbi factam pŭtāre, ipsĕ ăd eam vēnit, et: *Mātĕr*, inquĭt, *hanc vēstem, quā indūtŭs sum, sŏrōrŭm non sōlùm dōnŭm sĕd ĕtĭam ŏpŭs vĭdēs. Nostri dēcēpĕre mē mōrēs. Căve, obsĕcro, ĭn contŭmēliam accĭpĭas ignōrātiōnĕm mĕam.* Idem, 2 Sat. c. 5. Sueton. in Aug. c. 73. Q. Curt. l. v. c. 2.

3. Lȳcūrgŭs jŭvĕnĭbus non amplĭùs unā vestĕ ūti, tōto anno permīsit, nĕc quēnquam cultĭus ornātum, quàm altĕrum, prōgrĕdi, nĕc ĕpŭlāri ŏpŭlentiùs: nē ĭmĭtātio ĭn luxūrĭam vertĕrētur. *Justin. l.* iii. *c.* 3.

Ipsĕ Lăcĕdæmŏniōrum rex Argesĭlāus, quātŭor annī tempestātibus, ūnā tantum vestĕ induēbātur; et cùm ĭn castrīs intĕr mīlītēs agĕret, lectum non hăbēbat molliōrem quàm ălĭī: hocque sæpè ĭn ōre ēī ĕràt: *Princĭpĕm dĕcēre,*

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non mōllitiē ĕt dēlĭcĭīs, sĕd tempĕrantiā ĕt fortĭtūdĭne prīvātīs hōmĭnĭbus præstāre. Eōdem vītæ institūtō ĕtĭam sĕnēx factŭs ūtēbātur; et percontanti cuidam cūr pĕr ācrem hĭĕmem sōlo pallĭō tectŭs ŏbambŭlāret sīnĕ tūnĭcâ illâ ætāte? *Ut*, inquĭt, *jŭvĕnēs hanc vītæ rātiōnem ĭmĭtēntur, cùm exĕmplum hăbĕānt extrēmæ sĕnēctūtis vĭrōs ĕt prīncĭpēs.* Apoph.

Quàm dissĭmĭlis Agesilāo fŭĭt ăpŭd Rōmānos Nero cŭm multīs allĭis ĭn rēbus, tŭm ĭn vēstītu! Năm nūllăm vēstem bĭs indŭit. *Sueton. in Ner. c.* 30.

Cùm ĭn rēgāli sōlĭo sĕdĕrĕt Crœsŭs prĕtĭōsissĭmīs vestĭbŭs indūtŭs, Sōlōnem interrŏgāvĭt, ăn quĭd unquam vĭdissĕt pulchrĭŭs? *Gallōs*, inquĭt illĕ, *ĕt phasiānōs ĕt pāvōnēs: nātūrāli ĕnĭm ĕt inĭmĭtābili cŏlōre et pulchrĭtūdĭne fulgent.* Diog. Laërt. in Sol.

CAPUT XX.

Nĭhĭl ŏlērĕ sātĭŭs ēst quăm bĕnĕ ŏlērĕ.

1. Luxūriam jūvĭt multōs ŏdōres mĭscēre, ĕt ē cunctis ūnŭm făcĕre: ĭtă rēpĕrtă sunt unguentă. Ab Asĭatĭcīs vĭdētur vēnīsse unguenti ūsŭs; illi madēnt cŏ, et accersīto ŏdōre nātum ex inglŭvĭē fœtōrem ōrĭs extinguunt. *Plĭn. l.* xxiii. *init.*

Unguentārĭōs Lăcĕdæmŏnii urbĕ expŭlērunt, ĕt propĕrè cēdĕre finĭbus suĭs jussērunt; quòd ŏlĕum dispergĕrent, et mōllĭtĭem ăc luxum vĭdērentur invectūri. *Seneca, Quæst.* vi. *c.* 13. *Clemens Alex.* 1 *strom.*

Cuidam ădŏlescentī unguentis dēlĭbūtum căpŭt hăbĕnti, *Vĭdē*, inquit Dĭŏgĕnēs, *nē bŏnus căpĭtis ŏdŏr mălum vītæ tuæ ăc formæ ŏdōrem afferăt.* Diog. Laërt. in Diog.

Cùm ădŏlēscens fragrāns unguento accessīsset ăd Vespasiānum, ŭt prō impĕtrāto măgīstrātu grātĭas agĕret, hic, nē quam occāsiōnem corrĭgendi discĭplīnam prætermittĕrĕt, ădŏlēscentem vultu aspernātŭs, vōcĕ ĕtĭam grăvissĭmā increpŭit: *Mălŭīssem allĭum ŏbŏlŭīssēs:* Mūnŭsque concessum rĕvŏcāvit. *Sueton. in Vesp. c.* 7.

2. In omnem vītam unguento ăbstĭnēmus (ait ipsĕ dē sĕ Sĕnĕca) quŏnĭam optĭmus ŏdŏr ĭn corpŏre est, nullŭs. *Senec. Ep.* 108.

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Hōc mĭhi suspectum est quòd ŏlēs bĕnĕ, Posthŭmĕ, sempĕr.
Posthŭmĕ, non bĕnĕ ŏlet, qui bĕnĕ, sēmpĕr ŏlet.
Martial. l. ii. *Ep.* 12.

Rīdēs nōs, Cŏrăcīnĕ, nīl ŏlentēs :
Mālo, quàm bĕnĕ ŏlēre, nīl ŏlēre. *l.* vi. *Ep.* 55.

3. Qui ĭn sōlem vēnĭt, cŏlōrābĭtur. Qui ĭn unguentāriâ tăbernâ rēsēdērunt, et paulò dĭūtĭùs cōmmŏrāti sunt, ŏdōrem sēcum lŏcī fĕrūnt. Sīc qui ăpŭd phĭlŏsŏphum aut vĭrum prŏbum fuĕrunt, traxĕrĭnt ălĭquĭd nĕcēsse est quod prōsĭt. *Senec. Ep.* 108.

CAPUT XXI.

Dōrmī quāntum sătis ēst.

1. Nātūrā appĕtĭt anĭmus alĭquid ăgĕre sempĕr, nĕquĕ ullā conditiōne quiētam sempĭternam possĭt pătī. Somnum, nĭsĭ rĕquĭem corpŏrĭbus et mĕdĭcīnam quāndam lăbōris afferrĕt, nōbis contrā nātūram dătum pŭtārēmus : aufert ĕnĭm sensūs, actiōnemque tōllĭt omnĕm. Endymiōnĭs somnŭm nōbīs prŏfĕctò nōlīmŭs dărī : ĭdque si accĭdăt, mortĭs instăr pŭtēmŭs. Nam ŭt quīsquĕ ōptĭmè nātus institūtusque est, esse omnĭno nōlĭt ĭn vītâ, si gĕrēndīs nĕgōtiĭs aut doctrīnæ stŭdiis orbātus, possĭt părātĭssĭmis frŭī vōlŭptātibus, et sempĕr ĭnērti quĭēti indulgēre. *Cicer. 5 de Fin. n. 54, &c.*

Proptĕr nōctūrnam quĭētem dīmĭdĭo tantùm quīsque spătiō vītæ suæ vīvit. Extendāmŭs vītam ăgēndo, nam vītæ argŭmentum ĕt officĭum āctŭs est. Circumscrībātŭr nox, et ălĭquĭd ex illâ ĭn dĭem transfĕrātur. *Plin. l.* vii. *c.* 50. *Senec. Ep.* 122.

Mycerīnus Ægypti rex ăb ōrăcŭlo mŏnĭtŭs sex tantùm vītæ annōs sĭbi sŭpĕrēsse, hoc excŏgĭtāvit, ŭt ōrăcŭlum, quantùm lĭcēret, convīncĕret mendācĭī, et dŭŏdĕcim pro sex ānni fĭĕrent : Quàm mĭnĭmè pŏtŭit, sōmnō indulsit, ĕt āccensis, cŭm nox appĕtĕret, permultis lŭcērnis, aut dŏmī se contĭnēbat, aut ăgrōs et nĕmŏra pervăgābātŭr. *Herodot. l.* ii.

2. Juliānus Impĕrātor nōctēs ăd officĭa dīvīdēbat tripartītă, quĭētĭs, publĭcæ rĕī, et mūsārum. Quod et Alexandrum magnum fĕcīssĕ lĕgĭmŭs. Nōctĕ vĕrò mĕdiâ

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sempĕr exsurgĕbăt Juliānŭs, non ĕ plūmīs vĕl stragŭlis serīcīs ambīgŭo fulgōre nĭtēntibus, sĕd ex tapēte et pellĕ. *Ammian. l.* xvi.

Laudāre sŏlēbat Attălus phĭlŏsŏphŭs culcĭtram quæ rĕsīstĕret corpŏrī. *Tăli ūtor*, inquĭt Sĕnĕca, *ĕtiam sĕnex, ĭn quă vestīgĭum appārēre non pŏssĭt. Brĕvissĭmo quŏquè sōmnō ūtŏr.* Senec. Ep. 108 et 83.

3 Vĭr bŏnŭs, quālem ex præcēptīs Pythăgŏræ dĕscrībit Ausōnius, Idyllio viii.

Non prĭus ĭn dulcem dēclīnăt lūmĭnă somnum,
Omnĭa quàm longi rĕpŭtāvĕrit actă diēī:
Ut prāvis dŏlĕāt, căpĭāt vĕl gaudiă jūstīs.
Pythag. ver. 40.

Hunc mōrem sĕcūtus Cato Censōrius quĭd quŏquè dĭè dixĕrat, audiĕrat, ēgĕrat, commĕmŏrābat vespĕri. *Cicer. de Senec. n* 38.

Quŏtĭdiè ăd rătiōnem rēddendam vŏcāndŭs est anĭmŭs. Făciēbat hōc Sextĭus, ŭt, consūmmāto diē, cùm sē ăd noctūrnam quiētem rĕcēpīsset, interrŏgāret ănĭmum suum: *Quŏd hŏdie mălum tuum sānāsti? cui vĭtio obstĭtĭsti? quā pārtĕ mĕlĭor ĕs?* Quĭd pulchrĭŭs hāc consuētūdĭne excŭtiendi tōtum diem? Utŏr, inquĭt Sĕnĕca, hâc consuētūdĭne, et quŏtidie ăpŭd mē causam dīco. Cùm sublātum è conspectu lūmen est, ĕt contĭcŭit uxŏr mōrĭs mei conscĭă, tōtŭm dĭĕm mecum scrūtor, factă ăc dictă mĕă rĕmĕtior, nĭhĭl mĭhi ipse abscondo, nĭhil transĕo. Hoc quŏque Hŏrātĭus à se factĭtări sŏlĭtum nārrăt ipse. *Senec. l.* iii. *de Irâ, c.* 36. *Hor. l.* i. *Sat.* 4.

Hōc nŏs pessĭmos făcĭt, quòd nēmo vītam sŭam respĭcit. Quĭd factūri sīmus, cŏgĭtāmus, et ĭd rāro: quĭd fācĕrĭmus, non cŏgĭtāmus. Atqui consĭlium fŭtūri ex prætĕrĭtŏ vĕnĭt. *Seneca, Ep.* 83.

4. Turpĭs est, quī ăltō sōlĕ ĭn lecto dormĭēns jăcĕt, qui vĭgĭlāre mĕdĭo dĭe incīpit, qui officĭa lūcis noctisque pervĕrtit. Quantă illă ĭn ănĭmō prāvĭtas est āversāri dĭĕm, et magnam vītæ partem ĭn noctem transfĕrrĕ! Istis, lūcĭfŭgis causa est ĭtă vīvendi, commūnis vītæ fastīdĭum, ĕt grăvis mălæ conscientiæ lux. Quōmŏdo vestītu sē à cætĕris distinguunt, ēlĕgantiā cœnārum, mundĭtiīs vĕhĭcŭlōrum, sīc vŏlūnt ĕtĭam tēmpŏrum dispŏsĭtiōnĕ distĭngui. Omnēs istī, ŭt ĭtă dīcăm, rĕtrò vīvunt. Omnĭa vĭtia contrā nātūram pugnānt. Tĕnēndă nōbīs viă

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est, quăm illă præscrīpsit, nĕc ăb ĕâ dēçlīnāndŭm. *Senec. Ep.* 122.

CAPUT XXII.

Nēmŏ fĕrē sāltăt sōbrĭŭs, nĭsĭ fōrtĕ īnsānĭt.

1. Cùm Căto Murænam consŭlem sāltâssĕ accūsâssĕt; hīs vērbīs rēspondĭt ēī Cĭcĕro ĭn ōrātiōnĕ quam hăbŭit prō Murænā; Saltātōrem āppēllat L. Murænăm Căto. Sī vērè objĭcĭtŭr saltātio, mălēdīctŭm est vĕhĕmēntĭs accūsātōris: sīn falsò, mălēdīcī convĭcĭātōrĭs. Quārĕ cùm istâ sis auctōrĭtāte, Marcĕ Căto, non dēbēs tĕmĕrè consŭlem pŏpŭli Rōmāni saltātōrem vŏcāre: sĕd conspĭcĕre quĭbus prætĕrĕā vĭtĭīs affectum essĕ nĕcĕsse sĭt ĕum, cui vērè istŭd objĭci pōssĭt. Nēmo ĕnim ferè saltăt sōbrĭus, nĭsĭ fortè insānit: nĕquĕ ĭn sōlĭtūdĭne, nĕquĕ ĭn convīvĭō mŏdĕrāto atque hŏnēsto. Intempestīvi convīvĭī multārumque dēliciārum cŏmĕs est extrēmă saltātio. *n.* 13.

Dŏmĭtiānus Quæstōrĭum vĭrum, quòd gestĭcŭlandi saltandīque stŭdĭo tĕnērētŭr, mōvĭt sĕnātu. *Sueton. in Domit. c.*

2. Apŭd Rōmānōs matrōnæ saltatiōnem non inhŏnēstam pŭtābant, quīppĕ quâ intĕr sācră ūtēbāntur: ĕrătque inter prŏbas quŏque saltandi cūra, sĕd non usque ăd artis perfĕctiōnem. Ităquĕ Semprōniam rĕprĕhendit Sallustius, non quòd saltāre; sed quod optĭmè scīrĕt. Erăt, inquĭt, doctă psallĕre et saltāre ēlĕgantĭùs quàm nĕcĕsse est prŏbæ. Multăque ălia inĕrānt, quæ instrūmenta luxūriæ sunt. *Macrob. l.* ii. *Sat. c.* 10. *Sallust. Cat. c.* 25.

Scīpĭo triumphāle illŭd et mīlĭtāre corpŭs mōvit ăd nŭmĕrōs: non mollĭter sē infringens, ŭt mōs est multīs incessu ipso mŭlĭĕbrem mollĭtiem vincentĭbus; sed ut illi vĭrī antīqui, qui sōlēbant intĕr lūsum ăc festa tempŏra vĭrīlem ĭn mŏdum trĭpūdiāre, nĕc factūri ĕrānt fāmæ dētrīmentŭm, ētiāmsi ăb hōspĭtĭbus sŭīs spēctārēntur. *Senec. de Tranq. c.* 15.

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CAPUT XXIII.

Mūsĭcæ māgnă vīs ĭn ūtrāmquĕ pārtĕm.

1. Cantu, fidĭbus, tībĭīs ūtī lĭcĕt, dummŏdo ĕă mŏdĕrātă sint. Assentĭor ĕnĭm Plātōni, nĭhĭl tam făcĭlĕ ĭn ănĭmōs tĕnĕrōs atque mōllēs influĕre, quàm vărĭōs cănēndi sŏnōs; quōrum dĭcī vix pŏtēst quantă sĭt vīs ĭn ūtramque pārtem. Namquĕ ĕt incĭtat languēntēs; et languĕfăcit excĭtātos; et tum rĕmĭttit ănĭmōs, tŭm contrăhĭt. *Cicer.* 2 *de Leg. n.* 38.

Cīvĭtātum ĭn Græcĭă multārum mōrēs lapsī ăd mollĭtiem sunt ĕt părĭter immūtātī cŭm cantĭbus.

2. Clārōs quōsdam săpĭēntĭă vĭrōs nēmo dŭbĭtăvĕrit stŭdiōsos mūsĭcēs fuĭsse. Dŭcēs maxĭmōs et fidĭbŭs et tĭbiis cĕcĭnīsse trādĭtum est, et exĕrcĭtūs Lăcĕdæmŏnĭōrum mūsĭcēs ăd prœlĭum accensōs fŭĭssĕ mŏdīs. Apŭd Græcōs illĕ mōs fŭit, ŭt ĭn convĭvĭis pōst cœnam circumferrētur lyrā: cūjŭs cùm sĕ impĕrĭtum Thĕmĭstŏclēs confessus esset, habĭtus est indoctĭor. Vĕtĕrum quŏquè Rōmānōrum ĕpŭlīs fidēs ăc tibiās adhĭbēre fŭĭt mōrīs.

Mūsĭcam nātūra ipsă vĭdētur vĕlŭt mūnĕri nōbis dĕdīsse ăd tŏlĕrāndos făcĭlĭùs lăbōrēs. Sīquĭdem et rēmĭgēs cantŭs excĭtăt; et fatīgātos quamlĭbet rŭdis modulātio consōlātur.

Ut manĭfēstum fiat, inquĭt Quintĭlĭānus, quæ mĭhĭ et quātēnŭs, mūsĭca plăcĕat, apertè prŏfitendum pŭto, non hanc ā mĕ prŏbāri ĕt præcĭpi, quæ nunc ĭn scēnīs effēmĭnāta quĭdquid ĭn nōbīs rŏbŏrĭs vĭrīlĭs mănēbăt maxĭmè excĭdit; sed ĕăm, quâ ōlim vĭrī fōrtēs vĭrōrum fortĭum laudēs cănēbant. *Quint. l.* i. *c.* 17.

3. Hăbēnt istī ĭners nĕgōtium, qui ĭn compōnēndis, discēndis, audiēndis cantĭcīs ŏpĕram pōnunt: qui vōcem, cūjŭs rectum cursum nātūra optĭmum fēcit, inflectunt ĕt torquent ĭnĕrtissĭmè: quōrum, cŭm ăd rēs sērĭās, sæpè et tristēs, ădhĭbĭti sunt, exaudītur tăcĭta mŏdŭlātio. *Senec. de Brev. c.* 12.

Quum ănĭmīs insĭt nātūrâ quædam discēndi avĭdĭtās; ĭī culpā non cărent, qui circā vāna occŭpantur, hŏnēstīs ātque ūtĭlĭbus prætĕrĭtīs. Præclārè ĭtăque Antisthĕnēs, cùm quĭdem prædĭcārĕt insignem tībĭcĭnem esse Isme-

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nĭam : *At*, inquĭt, *non magnī ănĭmi : ălĭōquin non sĭt tam insīgnĭs tĭbĭcĕn.* Et Philippŭs fīliō Alexandro, cùm suāvĭter admŏdum ĕt perītè ĭn convīvĭō cĕcĭnīsset : *Nŏn tē pŭdet tam bĕnĕ cănĕre ?* Sāt ĕnĭm est, sī rēgī audīre cănēntes văcĕt : ĕt magnum mūsis hŏnōrem hăbet, sī ăliōs dē ējūsmŏdī rērum glōriā certantēs spectĕt. Qui vērò ultrò humĭlēs artes exĕrcet, hīc suam ăd ūtĭlia ātque hŏnēsta sectanda sōcōrdiam prōfert. Pōst opportūnam pătrĭs cāstīgātiōnem Alexāndĕr lĕvĭōrem musĭcæ ŏpĕram dĕdit, et dēlectātŭs mascŭlō cantū, mōllēs mŏdŭlātiōnēs, ŭt mōrum pernīcĭem est āvĕrsātŭs. Accersivit ad se Timothĕum tibīcĭnem, quem fĕrūnt, cùm prīmum artis suæ spĕcĭmĕn Alexandro exhĭbĕret, accommŏdātè ăd illĭus ingĕnĭum et mōrēs cĕcĭnīsse, non mollĭbus et rĕmīssīs mŏdīs, sĕd ĭtă ācrĭbus ĕt incĭtātīs, ŭt stătim Alexandĕr ăd armă răpĭendă exĭlĭĕrit. *Plut. in Pericle. Dio. Chrys. Or.* 1 *et* 2.

Cùm dēĭndĕ Alexander ĭn Asĭam prŏfĕctŭs, campōs, ŭbĭ vĕtĕris Ilĭī sēdēs monstrābātur, perăgrāret : quŏdam ex incŏlis lўram Parĭdis ŏffĕrente : *Quĭd*, inquĭt, *mĭhi mōllĭum dēlĭcĭārum vīlĕ instrūmēntum offĕrs : Achīllĭs lўram quæro, quā fortĭs factă vīvōrum fōrtĭum cănēbat.* Plut. in Alex. Ælian. l. 9. c. 38.

4. Dēmărātus Lăcĕdæmŏnĭōrum rex, eărŭm artĭum contēmptŏr, quæ sōlūmmŏdò dēlīnīrent aurēs, nullam autem publĭcæ rēī vēram ūtĭlitātem afferrent, audĭto ēgrĕgĭō cantōre, ĭd ūnum dixit : *Nĕ istĕ mĭhi vĭdētur non mălè nūgāri.* Sīc Archĭdămus Lăcĕdæmŏnĭus cuidam cĭthărœdum admīranti ăc laudĭbus extollenti : *O ămīce*, inquĭt, *quĭd hŏnōrĭs ăc præmĭī ăbs tē fĕrēnt vĭrī bŏnī, cùm cĭthărœdum tantŏpĕre laudēs ?* Plut. Apoph.

Ægyptĭi musĭcam non sōlùm ĭnūtĭlem, sĕd ĕtĭam noxĭam, dūcēbant, tanquam vĭrōrum ănĭmōs ēffemĭnantēm. *Diod. Sicul. l.* ii.

5. Mūsĭcæ artĭs pĕrītōs mīrāri sē dīcēbat Dĭŏgĕnēs, quī lўræ chordās ĭtă aptārent, ŭt suāvĭs concentŭs exĭstĕret, ănĭmi vērò affectūs incōncĭnnōs hăbērent. *Diog. Laërt. in Diog.*

Ut ĭn fĭdĭbus ac tĭbĭīs, quamvīs paulŭm discrĕpent, tămĕn ĭd ă sclentĕ ănĭmadverti sōlĕt : sīc vĭdēndum est ĭn vītă mōrĭbusque nostris, nĕ fortĕ quĭd dīscrĕpĕt : ătque

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ĕtĭăm multò măgĭs ; quĭă mĕlĭor actiōnŭm, quàm sŏnōrum, concentŭs est. *Cicer.* 1 *Offic. n.* 145.

CAPUT XXIV.

Bŏnīs mōrĭbŭs dāmnōsŭm ĕst dēsīdĕrĕ ĭn spēctācŭlō.

1. Nĭhil est tăm damnōsum bŏnīs mōrĭbŭs, quàm ĭn ălĭquō spēctācŭlō dēsīdĕre : tunc ĕnĭm pĕr vŏlūptātem făcĭlĭus vĭtĭa surrēpunt. Ego cērtè confĭteor imbĕcillitātem meam : nunquam mōres, quōs dŏmō extŭli, rĕfĕro : ălĭquid ex eō quod compŏsŭĕram, turbātur : alĭquĭd ex hīs, quæ fŭgăvĕram, rĕdĭt. Quĭd multă ? avārĭor rĕdĕo, ambĭtĭōsĭor, luxūrĭōsĭor, īmò vĕrò crūdēlior et inhumānior ; quĭă ĭntĕr hŏmĭnēs fŭī. *Seneca, Ep.* 7.

Dixit Ovĭdĭus dē fœmĭnīs ăd publĭcă spēctācŭlă ĕūntĭbus :

Spectātum vĕnĭunt, vĕnĭunt spectentŭr ŭt ipsæ,
Illĕ lŏcŭs casti damnă pŭdōrĭs hăbĕt,
Ovid. 1 *Art. ver.* 99.

2. Comœdĭam ăc tragœdĭam mōrĭbus plūrĭmùm nŏcēre existĭmāvit Cicĕro. Nam pōstquam rĕtŭlĭt ălĭquōs Cæcĭlĭī versūs dē ămōre, exclāmāvĭt : *O præclāram ēmendātrĭcem vītæ poētĭcam ! dē cŏmœdiâ lŏquŏr, quæ, sī ejŭsmŏdi vĭtĭa non prŏbārēmŭs, nullă essent ōmnĭno.* Allātīs quŏque non paucis versĭbus, quĭbus nōbĭlēs tragœdiārum scrĭptōrēs Sŏphŏclēs et Æschylus Hercŭlem et Prŏmēthĕum intŏlĕrāntĕr dŏlēntēs exhĭbuērunt, subjūngĭt : Vĭdēsnĕ pŏētæ quĭd măli afférant ? lāmentāntes indūcunt fortissĭmŏs vĭrŏs : mollĭunt ănĭmos nostros : ĭtă sunt deĭnde dulcēs, ŭt non audiāntur mŏdò ĕt lĕgāntur, sĕd ĕtĭam ēdiscāntur. Sīc ăd mălam dŏmēstĭcam disciplīnam vītamque umbrātĭlem et dēlĭcātam cŭm accessērunt ĕtiam poētæ, nervōs ōmnēs virtūtis ēlīdunt. Quas illi ōbdūcunt tĕnĕbrās ; quōs invĕhūnt mĕtūs ? quās ĭnflammant cŭpĭdĭtātes ? Rectè ĭgĭtur ā Platōne ēdūcūntŭr ex ĕâ cĭvĭtāte, quam finxit illĕ, cùm mōrēs optĭmōs ĕt optĭmum rēīpublĭcæ statum exquīrĕret. *Cic.* 5 *Tusc. n.* 69. 2 *Tusc. n.* 27. *Cic. fragm.*

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3. Cùm Thespĭs ēgĭsset ipsē Athēnīs, ŭt mōs fŭit vĕtĕrum, tragœdĭam quam scripsĕrăt, audĭentĕ Sŏlōnĕ jam sĕnĕ; pĕrăctâ fabŭlâ, convĕnit hŏmĭnem Sŏlōn, quæsīvitque ăn ipsum non pŭdĕret tŏt et tălia prōfĕrrĕ mendācĭa ĭn tantâ hŏmĭnum cŏrōnâ? Respondit Thespĭs, Nĭhĭl incommŏdi essĕ hæc pĕr lūdum fingĕre ăc dīcĕre. Tum indignātus Sŏlōn, terrâ băcŭlō grăvĭter percussâ: *Atqui*, inquĭt, *sī hunc lūdum prŏbāmus ĕt amplectĭmur, ĕum brĕvī ĭn factiōnĭbus cætĕrĭsque nĕgōtĭīs nōstris repĕrĭēmŭs.* Senec. Ep. 115.

Non dēsunt ĭntĕr tragĭcōs, quī affectĭbus nōstrīs făcem subdant, qui dīvĭtias vĕlut ūnĭcum vitæ ornāmentum laudent, qui lūcro innŏcentĭam et bŏnăm fāmam pōstpōnant, qui turpēs vŏlūptātes jactĭtent. *Ibid.*

4. Omnēs fabŭlārum actōrēs, histrĭōnēs, mīmōs, ē rĕpublĭcâ sŭâ exŭlāre vŏluĕrunt Lăcĕdæmŏnii: ŭt cīvēs nēmĭnem audīrent, quī vĕl sērĭò vel jŏcō quĭcquam ĭn lēgēs publĭcas et sălūbrĭter instĭtūtam disciplīnam jactāret. Callipēdēs, actŏr tragœdiārum tōtā Græciā celeberrĭmus, occūrrens ălĭquāndo rēgi Lăcĕdæmŏnĭōrum Agesilāō, prīmum sălūtāvĭt ĕum, dēĭndĕ confĭdentĭor sēmĕt admĭscŭit ĭis qui rēgem cŏmĭtābantur, fūturum spērans, ŭt rex ipsum præ cætērĭs cŏmĭter excĭpĕret, proptĕr cĕlĕbrātam, quā sĭbi plūrĭmùm plăcēbat, artem cŏmĭcam. Quod cŭm prō spē non succēdĕret; tandĕm: *Non agnōscis mē*, inquĭt, *ŏ rex?* Tum rēspĭcĭens eum Agesilāŭs, ĭd ūnum rēspondĭt; *An non tū ĕs Callĭpēdēs mīmŭs?* Plut. in Lac. Plut. in Agesil.

Rōmæ quŏquè, ētsĭ cŏmœdia ăc tragœdia pŏpŭlō plăcēbant, omnĕ histrĭōnum gĕnŭs mălè audiēbat. Ităque Cĭcĕro Roscium comœdum, pro quō ōrātiōnem hăbŭit, laudans, hæc dē illō dixĭt: *Cum artĭfex ējūsmŏdi sit Roscĭus, ŭt sōlŭs dignus vĭdeātŭr esse, quī ĭn scēnâ spectētŭr; vĭr ejūsmŏdi est, ŭt sōlŭs dīgnŭs vĭdeātur essĕ, quī ĕŏ non āccēdāt.* Cicer. pro Quint. n. 78.

Impĕrāntĕ Tĭbĕrĭo dēcrētum est, nē dŏmōs pantŏmīmōrum sĕnātor intrōīret: ĭpsē ĕōs ēgrĕdĭentēs ĭn publĭcum ullŭs ĕquĕs Rōmānŭs cŏmĭtārētur: aut ălĭbĭ quàm ĭn thĕātro spectārēntur. Quīnĕtĭam paulò pōst hīstrĭōnēs omnēs Rōmâ ātquĕ Itălĭâ pŭlsī. *Tacit. An.* i. *c.* 77. *An.* iv. *c.* 14.

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Massiliā, civitās sevēritātis custōs ācerrima, nullum āpud sē āditum mīmīs dabāt, nē turpiā spectandi consuētūdo etiam imitāndī licentiam afferret. *Valer. l.* ii. *c.* 6.

CAPUT XXV.

Subdūcendūs est tener animus.

1. Quid tibi vītandum præcipuē existimem, quæris? turbam. Nondum enim illi tē tūtō commīseris. Inīmīcā est multōrum conversātio. Nēmo non aliquod nōbis vitium aut commendāt, aut imprimit; et quō mājor est pōpulus cui commīscēmur, hōc pēricūli plūs est. Subdūcendus pōpulo est tener animus et parūm tenāx recti; facilè transitur ad plūrēs. Hoc est sālūtāre, non conversāri dissimilibūs et diversa cupientibus. Sōcrāti, Catōni, Lælio excūtere mentem suam dissimilis multitūdo potuīsset; adeò nēmo eōrum etiam, qui maximè concinnando ingenio dant operam, ferrè potest impetum vitiōrum tām magnō cōmitātu venientium. Unum exemplum aut luxuriæ aut avāritiæ multum māli facit; convictor delicātus paulātim enervāt et ēmollit: vicinus dīves cupiditātem irritat: quid tū accidere hīs crēdis in quōs publicè factūs est impetus? Discēde ergò ā turbā, quantum potes. Cum hīs versāre, qui tē meliōrem factūri sunt; illōs admittē, quōs tū potes facere meliōrēs. Mūtuo istā fiunt; nam hominēs, dum docent, discunt. *Senec. Ep.* 52.

2. Cùm Charōndās, multārum āpud Thurios lēgum auctor, vidēret ēos, qui optimam nātūram sortiti, et bonis artibus institūti essent, plērumque corrumpī propter junctam cum flagitiōsis hominibus consuētūdinem, et multā indè in rempublicam mala redundāre, lēgē cāvit, nē quis perditōrum civium familiāritāte ūterētur; grāvemque mulctam ei impōni jussit, qui initæ cum improbis pravisque hominibus consuētūdinis convictus essēt. *Diod. Sic. l.* xii.

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CAPUT XXVI.

Est ădŏlēscēntĭs mājōrēs nātū vĕrērī.

1. Offĭcia non eădem dispărĭbŭs ætātibus trĭbŭuntŭr, ălĭăque sunt jŭvĕnum ălĭă sĕnĭōrum. *Cic.* 1 *Offic. n.* 122.

Est ădŏlēscēntĭs mājōres nātu vĕrēri; exque hĭs dēlĭgĕre optĭmōs ātque prŏbātissĭmōs, quōrum consĭlĭō atque auctōrĭtāte nĭtātur. Ineuntĭs ĕnĭm ætātĭs sclēntĭă constĭtuēndă et rĕgēndă est sĕnŭm prūdēntĭă.

Ut ădŏlēscēntĭbŭs bŏnă indŏle prædĭtis săpĭēntes sĕnēs delectantur, lĕviŏrque fit sĕnectūs ĕōrum, quī ă jŭventūte cŏlūntur ĕt dĭlĭgūntur; sĭc prŏbi ădŏlēscentēs sĕnum præceptīs gaudent, quĭbus ăd virtūtum stŭdĭa dūcūntŭr. *Cicer. de Senec. c.* 26.

Magnă fŭit quōndam căpĭtis rĕvĕrēntia cāni:
Inquĕ sŭō prĕtĭō rūgă sĕnīlĭs ĕrat.

Ovid. 3 *Fast. ver.* 57.

Apŭd antīquōs Rōmānōs nĕque gĕnĕri nĕque pĕcūnĭæ præstantĭor hŏnōs trĭbŭi sŏlĭtus ĕrăt, quăm ætāti. Mājōrēs nātu ă mĭnōribus cŏlēbantur ăd Deum. prŏpe et părentum mŏdum, ātque ĭn omnī lŏcō inquĕ omnī rĕ prĭōrēs pŏtiōresque habēbāntur. *A. Gell. l.* ii. *c.* 15.

Credĕbant hoc grandĕ nĕfas et mortĕ plandum,
Si jŭvĕnis vĕtŭlō non assurrexĕrat, et si
Barbāto cuicumquĕ pŭĕr: lĭcĕt ipsĕ vĭdĕret
Plūra dŏmī frăgă, et mājōrēs glāndĭs ăcĕrvōs.

Juven. Sat. xiii. *ver.* 54.

E convīvĭo quŏquĕ sĕnĭōres ă jŭvĕnĭbus dŏmum dēdūcēbāntur; eumquĕ mōrem Romānos fĕrūnt accēpīsse ă Lăcĕdæmŏnĭīs, ăpŭd quŏs Lycūrgŭs maxĭmum hŏnōrem non dīvĭtum et pŏtēntium, sĕd sĕnŭm, esse vŏlŭĕrat. Ităque nusquam tāntŭm trĭbŭēbatur ætāti, nusquam ĕrăt sĕnectus hŏnōrātior: et Lysandrum Lăcĕdæmŏnium dĭcĕre aiunt sŏlĭtum: *Lăcĕdæmŏnĕ esse hŏnēstissĭmum dŏmĭcĭlium sĕnectūtis.* Justin. l. iii. c. 3. Cicer. de Senec. n. 63.

2. Quum Athēnīs quĭdam ĭn thĕātrum grandĭs nātu vēnĭsset ăd spĕctāndōs lūdōs; ĭn magnō conæssu lŏcŭs ĕī ă sŭīs cĭvĭbŭs non est dătŭs. Cŭm autĕm ăd Lăcĕdæ-

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mŏnĭōs accessĭssĕt, qui certō ĭn lŏcō, quĭă lēgāti ēssent, consēdĕrant; consurrexĕre omnēs, et sēdem sĕnī intĕr ipsōs dēdĕrunt. Quŏd ŭbĭ fiĕri pŏpŭlus adspexit, multĭplĭcī plausu comprŏbāvit. Tunc quīdam ex īllīs lēgātīs dixit: *Athēnĭēnsēs scīre quæ rēcta essent, sĕd făcĕrĕ nōllĕ.* Cicer. ibid. Valer. l. iv. c. 5.

3. Lēgĭbus cautum ĕrăt apŭd Lacedæmoniōs, ŭt ădŏlescentes non sōlùm pārēntes sŭōs rĕvĕrērentur, eīsque obēdīrent; sĕd sēnĭōres quŏquè ōmnēs cŏlĕrēnt. Ităque dē viâ ĭllis dēcēdēbant, ē sēdĭbus assurgēbant, et consistēbant quĭĕti ăc vĕrĕcundāntēs dŭm illī transīrent.

Cuilĭbet sĕnī non mŏdò lĭcĕbat jūnĭōres omnēs mŏnĕre et verbis castĭgāre; vērùm ĕtĭam prōpŏsĭta pœnă ĕrăt hoc offĭcium non præstanti: ĭtă ŭt qui peccantem jŭvĕnem increpāre nĕglexisset, pĕrindè punīrētur ăc si ipsĕ peccâsset. Quīn, ĭd mōrĭs ĕrăt, ŭt jūnĭōres à sĕnĭōribŭs sĭbi obvĭam factīs interrŏgārenter, quōnăm, et cūjŭs grātiâ, īrent? *Plut. in Lacon.*

4. Sŏlēbant Rōmāni ădŏlēscentēs cŭpĭdī doctrīnæ et glōriæ ăd clārum ălĭquem vĭrum aut applĭcāre ipsi sē, aut ā pārēntibus dēdūci, quo dŭcĕ ĭn stŭdiīs ĕt ĭn institŭendâ vītâ ūtĕrēntur. *Auctor. Cor. Eloq. c.* 34.

Facillĭmè et ĭn optĭmam partem cognoscuntŭr ădŏlescentes, quī sē ăd clāros et săpĭentēs vĭrōs, bĕnè consŭlēntes rēīpublĭcæ, contŭlērunt. Quĭbŭscum sī frĕquentēs fuĕrĭnt, ŏpīnĭōnem affĕrūnt pŏpŭlō, eōrum fōre sē sĭmĭlēs, quōs sĭbi ipsi dēlēgĕrint ăd ĭmĭtāndum. Ego, inquĭt Cĭcĕro, ā patre ĭtă ĕrăm dēdūctŭs ăd Scævŏlam, ut quōăd possem et lĭcĕret, ā sĕnis lătĕre nunquam discēdĕrem. Ităque multă ăb eō prūdentĕr dispŭtāta, multă ĕtĭam brĕvĭter et commŏdè dictă mĕmŏriæ mandābam, fiĕrĭque stŭdēbam ējus prūdentiâ dōctĭor. Quo mōrtŭō mē ăd pontĭfĭcem Scævŏlam contŭli, quem ūnum nostræ cĭvĭtātĭs et ingĕnĭō et justĭtiâ præstantissĭmum audĕo dĭcĕre. *Cic. 2 Offic. n.* 46. *de Amic. n.* 1.

Cĭcĕro, ĭn ōratiōne prō Cœlĭō, hīs vĕrbĭs ējŭs ădŏlescentiam laūdat. Fŭĭt M. Cœlii prīmă ætās prīmùm ipsĭus pŭdōre, dēĭndè ĕtiam pătris dĭlĭgentĭâ dĭscĭplīnāque, mūnĭtă: quī, ŭt fĭlĭō vĭrĭlem tŏgam dĕdit, contĭnŭo hunc ăd mē dēdūxit. Nēmo hunc M. Cœlĭum ĭn illō ætātis flōre vĭdĭt, nĭsĭ aut cum patrĕ, aut mēcum, aut ĭn M. Crassi castissĭmā dŏmŏ, cum artĭbŭs hŏnēstissĭmīs ērŭ-

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dīrētŭr. Fŭĭt assĭdŭŭs mēcŭm, prætōrĕ mĕ, ā mē, nunquam rĕcēssĭt. *Pro. Cocl. n.* 9.

5. Erăt antīquĭtŭs instĭtūtum, ŭt ā mājōribus nātu non aurĭbus mŏdo, vērŭm ĕtĭam ŏcŭlis, dĭscĕrēmŭs, quæ făcĭēndă essent. Indĕ ădŏlescēntŭlī stătim ĭn cāstrīs mīlĭtāribus præceptīs imbuēbantur, ŭt impĕrāre pārēndo, èt dŭcēs ăgĕre sĕquendo, ălĭos āssuēscĕrent. Indĕ hŏnōrēs pĕtītūrī āssĭstēbant cūrĭæ fōrĭbus, et concĭlii publĭci spĕctātōrēs, antĕquam consortes ĕrant. Sŭŭs pārēns cuique prō măgĭstrō, et cui non ĕrăt pārens, maxĭmŭs quisque et vĕtūstīssĭmŭs prō pārente ĕrăt. Quæ pŏtēstās măgĭstrātĭbus essĕt, quæ cætĕris lībĕrtās; ŭbĭ cēdēndum, ŭbĭ rēsīstēndum; omnĕm dēnĭque sēnātōrium mōrĕm, exēmplīs, quod optĭmum est præcĭpiendi gĕnŭs, ădŏlēscēntēs dŏcēbāntur. *Plin. l.* viii. *Ep.* 14.

CAPUT XXVII.

Vĭr bŏnŭs āspĕctŭs ĕt cŏgĭtātŭs ēmēndăt.

Nullă rēs ănĭmŏs ĭn prāvum inclīnābĭlēs măgis rĕvŏcăt ăd rectum, quăm bŏnōrum conversātĭo. Vīrī bŏnī frĕquēnter audītī, frĕquentĕr aspĕcti, nōbīs multōrŭm præceptōrum instăr sunt: ōccŭrsŭs mēhĕrcŭlè ipsĕ săpĭentum jŭvăt: et est ălĭquĭd, quŏd ex magnō vĭrō vĕl tăcēntĕ prōfĭcĭās. *Senec. Ep.* 94.

Speusīppŭs, sŏrōrĭs Plătōnĭs fīlĭus, ădŏlēscens omnĭs offĭcĭi nĕglĭgens, irācŭndŭs et lĭbīdinōsus, cŭm justas părēntum objurgātĭōnes pătī non possĕt, ăd Platōnem ăvŭncŭlum vēnĭt: qui ĕum dŏmō exceptum non verbo ullō, non facto, læsĭt, sĕd ipsĕ sē plăcĭdum, ātque ăb ōmnī īrā et lĭbīdĭnĕ văcŭŭm quŏtĭdie exhĭbens, hāc artĕ magnum hŏmĭni pŭdōrem incŭssĭt, et cùm illum ĭn ădmīratiōnem ātque ĭmĭtatiōnem sŭi răpuit, tŭm ăd phĭlŏsŏphĭæ stŭdĭum āccēndit. Plătōnĕm arguēbant ămĭcōrum nonnūlli, quòd prŏtervum et contŭmācem ădŏlēscentem nŏn cāstīgārĕt: *Ego vĕrò*, inquĭēbat, *castīgo, ĕt quĭdem maxĭmè, vītæ meæ rătiōne dēmonstrans ĕī dĭu noctūque, quod sĭt hŏnestārum et turpĭum rērum dīscrīmĕn.* Plut. de amor. fratern.

Alĭquis vir bŏnus nōbis ēlĭgēndus est, āc sempĕr antĕ ŏcŭlos hăbēndŭs, ŭt sīc, tanquam illō spectantĕ, vīvāmus, et omnĭa, tanquam illō vĭdēntĕ, făciāmŭs. Hunc nōbis cūstōdem, hunc pædagōgum, dătum pŭtēmŭs. Mag-

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nă pars pēccātōrum tollĭtur, sī pēccātōrĭs testĭs adsīstăt. Alĭquem ĭtăque hăbĕat ănĭmus, quem vĕrĕātur, et quī non āspēctūs tantùm, sĕd ĕtĭam cŏgĭtātūs, ēmēndĕt. O fēlīcem, quī sīc ălĭquem vĕrĕrī pŏtēst! ipsĕ cĭtò ĕrĭt vĕrēndŭs. Elĭgĕ ĭtăque Cātōnem. Si hic vĭdētur tĭbĭ nĭmĭs rĭgĭdus, ēlĭgĕ rĕmissĭōrĭs ănĭmi vĭrum Lælĭum: ēlĭgĕ, ĕum cūjŭs plăcŭit tĭbi et vīta et ōrātio, et ipsĭus ănĭmum ăc vultum tĭbi præsentem fingens, illum sempĕr tĭbi ostendĕ, vĕl custōdĕm vĕl exemplum. Opŭs est, inquăm, ălĭquō, ăd quem mōrēs nostrī exĭgantur. Nīsĭ ăd rēgŭlam, prāva, non corrĭgās. *Senec. Ep.* 11.

CAPUT XXVIII.

Mūltă nōbīs ălĭorŭm jūdĭcĭo ĕt ēxēmplō făcĭēndă aut cōrrĭgēndă sūnt.

1. Adŏlescēnti optĭmum ĕrĭt propter ætātĭs insciēntiam, ĭn īīs, quæ dŭbĭtātiōnem affĕrūnt, ădhĭbēre doctōs hŏmĭnēs, vĕl usū pĕrĭtos, et quĭd his plăcĕat exquīrĕre. Ut ĕnĭm pictōrēs et ĭī qui signă fabrĭcāntŭr, suum quisquĕ ŏpŭs ā vulgo consĭdĕrāri vult, ŭt si quĭd rĕprĕhēnsum sĭt ā plūrĭbus, ĭd corrĭgātur; sic ălĭōrum jūdĭcio permultă nōbīs et făcĭēndă ĕt non făcĭēndă et mūtāndă, et corrĭgēndă sunt. *Cicer.* 1 *Offic. n.* 147.

Ex vĭtĭō ăltĕrĭus săpĭēns ēmendăt sŭŭm. • *P. Syrus.*

Omnĭa mĭhi stŭdĭa excussĭt dŏlŏr, quem ex mortĕ Jūnĭi Avĭti grăvissĭmum cēpī. Ităque dĭlĭgēbat, ĭtă vĕrēbātur, ŭt mē formātore mōrum, mē quăsĭ măgĭstro, ūtĕrētur. Rārum hoc ădŏlēscentĭbŭs nostris. Nam quŏtūsquisque vĕl ætāti ăltĕrius vĕl auctōrĭtāti, ŭt mĭnŏr cādit? Stătim săpĭunt, stătim sciunt omnia: nēmĭnem vĕrēntur, ĭmĭtantŭr nēmĭnem, ātquĭ ipsi sĭbi exemplă sunt. Sĕd non Avĭtŭs, cūjŭs hæc præcĭpŭa prūdentĭa, quòd ălĭquōs prūdentĭōres arbĭtrābātur: hæc præcĭpŭa ērŭdĭtio, quod dīscĕre vŏlēbat. Sempĕr illĕ aut dē stŭdĭīs ălĭquid, aut dĕ offĭcĭīs vītæ consŭlēbat. Sempĕr ĭtă rĕcēdēbăt, ŭt doctĭor aut mĕlĭor factŭs. *Plin. l.* i. *Ep.* 23.

Appellēs pictŏr ēgrĕgĭus, cùm tăbŭlam pinxĕrat, ĕam inspĭcĭēndam prōpōnēbat transĕūntĭbus; et pōst ipsam lătēns, vĭtĭa quæ à quŏquĕ nŏtārēntŭr, ăuscultābăt; vul-

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gi ĕnĭm jūdĭcĭum sæpĕ præfĕrĕbat sŭō. Is ălĭquāndo ā sutōrĕ rĕprĕhēnsŭs ĭn crĕpĭdis pīctæ imāgĭnĭs, stātĭm quod pĕccātum fŭĕrat ēmendāvit. At eōdĕm sūtōre sŭperbè proptĕr prĭōrem admŏnĭtiōnem cavillantĕ clrca crūs imāgĭnĭs dīĕ postĕrō, indignātŭs Apĕllēs prōspēxit, dēnunciāvītque, *Nĕ sūtŏr sŭprā crĕpĭdam jūdĭcārĕt.* Quŏd dĕĭndĕ ĭn prōverbĭum vēnĭt. *Plin. l.* xxxv. *c.* 10.

2. Quĭd aptè fĭat, quĭd ā nātūrâ officiōquĕ discrĕpĕt, făcĭle ĕt commŏdum est jūdĭcāre ex ălĭĭs: ŭt, sĭ quĭd dēdĕceat ălĭos, vītēmus ĕt ipsī. Fit ĕnĭm nēscĭo quō mŏdo, ŭt măgis ĭn ălĭĭs cernāmus, quàm ĭn nobīsmētipsis, si quĭd dēlinquĭtur. Ităque ĭī facillĭmè corrīgūntŭr in discendo, quōrum vĭtĭa ĭmĭtāntur, ēmēndandi causā, măgistri. *Cic.* 1 *Offic. n.* 146.

Pēras impŏsŭit Jupĭter nōbis dŭās;
Prŏpriīs replētam vĭtiīs post tergum dĕdit,
Aliēnis antĕ pectus suspendit grăvem.
Hâc rĕ vĭdēre mălă nōstra non possŭmus.
Alĭi sĭmul dēlinquunt, censōres sŭmŭs.
Phædrus, l. iv. *Fab.* 9.

Aliēnă vĭtĭa ĭn ŏcŭlis hăbēmŭs: ā tergō nostră sunt. *Senec.* 2 *de Irâ, c.* 23.

Erăt intĕr discĭpŭlōs Zenōnis ădŏlescēns quĭdam mīrè ĕdăx, quĭ ĭn convīvĭō nĭhĭl ferè obsōnĭōrum sŏdālĭbus sŏlĕret rĕlinquĕre. Huic appŏsĭtum ălĭquando ĭn mēnsā ingentem pīscem sustŭlĭt Zeno, quăsĭ eum ipsĕ essĕt sŏlŭs dēvŏrātūrŭs. Cŭm vērò vŏrax ădŏlescens ĭn ĕum intuērētŭr, mīrans ătque indignābūndŭs: *Quĭd ergo?* ait Zeno: *nŭm sŏcĭŏs ĕdācĭtātem tŭam quŏtĭdĭe æquŏ ănĭmŏ fĕrrĕ vĭs, qui hŏdie non ferè mĕam?* Diog. Laërt. in Zen.

CAPUT XXIX.

Adŏlescentĭa ĭn lăbōrĕ ĕt pătiēntiā est ĕxĕrcēndă.

1. Adŏlescentĭă maxĭmè ā lĭbīdĭnibus ārcendă est, exercendăque ĭn lăbōre ĕt patientiâ tum ănĭmī tum corpŏrĭs, ŭt ējŭs ĭn bellĭcis et cīvĭlibŭs officiĭs vĭgĕat industrĭă. Ităque Illĭ, quī Græcĭæ formăm rērŭmpublĭcārum

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dēdērunt, corpŏrā jŭvĕnum firmārī lăbōre vŏlŭērunt. *Cicer. 1 Offic. n.* 122. 2 *Tusc. n.* 36.

Cùm ănĭmādvertĕret Lўcūrgŭs ădōlēscentes plērumque ăd injūriam făcĭendam prōclīvēs essĕ, et cŭpĭdĭtātĭbus vŏlŭptātum vèhemēntĭŭs urgēri: Lăcĕdæmōnios jŭvĕnēs lăbōribus exercēri vŏluit, vēnāndo, currēndo, ēsŭriēndo, sĭtiendo, algendo, æstuando: intermĭnātus, omnĕm ăd hŏnōres et impĕria ădĭtum occlūsum īri ēī, qui constĭtūta lēgĭbus exercĭtia rĕfūgĕret. Ut autem assuescĕrēnt non lăbōri pĕr rĕlĭquam vĭtam cēdĕre, non hōsti; ĭn quōtĭdĭānis intĕr ipsos exercĭtātiōnibus et cērtāmĭnibus rēs omnĭno sērĭò ăgēbātur, et ăd mortem usque victōriæ ĭnstābant. Imò ad aram Diānæ certābant inter se pŭēri ipsi de verbĕrum tolĕrantiâ, ĕt quĭ plūră pertŭlisset, maxĭmam indĕ glōriam consĕquēbatur. Spartæ, inquĭt Cĭcĕro, pŭērī ăd āram Diānæ sīc verbĕrĭbus accĭpĭuntur, ŭt multus sanguĭs exĕat: nonnunquam ĕtiam, ŭt, quum ĭbĭ ēssĕm, audiēbăm, ăd nĕcem. Quōrum non mŏdò nēmo exclāmāvit unquam, sĕd nē ingĕmŭit quĭdem. Quīnĕtiam ĭn virgĭnēs, quæ cætĕrīs ĭn urbĭbus mollissĭmo cultu, parĭĕtum umbris occultæ, ēdūcantur, lăbōriōsas exercĭtātiōnes transtŭlērunt Spartiatæ: iisque palæstra, cursŭs, sōl, pulvĭs, stŭdio est. Impelluntur, fĕrĭuntur, cădūnt: et ipse lăbor quăsĭ callum quoddam obdūcit dŏlōri. *Xenoph. in Lacon. Cicer. Tuscul. n.* 34, 36.

Prætĕr dŏlōris ăc lăbōrĭs tolĕrantiam, hoc maxĭmè ēdŏcēbantur ădōlēscēntēs Lăcĕdæmŏnii, impĕrium păti, non măgĭstratuum sōlùm, părentum, măgĭstrōrum, sĕd ĕtĭam quōrūmvĭs ætāte majōrum. Existimāvĕrat quippĕ Lўcūrgus sătiùs esse reipublĭcæ hăbēre cīvēs ăd pārendum bĕnĕ institūtōs ĕt promptos, quàm măgĭstrātūs ăd impĕrandum ĭdōnĕōs. Hincque Theopōmpŭs, quōdam dīcentĕ Spartam incŏlŭmem stāre, quŏd rēgēs scīrent impĕrāre: *Imò*, inquĭt, *quŏd cīvēs pārēre.* Fēcit quĭppe institūta Lўcurgi lēgĭbus disciplīna, ŭt rēgēs prōptĕreā părentiōrēs habuĕrĭnt exercĭtūs ĕt fortiōrēs. *Plutar. in Lycurg. et Apoph. Cicer. 1 Offic. n.* 76.

2. Persārum lĭbĕri, quōs vĕrĭtāti maxĭmè ĕt justĭtiæ stŭdŭisse dixĭmus, ăd tempĕrāntiam quŏquĕ lĭbīdĭnŭm dŏmĭtrīcem institŭebantur. Propĭtĕrea non dŏmī ăpŭd mātrēs ălēbantur, sĕd ăpŭd præceptōrem ĭn schŏlis publĭcīs, ăd quās sūmmō manè vĕnĭēntēs quŏtidie, affĕrēbant pro cĭbō pānem, prō obsōniō nāstŭrtium, ĕt, ăquæ ē proxĭ-

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mo flūmĭne hauriendæ causā pōcŭlum. Accēdēbat multĭplex corpŏris exercĭtātio, ĕt sēvēra măgīstrīs pārendī disciplīna: ăd quam ŏbēdientiam maxĭmè excĭtābantur tum ădŏlescentum tum sĕnum exemplo, quŏs măgīstrātĭbus impīgrè obsĕqui cernēbant. Póstquam ē pŭĕrīs excesserant, per dĕcennĭum dĭū noctu permănēbant ĭn quŏdam fŏrō, quod Lĭbĕrāle vŏcābātur, cĭbum ĭbĭ ĕt somnum căpĭentes, urbĭs custōdiendæ ĕt cŏlendæ tempĕrantĭæ causā. Quantò ĕnĭm ăd vĭtia proclĭvior prōniorque adolescentiâ est, eò mājōre cūrâ ĕt dilĭgentiâ ĕam essĕ instĭtŭendam censēbant Persæ. Non dăbātur huc et illuc discurrendi lĭcentĭa: ĕt rārò ā măgīstris discēdēbant, nĭsĭ vēnātiōnĭs causā: rēgem ĕnim tum dīmidiâ ădŏlescentum pārs sequēbātur, eădem ĭn prandĭum fĕrēns cĭbāria ĕt obsōnia, quæ puĕrīs dăbāntŭr; nĕc antĕ vēnātiōnem pĕractam lĭcēbăt prāndēre. Cui abstĭnentiæ assuescēbant, ŭt ĭn bēllō, sī quando rēs cōgĕrĕt, ĭnĕdiam perpĕtī pōssēnt. *Xenoph. Cyroп. l.* i.

3. Jugurthæ rēgis ădŏlescentiam sīc dēscrībit Sallustĭus: Ubi prīmŭm ădŏlēvit Jugurtha, pollens vīrĭbŭs, decōrā făcĭē, ingĕnĭō vălĭdus, non sē luxui nĕque ĭnertiæ corrūmpendum dĕdit: sĕd ĕquĭtāre, jacŭlāri, cursu cum æquālĭbus contendĕre, ĕt cùm ōmnēs glōriâ antĕīret, omnĭbus tămĕn cārus ēsse: plūrĭmùm făcĕre, et mĭnĭmŭm ipsĕ dē sē lŏqŭi. *Sallust. Jug. c.* 6.

Publĭus Scīpio Æmilĭānus ā tenĕrâ ætāte Græcis lĭtĕris apprīmè imbūtus, ŭt prīmum licŭit, sē Polybio ăd optĭma quæque ērŭdiendum tradĭdit. Cūjŭs ē congressu ĕt contubernio, quod rēbus omnĭbus antĕfĕrēbat, tantŏs fructus tŭlit, ut non mŏdò æquāles suŏs, sĕd ĕtiăm mājōres nātu, omni vīrtūtum gĕnĕre supĕrārĕt. Tempĕrantiæ ĕt contĭnentiæ laudem, prōŭt ætāti convĕnĭēbat antĕ omnia compărāre stŭdŭit. Quŏd quĭdem valde difficĭle tunc ĕrăt. Mīrum ĕnĭm est, quo impĕtu ăd fœdas lĭbīdĭnēs et ĕpŭlas jŭvĕnēs ĕo tempŏre ferrēntŭr. Quĭppĕ bellō Persĭco dīūtiŭs trāctō, Græcōrum ĭn ĕō gĕnĕre mōllĭtĭem cĕlĕrĭter hausĕrant Rōmāni, ĕt maxĭmārum dīvĭtiārum compŏtēs facti, hăbēbant affătim undĕ luxurĭam sŭam ălĕrēnt atque explērent. At Scipio contrārĭum vītæ instĭtūtum sĕcūtus et cum omnĭbus cŭpĭdĭtātĭbus tanquam cŭm tĕtērrĭmis bellŭis, colluctātus, intrā quĭnquēnnĭum publĭcam mŏdēstiæ āc contĭnentĭæ laudem est ădēptus. Hæc autem vŏlūptātum abstĭnentĭa optŭmăm

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ēī vălētūdĭnem corpŏrĭs attŭlit, quā per tōtum vītæ spătĭum ūsŭs, amplissĭmam tempĕrantiæ sŭæ mercēdem pĕrcēpĭt. At stŭdĭum pŭdōrĭs, cūjŭs præcĭpŭa ēī cūră fŭĕrat, accēssit vĕnandi exercĭtātio, quæ bellĭcæ fortĭtūdĭnis quædam essĕ disciplīna vĭdēbatur. *Diod. Sic. l.* xxvi. *Polyb. l.* xxxi.

4. Draco Athēniēnsis, vĭr insignĭs intēgrĭtāte vītæ, ĕt jūrĭs dīvīni ātque hūmāni perĭtus, tŭlit Athēnis multās lēgēs: quās, quĭă ăcerbĭōres ĕrānt, dĭcēbăt Dēmădēs vĭdēri scrīptās fuisse sanguĭne pŏtĭŭs quàm ātrāmento. Unā ex illīs lēgĭbus căpitălī supplĭcĭō plecti ĕŭm jŭbēbat, qui convictŭs fuisset dēsĭdĭæ. *Plutarch. in Solon. A. Gell. l.* xi. *c.* 18.

Amāsĭs quŏquè Ægyptĭōrum rex lēgĕ sanxĕrat, ŭt sĭngŭli cīvēs singŭlis annīs accēdĕrent ăd provinciārum præfectōs: quĭbus quisquĭs prŏbāre non pŏtĕrat sē prŏfitĕri artem ălĭquàm certam ĕt honestam unde vīvĕret, tanquam pernĭciōsus hūmānæ sŏcĭētāti cīvĭs, morte afficiēbātur. Herod. l. ii.

Lūcāni publĭcă jūdĭcĭa instĭtŭĕrānt non dēsĭdĭæ sōlùm, sĕd ĕtĭam luxūriæ. Quīn ĕt sĭ quĭs his vītĭis infectō mūtŭam pĕcūniam dĕdĭsset, ĕā pĕcūniâ mulctābātur. *Nicol. Damas.*

CAPUT XXX.

Plūră audĭāmŭs, lŏquāmŭr pāucă.

1. Hæc Pythagŏræ ĭn rĕcĭpĭēndis instĭtŭēndisque discipŭlis rătio fuĭsse trādĭtur. Adŏlēscēntĭum, qui sēsē ăd dīscēndum obtŭlĕrant, mōrēs nātūrāmque cōnābatur pernōscĕre ex ōrĭs tōtĭūsque corpŏrĭs hăbĭtu. Tŭm ĕōs, qui explōrāti ăb ĕō ĕt ĭdōnēī hăbĭti fuĕrānt, rĕcĭpĭēbat ĭn disciplīnam, ĕt jŭbēbat tempŭs cērtum tăcēre; non omnēs ĭdĕm, sĕd ălĭos ălĭŭd, prō æstĭmāto captu sōlĕrtiæ. Quīnquennāle ŭt plurĭmùm ĕrăt sĭlēntium: nĕquĕ quĭsquam mĭnŭs quàm blēnnĭum tăcēre sŏlĭtus. Ubi rēs dĭdĭcĕrānt rērum omnĭum, ŭt quĭdam pŭtānt, difficillĭmās, ŭt ălĭī, făcillĭmās, tăcēre audīrēque; tum pŏtēstās ĕrăt vĕrbă făcĕre, et quærĕre, quæque audissent scrībĕre, ĕt, quæ ipsī opīnārēntur, exprōmĕre. *A. Gell. l.* i. *c.* 9.

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Erăt audĭendi stŭdĭōsŭs Epaminōndās, ex hoc ĕnĭm făcillĭmè dīscī arbĭtrābātŭr. Ităque cùm ĭn circŭlum vēnīssĕt, ĭn quō aut dē rēīpublĭcâ dispŭtārētŭr, aut dē phĭlŏsŏphĭâ sermo hăbērētŭr; nūnquăm ĭndĕ prĭŭs dīscēssĭt, quàm ăd fīnĕm sermo essĕt prōdūctŭs. *Cor. Nep. Epam. c.* 3.

2. Apŭd Persās lĭngŭa căstīgābātur grăvĭŭs, quàm quōdvīs prŏbrum: nĕc magnam rĕm sustĭnērĭ posse crēdēbant ăb ĕō, cui tăcēre grăve ĕsset: quod hŏmĭnī făcillĭmum vŏlŭĕrat essĕ natūra. Rēgum arcāna mīrā fīdē cēlābant: non spēs, non mĕtŭs, ēlĭcĭēbat vōcem, quā prōdĕrēntur occultă. *Q. Curt. l.* iv. *c.* 6.

Sīc et Hīspāni sæpè tormentis prō servando rērum crēdĭtārum sĭlēntiō immortŭī: ădĕò fortĭor illis tacĭtūrnĭtātis cūrā quàm vītæ. *Just. l.* xliv. *c.* 2.

Pompēĭī cujūsdam, Rōmāni vĭrī, vĭrtūs laudātur; qui, dŭm lēgātiōnis offĭcĭo fungĕrētur, ā Gentiō Illyriōrum rēgĕ intercēptŭs, et sĕnātŭs consŭlia prōdĕre jussŭs, ardenti lūcĕrnæ admōtum dīgĭtum crēmāndum præbŭit, eăque pătiēntiā rēgī sĭmŭl et spĕm tormentis quĭcquam ex sĕ cognoscendi abstŭlit, et expĕtēndæ pŏpŭli Rōmāni ămĭcĭtiæ magnam cŭpĭdĭtātem injēcit. *Valer. l.* iii. *c.* 3.

Zeno ineptō et nĭhĭl ăd rĕm lŏquēntī ădŏlēscentŭlo: *Idcīrco*, inquĭt, *aurēs hăbēmus dŭās, ĕt ōs ūnŭm, ŭt plūra audiāmus, lŏquāmŭr paucă.* Idem interrŏgantĭbus ĕum legātis rēgĭs Ptŏlĕmæi, quĭd dē sē rĕnūnciāri rēgī vēllĕt: *Sĕnem*, inquĭt, *rĕnunciāte ā vōbīs conspectum Athēnīs, qui intĕr pōcŭlă servāre sĭlentĭum sciăt.* Diog. Laërt. in Zenon.

Xenŏcrătis phĭlŏsŏphi responsum quàm laudābĭle? Cŭm mălĕdīco sermōni quōrūndam hŏmĭnum intĕrēssĕt, ăc tăcēret; ūnō ex hīs quærentĕ, cūr sōlŭs ĭtă linguam cŏhĭbĕrĕt; *Quĭă lŏcūtum fŭīssĕ mē*, inquĭt, *ălĭquando pœnĭtŭit; tăcuissĕ nunquam.* Val. l. vii. c. 2.

Q. Cæcĭlĭus Mĕtēllus Macĕdŏnĭcus ămĭco cuidam interrŏganti quĭd essĕt actūrŭs; *Tŭnĭcam*, inquit, *mĕam exūrĕrem, sī ĕam consĭlium mĕum scīre existĭmārem.* A. Vict. c. 61.

Antĭgŏnŭs Phĭlĭppo fĭlĭŏ, multis præsentibus, quærenti quando castră mōtūrus esset? *Ecquid*, inquit, *tĭmēs, nĕ sōlus tŭbăm non audĭăs?* Plut. Apoph.

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Alĭum sĭlēre quŏd vŏlēs, prīmŭs sĭlē. *Senec. Hippol. ver.* 873.

3. Sērmo, quī ĭn circŭlis, dispŭtātiōnĭbus, congressĭōnĭbus fămĭlĭārĭum, convīvĭīs versātur, sĭt lēnĭs mĭnĭmèque pertĭnax. Nec vērò, tanquam in possessiōnem nostram vēnĕrimus, exclūdāmus ălĭōs: sĕd cum rĕlĭquis in rēbus, tum ĭn sērmōnĕ commūnī, vĭcissitūdĭnĕm non inīquam pŭtēmŭs. Vĭdĕāmus, quĭbus dē rēbus sĭt sermo. Si sērĭīs, sĕvērĭtātem adhĭbĕāmus; sī jŏcōsis, lepōrem. Sed quōmŏdo rēctissĭmè præcĭpĭtŭr, ŭt ĭn ommī vītâ mōtŭs ănĭmī nĭmĭŏs rătiōnī non obtempĕrāntes fŭgĭāmus; sīc ējūsmŏdi mōtĭbus sermo dēbĕt văcāre, nĕ aut īra existāt, aut cŭpĭdĭtās ălĭqua, aut tălĕ ălĭquĭd appārĕat. Prōfert ĕnĭm mōrēs plērūmque ōrātio, et ănĭmī sēcrēta dētĕgĭt. Nĕc sĭnĕ causâ Græci prōdĭdērunt, quæmque ĭtă dĭcĕre, ŭt vīvăt. Maxĭmè vērò cūrandum, ŭt ĕŏs, quĭbūscum sērmōnem conferĭmus, et vērēri et dĭlĭgĕre vĭdĕāmur. *Cicer.* 1 *Offic. n.* 132. 13€. *Quint. l.* xi. *c.* 1.

Hăbēntŭr plērumque sērmōnes aut dē dŏmēstĭcīs nĕgōtĭīs, aut dē rēpublĭcâ aut dē artium stŭdĭīs atque doctrīnā. Dandă ĭgĭtur ŏpĕră est, ŭt, si ăberrāre ăd alĭa cœpĕrĭt, ăd hæc rĕvŏcētur ōrātĭo: sĕd utcunque ăděrunt rēs. Nĕqŭe ĕnĭm omnes ĭĭsdem rēbŭs, nĕc ōmnī tempŏre, nĕc sĭmĭlĭtĕr dēlectāmŭr.

Cum alĭquĭd obscœnŭm cōram te dictum fuĕrit; aut, si opportūnĭtas fĕret, ĕŭm objurgābis, qui sērmōnem illŭm injēcĕrit: aut sĭlēntiō saltem, rŭbōre, trīsti vultu ostendēs ĕăm ōrātiōnem tĭbi displĭcuīssĕ. *Epist. c.* 55.

CAPUT XXXI.

Adŏlescēntĭŭm lūdīs ĭntērsĭnt mājōrēs nātu.

1. Non ĭn eădem intēntiōne sempĕr rĕtĭnēndă mens, sĕd ăd lūsŭs et jŏcōs rĕvŏcāndă. Sōcrătēs dēprĕhēnsŭs ăb Alcibĭāde lūdēns cŭm fĭlĭō infāntĕ, non ērubŭit. Agesilāus ărūndĭnī insĭdens ĕquĭtābat cum fĭlĭō puĕrō: et quum quĭdam ĕŭm dērīsĭsset: *Nunc*, inquĭt, *tăcē: cŭm vērò ĕt ĭpsĕ pătĕr fuĕrĭs, tunc rĕm nārrābĭs.* Cæsăr Augustŭs ănĭmī laxāndi causâ mŏdŏ pīscābātur hamo, mŏdò tālis nūcĭbūsque lūdēbăt cum puĕris mĭnūtis, quōs făcĭe et garrŭlĭtātĕ ămābĭlēs undĭque conquīrēbăt. Dŏmĭtiānŭs ĭntĕr

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ĭnĭtĭă princĭpātus quōtĭdie sēcrētum sĭbi pĕr hōram ūnăm sūmĕrĕ sōlēbat, et intĕrĭm mūscās captārĕ, ăc stўlō præăcūto confĭgĕre: ĭtă ŭt cuidăm intĕrrŏganti, essētne quĭs intŭs cum Cæsărĕ, non absurdè rēspondsum sĭt ă Vibĭo Crĭspō: *Nĕ muscă quĭdĕm.* Senec. de Tranq. c. 15. Ælian, l. xii. c. 15. Sueton. in Aug. c. 83. in Domit. c. 3.

Lælĭum fĕrūnt cum Scipĭōne sæpĕ rustĭcātum, ĕōsquĕ incrĕdĭbĭlĭter rĕpuĕrascĕre essĕ sōlĭtōs, cùm rūs ex ūrbĕ, tanquam ă vincŭlis, ēvŏlāvissent. Vix audĕo dĭcĕre dē tantis vĭrĭs, sĕd ĭtă narrātŭr: conchās ĕōs ăd Caĭētam et ăd Laurēntum lĕgĕre consuêsse, et ăd ōmnem ănĭmī rĕmĭssiōnem lūdūmque dēscendĕre. Scīlĭcet quemădmŏdum vŏlūcrēs vĭdēmus fingĕre et construĕre nīdōs, ĕăsdem autem, cŭm ălĭquĭd ēffĕcĕrint, lĕvāndi lăbōris sŭī causă passim ăc lĭbĕrè vŏlĭtāre; sĭc nostri ănĭmi nĕgōtĭīs et ŏpĕre dēfessi, vŏlĭtāre quŏdāmmŏdo cŭpĭūnt. *Cicer. 2 de Orat. n.* 22.

2. Amāsim Ægyptĭōrum rēgĕm cŭm ādmŏnērent ămīci, ĕŭm părùm ē rēgĭâ dignĭtāte făcĕre, quŏd intĕr ĕpŭlās jŏcārētur *Qui*, inquĭt, *arcum hăbēnt, ĕum, cùm est ŏpŭs, intēndunt, mox rĕmĭttunt: si ĕnĭm, perpĕtŭò intensŭs sĭt, frangātur nĕcĕsse est, aut ĕŏ amplĭŭs ūtī non pŏssĭnt. Eădĕm est hŏmĭnĭs rătĭo. Sī assĭdŭè sĕrĭa tractāre, ĕt nĭhil sĭbi ăd lūsum indulgēre vĕlit, sensim mēmbrīs aut ănĭmō caputŭs fiĕt.* Herod. l. ii.

Puĕrōrum ĭn turbâ quĭdam lūdēntem Attĭcus
Æsōpum nŭcĭbus quum vĭdĭsset, restĭtĭt,
Et quăsĭ dēlīrum rīsit. Quod sĭmul sensĭt
Dērīsor pŏtĭŭs quàm derīdendus sĕnex;
Arcum rĕtensum pŏsŭit in mĕdiâ via:
Heus, inquĭt, *săpĭēns, explĭcă quĭd fĕcĕrĭm.*
Concūrrit pŏpŭlŭs: illĕ sē torquĕt dĭū,
Nec quæstĭōnis pŏsĭtæ causam intellĭgit:
Novissĭmè sūccūmbĭt. Tum victor sŏphŭs:
Cĭtò rumpĭēs arcum, sempĕr si tensum hăbŭĕrĭs:
At si luxārĭs, cùm vŏlēs, ĕrĭt ūtĭlis.
Sic lūsŭs ănĭmō dĕbent alĭquāndo dărī,
Ad cŏgĭtandum mĕlĭor ŭt rĕdĕat tĭbi.
Phædr. l. iii. *fab.* 14.

Dăndă est rĕmĭssio anĭmis: mĕlĭōrēs acrĭōrēsque ĕrūnt pōst quiētem. Ut ăgris non est impĕtrandum singŭlis annis frŭmentum, cĭtŏ ĕnim exhaurĭet illŏs nūnquăm

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intermissâ fœcundĭtās; ĭtă anĭmōrum impĕtum assĭdŭus lăbŏr frāngĭt. *Senec. de Trang. c.* 15.

3. Nātūrālem quandam vŏlūptātem hăbēnt lūsŭs jŏcūsque. At eōrum frĕquēns ūsŭs omnĕ ănĭmis pondŭs omnēmque vim ērĭpĭet. Sīc somnŭs rĕfectiōni corpŏrĭs nĕcĕssārius est; hunc tămĕn sī pĕr dĭĕm nŏctemque contĭnŭēs, mors ĕrĭt. Ităque sŭbīndĕ tantum indulgĕndŭm est ănĭmō, et dāndŭm ōtĭum, quŏd ĕī ălĭmēnti ăc vīrium lŏcō sĭt. *Ibid.*

4. Cŭm ădŏlescentēs rĕlāxāre ănĭmōs, et dăre sē jucūndĭtāti vŏlēnt, căvĕānt intempĕrantiam, mĕmĭnĕrint vĕrĕcūndiæ, sĭnĕ quā nĭhĭl rectum esse pŏtest, nĭhĭl hŏnēstŭm. Quod ĕrĭt facĭlius, sī in ējūsmŏdi quĭdem rēbŭs majōres nātu intērĕsse vĕlĭnt. Ipsă quĭppe sĕnĭōrŭm, sĭcut et măgistrātuum præsentĭa, vērum pŭdōrem et lĭbĕrālem tĭmōrem ănĭmis sŏlet infundĕre. *Cic.* 1 *Offic. n.* 122. 148. *Arist. 7 polit. c.* 12.

Prōdĕrit sĭnĕ dŭbiō custōdem tĭbi impŏsuīsse, et hăbēre quem respĭcĭās. Cŭm jam prōfĕcĕrĭs tāntŭm, ŭt sit tĭbi ĕtĭam tŭī rĕvĕrentĭa, lĭcēbit dīmittas pædagōgum: intĕrim tē alĭquōrum auctōrĭtāte custōdi. *Senec. Epist.* 95.

Vērbă quĭs audĕret cōram sĕnĕ dignă pŭdōrĕ
Dĭcĕre? *Ovid.* 5 *Fastor. ver.* 69.

Hinc Persæ, qui ĭn lĭbĕrōrum institūtiōne plūrĭmŭm stŭdĭi ăc dĭlĭgentiæ pōnēbant, lectōs ā sĕnĭōrĭbus vĭrōs jīs præfĭcĭēbant; et Lăcĕdæmōnĭī omnĭbus suōrum lūdis majōrēs nātu vŏlēbant intĕrēsse. *Xenoph. Cyrop. l.* i. *Plut. in Lycurg.*

CAPUT XXXII.

In lūdō ăc jŏcō mŏdŭs rĕtĭnēndŭs.

1. Interrŏgātus Sōcrătēs quænam jŭvĕnum vīrtūs ēssĕt, rēspōndit: *Nē quĭd nĭmĭs.* Diog. Laërt. in Socr.

Lūdēndi est quĭdam mŏdus rĕtĭnēndŭs, nē nĭmĭs omnĭa prōfundāmŭs, ēlātĭque vŏlūptāte ĭn alĭquam turpĭtūdĭnem dēlābāmur. *Cic.* 1 *Offic. n.* 153, *&c.*

Appĕtītūs omnēs contrăhēndi sēdāndĭque sunt: excĭtānda ănĭmādvērsio ăc dĭlĭgentia, ŭt nĭhĭl tĕmĕrè inconsīdĕrātēque ăgāmus. Nĕquĕ ĕnĭm ĭtă gĕnĕrāti ā naturâ sŭmus, ŭt ăd lūdŭm ĕt jŏcŭm făcti esse vĭdeāmur; sĕd

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ăd sĕvērĭtātem pŏtĭŭs et ad stŭdia quædam grăviōra atquĕ majōră.

Lūdō et jŏcō ūtī quĭdem lĭcĕt; sĕd sīcŭt somnō et quiētibus cætĕris, cùm grăvibus sērĭisque rēbŭs satĭsfĕcĕrĭmus.

2. Ipsum gĕnŭs jŏcāndi non profūsum nĕc immŏdestum, sĕd ingĕnŭum et fĕcētum esse dēbĕt. Ut ĕnĭm pŭĕris non omnem lūdendi lĭcēntiam dămus, sĕd ĕam quæ ăb hŏnēstis actĭōnibus non sĭt ălĭēna; sic ĭn īpso jocō ălĭquŏd prŏbī ingĕnĭī lūmĕn ēlūcĕat.

Dūplex omnĭno est jŏcāndi gĕnŭs: ūnum illĭbĕrāle, pĕtŭlāns, flāgĭtiōsum, obscœnum; altĕrum ēlĕgāns, urbānum, ingĕniōsum, et fĕcētum. Quō gĕnĕrĕ phĭlŏsŏphōrum Sōcrătĭcōrum lĭbri rĕfĕrti sunt: multăque multōrum tŭm Græcōrum tŭm Rōmānōrum sunt făcētè dicta.

Făcĭlis est distinctio ingĕnŭī et illĭbĕrālis jŏcī. Altĕr est lĭbĕro dīgnŭs; altĕr, nĕ hŏmĭne quĭdem, sī rērum turpĭtūdĭne abhĭbeātur verbōrum obscœnĭtās.

Persæ quæcunque factu turpĭa ĕrānt, eădem et dictu turpĭa censēbant. Ităque nĭhil dĭcĕre lĭcēbat, quod non făcĕre făs ēssĕt. *Herodot. l.* i.

Quod făcĕre turpe est, dĭcĕre nĕ hŏnēstum pŭtă. *P. Syrus.*

3. Jŏcis, tanquam sāle, parcè ūtēndŭm. *Diog. apud Stob.*

Vĭtāndum est, nĕ scurrĭlĭs jŏcŭs sĭt aut mīmĭcŭs. *Cic.* 2 *de Orat. n.* 239.

Lædĕrĕ nunquam vĕlīmŭs, lōngèque ābsĭt prōpŏsĭtum illĭŭd, pŏtĭŭs ămīcum, quàm dictum, perdĕre. *Quintil. l.* vi. *c.* 3.

Advĕrsus mĭsĕrōs inhūmānus est jŏcŭs.

Ea quæ dĭcĭt vĭr bŏnŭs, salvā dignĭtāte et vĕrĕcūndiā, dĕcēnt: nĭmĭŭm ĕnĭm risŭs prĕtium est, si prŏbitātĭs impendĭō cōnstăt.

Orātōri longè rĕcēdendum est ăb omnī obscœnĭtāte et verbōrum et sensuum. Quædam sătĭus est cum causæ dētrĭmento tăcēre, quàm cum vĕrĕcūndiæ dĭcĕre. *Senec. Exc. contr. l.* i.

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CAPUT XXXIII.

Est cui māgnō cōnstitīt dictērĭum.

1. Cùm Rōmæ mĕdĭo fŏrō quīdam mortŭus efferrētŭr, accēssit ăd ĕŭm scūrră, et ĭn aurĕm quīddam insŭsūrrāvit. Interrŏgātus ab ĭīs qui ăděrānt, quīdnăm dixīsset? *Mandāssĕ*, respondit, *ŭt Augusto nunctārĕt, nĭhĭl eōrum, quæ mōrĭēns plēbi lēgāvĕrat, sŏlūtum esse à Tiberĭo.* Rē audītâ, Tĭbĕrĭus accersĭtum scūrram suâ lēgātōrum parte dōnāvit, et dūci ad supplĭcium jussit, *ut ipse Augusto vērum nunctĭum fĕrrĕt.*

Longè ălĭo ĭn dĭcācēs ănĭmō āntĕâ fuĕrăt Tĭbĕrĭus. Nam advĕrsŭs convĭcĭa, mălōsque rumōrēs, et fāmōsa dē sē āc sŭis cārmĭnă, firmŭs āc pătĭēns, subĭnde jactābat: *In cĭvĭtāte lĭbĕrâ linguam mentemque lĭbĕrās esse ŏpōrtēre.* Et ălĭquāndŏ sĕnātu cognĭtĭōnem dē ejūsmŏdi crĭmĭnĭbus ac rĕīs flāgĭtānte: *Non tantum*, inquĭt, *ōtii hăbēmus, ŭt impĭĕtācāre nōs ejūsmŏdi, nĕgōtĭīs dēbeāmus. Si quīs tĕmĕrè alĭquid lŏcūtus fuĕrit, dăbo ŏpĕram ut rătiōnem factōrum meōrum dictōrūmque rĕddam.* Suet. in Tiber. c. 28.

2. Cŭm Theocrĭtus Chius dūcĕrētur ăd Antĭgŏnum rēgem quem offenděrat, ĕumque sōlārēntur ămīci, ăc spem făcĕrēnt fŏre ŭt rēgis clēmēntiam expĕrīrētur, ŭbĭ ŏb ējŭs ŏcŭlōs vēnīssĕt: *Omnem ergo*, inquĭt, *mĭhi spĕm sălūtis ērĭpĭtis.* Erăt ĕnĭm Antĭgŏnŭs ūnō orbātus ŏcŭlō. Audĭto ămāro intempēstīvōquĕ jŏcō rex, qui āntĕâ sē Thĕŏcrĭtō grātiam dēlīcti factūrum dīxĕrăt, hŏmĭnem lūce prīvāvit. *Macrob. Sat.* vii. *c.* 3.

3. Thācus Ægyptiōrum rex, factŭs est ex rēgĕ prīvātŭs, quod Agesilāum Lăcĕdæmŏnĭōrum rēgem dicto falso et ămāro vellicâsset, quō tempŏrĕ ăd sē vēnĕrat belli ādjūtor fūturus. Quŏnĭam ĕtĭam Agesilāus brĕvi corpŏrĭs statūrâ ĕrat, hoc ex Æsōpi făbŭlis mĕmŏrāvit Thācus. *Athen. l.* xiv. *c.* 1.

Mons partŭrībat gĕmĭtŭs immānes cĭēns,
Erătque ĭn terris maxĭma exspēctātio:
Et ille mŭrĕm pĕpĕrit. *Phæd. l.* iv. *fab.* 21.

Quæ cùm audĭsset Agesilāus, irâ percitus, *Vĭdēbŏr*, inquĭt, *tĭbi ălĭquāndo ĕtĭam lĕo.* Pōstĕâ regnō spŏlĭātus Thācŭs ad Persās fŭgĕrĕ coāctus est.

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Scipiōnem Nasīcam, cūm ædīlītātem pĕtĕret, rĕpulām passum essĕ sūprā rĕtŭlĭmus, quòd cīvem, cujus mānus ĕrānt rustĭcō lăbōre dūrātæ, interrŏgâssĕt.

An mănĭbus sŏlĭtŭs essĕt ambŭlāre? Valer. l. vii. c. 5.

Plĕrūmque stulti rīsum dum captant lĕvem,
Grăvī dīstrīngunt ălĭēnos contŭmēlĭā:
Et sĭbi nŏcīvum cōncĭtānt pĕrīcŭlŭm. *Phædr. l.* i. 29.

CAPUT XXXIV.

Făcētē dĭctă aut făctă.

1. Cùm ăd pŏētam Ennĭum vēnīssĕt Nasīca, ēlquĕ ā fŏrĭbus quærenti Ennĭum ancillă dixīssĕt, dŏmī non esse; Nasīcă sensĭt illăm dŏmĭnī jussu ĭtă rēspondīsse, et ĕum intùs essĕ. Paucis pōst dĭēbus cŭm ăd Nasīcăm vēnīssĕt Ennĭŭs, et illŭm ā jānŭā quærĕrĕt; exclā[illegible] Nasīcă, *sē dŏmī nōn essĕ*. Tum Ennĭŭs; *Quĭd? ĕgo n[illegible] āgnōsco vōcĕm*, inquĭt, *tŭăm?* Hīc Nasīca: *Hŏmo ĕs impŭdēns: ĕgo, cŭm te quærĕrĕm āncillæ tuæ crēdĭdi tē dŏmī nōn esse; tū mĭhi non crēdis ĭpsī?* Cicer. 2 de Orat. n. 276.

Sīcŭlŭs quīdam cui prætŏr Scīpĭo patrōnum causæ dăbat hŏmĭnem nōbĭlem, sĕd admŏdum stultum: *Quæso*, inquĭt, *Prætŏr, advĕrsārio mĕō dā istum patrōnum; deinde mĭhi nēmĭnem dĕdĕris.* Idem. n. 280.

Patrōno mălō, qui vōcem in dīcendo obtuderat, suādēbat Grānĭus, ŭt mūlsŭm frīgĭdum bĭbĕret, sīmŭl āc dŏmum rĕdīssĕt: *Pĕrdăm*, inquĭt, *vōcem, sī ĭd fĕcĕro. Mĕlĭus est*, rēspondĭt Grānĭus, *quàm rĕŭm.* n. 282.

Crassŭm, cŭm causăm ōrāret, Lucĭō Helvĭō Lamĭă, hŏmĭne dēfōrmi, odiōsè interpēllāntē: *Audiāmŭs*, inquĭt Crassŭs, *pulchēllum puĕrum.* Cùm esset arrīsum: *Non pŏtŭī*, inquĭt Lamĭă, *mĭhi formam ĭpsĕ fingĕre, ingĕnĭum pŏtŭi.* Tum hīc: *Audiāmŭs*, inquĭt, *dīsĕrtŭm.* Mūlto ĕtĭam ārrīsum est vĕhĕmēntĭŭs. *n* 262.

2. Cùm Orātŏr mălus ĭn ĕpĭlŏgō mĭsĕrĭcordiam sē mōvīsse pŭtāret; rōgāvit Catŭlum, vĭdērētŭrne mĭsĕrĭcōrdiam mōvīsse? *Ac magnăm quĭdem*, inquĭt Catŭlus: *nēmĭnem ĕnim pŭto esse tam dūrum, cui non orātio tua mĭsĕrāndă vīsa sĭt.* n. 278.

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Pŏēmătĭbŭs scrĭbēndĭs ŏpĕrăm dăbăt Sicĭlĭæ tyrānnŭs Dĭŏnysĭus: et (quŏnĭam in hŏc gĕnĕre, măgĭs quăm ĭn ăllĭs. sŭum cuĭquĕ pulchrŭm est, vixque ullŭs rĕpĕrĭtŭr poēta, qui sibi non optĭmus vīdeātur) măgĭs ŏb carmĭna, quăm prōpter rēs bĕllo bĕnĕ gestās sēsĕ jactābăt. Accersĭĕrat ăd sĕ et præcĭpŭo ĭn hŏnōre habēbat quoscumque usquam artĕ pŏētĭcâ nōbĭles esse audĭĕrat, eōrŭmque jŭdĭcĭis pŏēmătă suă permĭttēbat. At illi, nĕ rēgĭs bĕnĕvŏlentiam et mūnĕra amittĕrent, quæ scribēbat omnĭa prōbābant ăc laudābant. Aderăt intĕr ĕōs Phĭlōxĕnus, cĕlĕberrĭmus dithyrāmbōrum vērsŭum artĭfex: qui ūnŭs adŭlari nēscĭus, cŭm ălĭquando inĕptă ā Dĭŏnysio rĕcĭtāta carmĭna audīvisset, dē ĭis quid sentīret lībĕrè ăpĕrŭit. Quā lībertāte offēnsus rex pŏētæ, rĕprehensōrem sŭum à satellĭtibus abrīpi, et ĭn lātŏmiās, qui publĭcus carcer ĕrat, dētrūdi jŭssĭt. Sĕd pōstrĭdie ăb amīcis, Phĭlōxĕno vĕniăm dări postŭlantibus, exōrātus, rursŭs ăd ĕpŭlas ĕum ădhĭbuit. Carmĭna sŭa, ŭt sōlĕbat, ipse mīrum ĭn mŏdum extŭlit, et dē quĭbŭsdam versĭbus, quos omnĭum ŏptĭmos existĭmābat sententiam Phĭlōxĕni exquīsĭvit. Ille, nullā ad rēgĭs interrŏgātiōnem responsiōnē factā, ējus satellĭtēs vŏcāvit, sēquĕ ăd latŏmĭas rĕdūci jussĭt. Tam facētam lībertātem, quæ omnĭum convīvārum rīsu excēptă fuĕrat, æquŏ ănĭmŏ tŭlit Dĭŏnysĭŭs.

Non multŏ pòst ădmŏnĭtŭs ōrātūsque ăb ămīcīs Phĭlōxĕnŭs, ŭt ā tam ăpertā ĭŏquēndi lĭcentiā tandem abstĭnēret, pollĭcĭtus est sē dēincĕps effectūrum, ŭt et vērā dĭcĕret. et Dĭŏnysĭī bĕnĕvŏlentiam tămĕn rĕtĭnēret. Nĕc sānè fefēllit. Nam cum dēindĕ tyrānnŭs, quĭbŭsdam versĭbus, qui mĭsĕrābĭlēs affectŭs exprĭmĕrēnt, rĕcĭtātis, illum interrŏgāsset, quālēs eĭ tandem vĭdērentur? *Mĭsĕrābĭlēs*, respondit. Quā verbi ambĭguĭtāte præstĭtit quŏd ĕrăt pollĭcĭtus. Rex ĕnim ĭtă accēpit, quăsi Phĭlōxĕnŭs vērsŭs suŏs ăd mŏvendam commĭsĕrātiōnem ĭdōnĕŏs esse respondīsset, atque ădĕŏ ĭllŏs laudāssĕt: ălĭī vĕrŏ sīc interprĕtābăntur (quæ ĕrăt vĕră dictĕrii sententĭa) quăsi mĭsĕrŏs, hoc est, pessĭmŏs, dixĭsset versŭs illŏs. *Diod. Sic. l.* xv. *Cicer. 5 Tusc. n.* 62.

3. Lŭcĕrnam ăccēnsam cĭrcumfĕrēns Dĭŏgĕnēs ambŭlābat ĭn fŏrŏ clarissĭmā lūcĕ, quærenti sĭmĭlis. Rŏgāntĭbus quĭd ăgĕret, *Hŏmĭnem*, inquĭt, *quæro*: nŏtāns publĭ-

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cōs cīvĭtātis mōrēs, ĭn quâ vix quīsquam dignŭs esset hŏmĭnis nōmĭne.

Anĭmādvertens quendăm impĕrītè jăcŭlantem, proximè scŏpum consēdit: ĕt cùm ex ĕō quærĕrētur, cūr ĭd faceret: *Nē fōrtĕ*, inquĭt, *illĕ mē fĕrĭăt.* Diog. Laërt. in Diog.

Ad Antīsthĕnem, quem ferrĕ mŏlĕstiùs morbi dŏlōrēs audĭĕrat, āccēssĭt cŭm sīcā, et cùm ĕī dixīsset Antīsthĕnēs: *Quĭs mē hisce dŏlōrĭbus lībĕrābit?* Illĕ, ostensâ sīcâ, *Hæc*, ait. Cui Antīsthĕnēs: *Dŏlōrĭbus, dīxi, nōn vītâ.* Idem. in Ant.

4. Prætŏr Prænestīnŭs pĕr tĭmōrĕm segnĭùs sŭōs ĭn prælĭum dūxĕrat. Victīs hostĭbŭs, ĕum, quum Papīrĭus Cursŏr consŭl ĭnāmbŭlāns antĕ tentōrium, vŏcāri jussīssĕt, lictōrem expĕdīre secūrĭm jūssit. Ad quam vōcĕm exănĭmi stānte Prænestīno: *Agĕdum lictŏr*, inquĭt, *excīde rādīcem hanc incommŏdam ambŭlāntibus.* Percūlsūmque ultĭmi supplĭcĭī mĕtū dĭmīsĭt. *Liv. l.* ix. *c.* 6.

Augūstŭs pēnĕ nulli sē invītānti nĕgābăt. Excēptŭs ĭgĭtur ā quōdam cœnā sătĭs parcā et penè quŏtĭdĭānâ, hoc tāntŭm insusūrrāvit: *Non pŭtābam mē tĭbi tam fāmĭlĭarem.* Macrob. 2 Sat. c. 4.

Ilĭēnsĭbus paulò sērĭùs Tĭbĕrĭum consōlāntĭbus dē mōrtĕ filii Drūsi: *Sē quŏque*, respōndĭt, *vĭcem eōrum dŏlōre, quŏd ēgrĕgium cīvem Hectŏrem āmīsīssent.* Effluxĕrānt autĕm tum plūs quàm mīllĕ anni à mortĕ Hēctŏrĭs. *Sueton. in Tiber. c.* 52.

5. Cùm Cĭcĕrōni ĭn accusātiōne Verrĭs ălĭquid obscūrĭùs lŏcūtò dixīsset patrōnus Verrĭs Hortensĭus: *Non intēllĭgo hæc ænīgmăta. Atqui dēbēs*, inquĭt Cĭcĕro, *cùm Sphingem dŏmī hăbĕās.* Accēpĕrat ĕnim Hortēnsĭŭs ā Verrĕ. Sphīngĕm ænĕam magnī prĕtii. *Quint. l.* vi. *c.* 4.

Maxĭmo consŭle mortŭo dĭē Dĕcembrĭs ultĭmo, Cæsăr consŭlem hōrâ septĭmā ĭn rĕlĭquam partem diēi rĕnunciāvĕrat Caninium. Quem cùm plerīque īrent sălūtātum dē mōre: *Festīnēmŭs*, inquit Cĭcĕro, *prĭūsquam ăbĕat măgīstrātu.* Dē eōdem Caninĭō scripsĭt Cĭcĕro: *Fŭit mīrĭfĭcâ vĭgĭlāntiâ Caninĭŭs, qui suo toto consŭlātu sōmnum non vīdĕrit.* Plut. in Cicer. 7 ad famil. Ep. 30.

Quīdam ădŏlescēns, quĕm fāma ĕrăt pătrī vĕnēnŭm dĕdīsse ĭn placēntā, ăgēbat fĕrōciùs, ĕt Cĭcĕrōni prŏbră āc mălĕdīctă mĭnābātŭr: cui Cĭcĕro: *Hōc*, inquĭt, *mālo ā tē, quàm placēntăm.* Plut. in Cicer.

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Fabĭæ Dolabellæ trĭgînta sē annōs hăbēre dīcentī: *Vērŭm est*, inquĭt Cĭcĕro, *nam hoc jam vĭgînti annōs audĭo.* Quint l. vi. c. 4.

6. Cùm partā Actĭăcā vĭctōriâ Rōmăm ingrĕdĕrētur Augustŭs, ŏccŭrrĭt ēi ĭntĕr grātŭlāntēs ŏpĭfex quĭdăm, corvum tĕnēns quem instĭtŭĕrat hæc dīcĕre: *Avē, Cæsăr, victor, impĕrātor.* Mīrātus Cæsăr officiōsam ăvem vĭgînti millĭbus nummōrum ēmĭt. Sŏcĭus ŏpĭfĭcis, ăd quem nĭhĭl ex illâ lĭbĕrālĭtāte prævēnĕrat, affirmāvit Cæsări hăbēre illum et alĭum corvum, quem affĕrri postŭlāvit. Allātŭs corvŭs, verbă quæ dĭdĭcĕrat exprĕssĭt: *Avē, victor, impĕrātor, Antōnĭ.* Nĭhĭl prōptĕreă exaspĕrātus, Augustŭs, sĭtĭs duxĭt jubēre corvōrum doctōrem dīvĭdĕre accĕptum mūnŭs cum contubernāli. Sălūtātuș sĭmĭlĭtĕr ā psittăco, ēmĭ eum jŭssĭt. Idem mīrātŭs ĭn picâ, illam quŏquè mercātus est. Exemplum paupĕrĕm sutōrem sōlĭcĭtāvit ŭt corvum instĭtŭĕret ăd părem sălūtatiōnem: sĕd cŭm părŭm prōficĕret, sæpè ăd ăvem non rĕspōndentem dīcĕre sōlĕbat: *Opĕra ĕt impensă pĕrĭit.* Tandem tămĕn corvus cœpit dīcĕre dictātam sălūtātiōnem. Hăc audĭtâ, dum transĭt, Augustŭs respōndit: *Sătis dŏmi sălūtātōrum tălĭum hăbĕo.* Tum cōrvŭs illă vĕrba, quĭbus dŏmĭnum quĕrentem sōlĕbăt audīre, subtexŭĭt: *Opĕră ĕt impensă pĕrĭit.* Ad quŏd Cæsăr rīsĭt, ēmĭque ăvem jussĭt quantī nullăm ădhūc ēmĕrăt *Macrob. 2 Sat. c. 4.*

Sōlĕbat Græcŭlŭs quĭdam descendenti ō palātiō Cæsări Augustō hŏnōrĭfĭcum ălĭquod ĕpigrāmmă porrĭgĕre. Id cŭm frūstră sæpĕ fēcĭssĕt, et tămĕn rursum ĕum ĭdĕm factūrum vĭdĭssĕt Augustŭs; brĕve sŭă mănŭ ĭn chărtă exarāvit Græcum ĕpĭgrāmma, et Græcŭlo vĕnĭenti ăd sē obvĭăm mīsit. Illĕ lĕgēndo laudāre, mirārĭquĕ tam vōcĕ quàm vultu gestŭque. Dēĭndĕ cŭm ăccĕssĭt ăd sĕllam, quâ Cæsăr vehēbātur, dēmīssă ĭn paupĕrem crŭmēnăm mănŭ paucōs denārĭōs prōtŭlit, quōs princĭpi dăret, dĭxitque: *Sē plūs dătūrum fuisse, sī plūs hăbuīssĕt.* Sĕcūtō omnĭum rīsu, dispensātōrem Cæsăr vŏcāvit, et sătĭs grandem pĕcūniæ summăm numĕrări Græcŭlo jŭssĭt. *Idem.*

7. Cùm M. Pompōnĭus Marcēllŭs ex ōrātiōne Tĭbĕrĭ ălĭquĭd reprehendisset quăsi mĭnĭmè Lătīnum, affirmārētque contrà Attæius Capĭto et esse illŭd Lătīnum, ĕt, si non ēssĕt, fŭturum: *Cērtè mentĭtur Capĭto,* inquit Pompōnĭus; *tu ĕnĭm, Cæsăr, cīvĭtātem dărĕ pŏtĕs hŏmĭnĭbus, vērbis non pŏtĕs.* Sueton. de gram. c. 22.

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Quum Fāvorīni, vīrī Græcæ ac Latīnæ linguæ pĕrītissīmi verbum quoddam, ăb Adriāno impĕrātōre rĕprĕhensum essĕt, ātque illĕ cessissĕt: argŭentibus ĕum amīcis, quòd mālĕ cēdĕret Adriāno dĕ verbō, quod īdōnei auctōrēs usurpâssent; *Non rectè suadētis*, inquĭt jŏcāns Fāvorīnŭs, *qui non pătĭmĭnī mĕ illum doctiōrem ōmnĭbus crēdĕre, quī hăbĕt trīginta lègiōnēs.* Spart. in Adr. c. 15.

8. Cùm intĕr dŭos scĕlestos jūdex esset Philīppŭs Macĕdōniæ rex; audītâ causâ, prōnunciāvit: *Ut altĕr ā Măcĕdŏniâ fŭgĕret, altĕr illum inĕquĕrētur.* Hoc făcēto jūdĭcĭō ŭtrūmque exŭlem esse jussĭt. *Plut. Apoph.*

Derīdenda ĕrăt, ĕt sānè derīsŭī ăb ĕōdem Philīppō hăbĭtă est Mĕnecrătīs mĕdĭci inānis sūpĕrbia. Illĕ Syracusānus fŭit; quī, quĭa comĭtălibus morbīs mĕdēbātur ĭn eâm arrŏgantiam, est prōlāpsus, ŭt ipse sē Jŏvem dĭcĕret. Hanc autem ăb īīs quos cūrābat mercēdem paciscēbātur, ŭt sē pĕr urbes Græciæ ĕūntem cŏmĭtārēntur, mĭnōrum Deōrum nŏmĭna ĕt ornātum gĕrēntēs. Mīsit ălĭquāndo ăd Philīppum lĭtĕrās, quĭbus ĕrăt hæc præfixă sălūtātio: *Mĕnecrătēs Jŭpĭter Philīppo fēlĭcĭtātem.* Ad ĕă Philīppŭs rescrīpsit: *Philippus Mĕnecrătī sānĭtātem. Suadĕo tĭbi ut Antĭcyram tē conferās.* In urbĕ autem Antĭcўrā vĕl optĭmum nascēbātur, vel optĭmè tempĕrābātur, hellebŏrum, quo cĕrĕbrŭm purgābātur. Cùm ĭn Măcĕdōnĭam ăd Philīppum vēnisset, lautissĭmum instrŭī convīvium rex jussĭt, et nŏvō Jŏvi ăd ĕpŭlās vŏcāto lectum sĕōrsùm părāri, tum prō cĭbō ăcĕrram appōni. Ităque suffītŭs eī fiĕbăt, dum cætĕri convīvæ exquisītis vēscēbantur cĭbīs. Gaudēre prīmùm Mĕnecrătēs tālī hŏnōrĕ At ŭbĭ, obrēpentĕ sensim fămĕ, nĭhĭl escæ appōnēbātur ĕsŭriēnti, sēquĕ sōlō ŏdōre thūrīs ā rēge pasci tandem intellēxit, jējūnŭs et irrīsŭs discēssit. *Ælian. l.* xii. *c.* 51. *Athen. l.* vii. *c.* 10. [Hæc nimīrum est lepĭda fabŭla. *Editor.*]

CAPUT XXXV.

Excĭtātŭr laudĕ æmŭlātĭō.

1. Cùm Quintĭliānus expendĭt utiliūsne sĭt puĕrōs dŏmī ātque intra prīvātos pārĭĕtēs contĭnēre, ăn frĕquēntiæ schŏlārum ĕt publĭcīs præceptōrĭbus trādĕre; intĕr ălĭă publĭcæ institūtiōnis cōmmŏdă hoc præcĭpŭum præ-

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dĭcat quŏd ĭn schŏlâ audĭet pŭĕr multă quŏtĭdĭe prŏbārĭ, multă corrĭgĭ; prōdĕrit alĭcūjŭs objurgāta dēsĭdiă, prōdĕrit laudātă indūstrĭă: excĭtābĭtur laudĕ æmŭlātio: turpĕ dūcet cēdĕre pārĭ, pulchrum sŭpĕrâsse mājōrēs. Accēndunt hæc omnĭa anĭmos: et lĭcèt ipsă vĭtĭum sit ambĭtĭo, frĕquēntĕr tămĕn causa virtūtum est. *Quint. l.* i. *c.* 3.

Hŏnēstum pĕr sē esse expĕtēndum indĭcānt pŭĕrī, ĭn quĭbus, ŭt ĭn spĕcŭlis, nātūră cernĭtŭr. Quantă stŭdia decertāntium sunt! Quantă ipsă certāmĭna! Ut illī effĕrūntŭr lætĭtiă, cŭm vīcērunt! Ut pŭdĕt victōs! Ut sē accūsări nōlunt! Ut cŭpĭūnt laudări! Quōs illi lăbōrēs non perfĕrunt, ŭt æquālium princĭpēs sint! *Cicer. 5 de. Fin. n.* 61.

Utĭlĕ est hăbēre quos ĭmĭtări prīmùm, mox vincĕre vĕlĭs. *Quint. l.* i. *c.* 2.

2. Noctu ambŭlābat ĭn publĭco Thĕmĭstŏclēs, quòd sōmnum căpĕre non pōssĕt; ĕt causam quærentĭbus respondēbăt, *Miltiădis trophæīs sē à somnō suscĭtări.* Cicer. 4 Tusc. n. 4.

Cui non sunt audĭtæ Dēmōsthĕnĭs vĭgĭlĭæ? qui dŏlēre sē aiēbat, si quāndo ŏpĭficum antēlūcānă vĭctŭs esset indūstrĭă.

Aristŏtēlēs vĭr summō ingĕnĭo, mīrâ scientiæ cōpiā cùm mōtŭs essĕt Isŏcrătĭs rhetŏrĭs glōriâ, dīcĕre ĕtĭam cœpit, et ădŏlēscĕntes dŏcēre, et ēlŏquēntiam conjungĕre cùm phĭlŏsŏphiâ, ăd quam Xĕnŏcrătis quŏquè exēmplo incensŭs accēssĕrăt. 1 *Tusc. n.* 7. *Diog. Laërt. in Arist.*

3. Alexāndĕr pătērnæ laudĭs æmŭlātor, cŭm eum urbem alĭquam nōbĭlem expugnâsse, aut insĭgni victōriâ potĭtum esse, accĭpĕret; ădĕò non ējūsmŏdi nuncĭīs lætābătur, ŭt intĕr æquālēs exclāmăret: *O ămīci, omnĭă mĭhi præripĭet pătĕr, nĕc quidquam magnĭfĭcum gĕrēndum rĕlīnquĕt!* Achīllĭs quŏquè, ā quō sē ŏrīgĭnem dūcĕre prædĭcābat, fortĭtūdĭnem et glōriam ab Hŏmēro carmĭnĭbus cĕlĕbrātam æmŭlātus, cùm ăd ējŭs tŭmŭlum ĭn Sigēo adstĭtĭsset! *O fortūnāte*, inquit, *ădŏlescēns, qui tŭæ virtūtĭs Hŏmērum præcōnem invēnĕrĭs!* Et vērè: nam nĭsĭ Ilĭăs extĭtĭssĕt illă, īdĕm tŭmŭlus, qui corpŭs Achīllis contexĕrăt, mĕmŏrĭam obrŭĭssĕt. *Plut. in Alex. Cicer. pro Arch. n.* 24.

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Julium Cæsărem fĕrūnt, cŭm ĭn Hispāniā, quò reīpublĭcæ causā missŭs ĕrăt lĕgendis Alexandri rēbŭs gèstis văcāret, ălĭquando dĭū sēcum cŏgĭtābundum hæsīsse, dēĭndĕ lacrymas prōfūdisse. Quārum causam quærentĭbus amīcis; *Nonnĕ*, inquit, *ĭdōnea dŏlendi causă est, quòd nĭhĭlum præclāri ēgĕrim, ĕam ætātem ădĕptŭs, quā Alexandĕr multă rēgnă vincendo pĕragrāvĕrat?* Plut. in Cæsar.

4. Hŏnŏs ălĭt artēs, omnēsquĕ incendūntur ăd stŭdĭă glōriā: jăcēntque eă sempĕr, quæ ăpŭd quōsquĕ pŏpŭlōs imprŏbāntur. Ităque quò mĭnŭs hŏnŏrĭs ĕrăt pŏētis ăpŭd vĕtĕrēs Rōmānŏs, ĕo mĭnŏra pŏētæ artĭs stŭdia fuĕrunt: sĕròque ăb illĭs pŏētæ vĕl cognĭtī vĕl rĕcĕpti. *Cicer.* 1 *Tusc. n.* 3 *et* 4.

CAPUT XXXVI.

Fāmæ cōnsŭlendŭm ēst.

Cùm nōbis ā nātūrā mŏdĕrātiōnĭs, tempĕrantiæ, vĕrĕcūndiæ partēs sint dătæ, cùmque eădem nātūra dŏcĕat non nĕglĭgĕre quŏmŏdo nōs ērgā hŏmĭnēs gĕrēmus: est hŏmĭnĭs ingĕnŭī et lĭbĕrālĭter ēdūcāti vellĕ bĕnĕ audīre ā părentĭbus, ā prŏpĭnquis ā bŏnis vĭrĭs cætĕrīsque hŏmĭnĭbŭs: ŭt non sōlùm arrŏgantis est, sĕd ĕtĭam omnĭno dissŏlūti, nĕglĭgĕre quĭd dē sĕ quīsque sentĭat. Quemādmŏdum autem pulchrĭtūdo corpŏrĭs mŏvet ŏcŭlos, et delectat hōc ĭpsō, quòd ĭntĕr sē omnēs partēs cum quŏdam lĕpŏrĕ consentĭunt; sĭc mŏvēmus appröbātiōnem eōrum quĭbuscum vīvĭmus, ordĭnĕ, et constantiā, et mŏdĕrātiōne dictōrum omnĭum atque factōrum. *Cicer.* 1 *Offic. n.* 98. 3 *de fin. n.* 97.

Si cŭpĭs bĕnĕ audīre, dīscĕ bĕnĕ dīcĕre, et rectè agĕre: sĭc ĕnĭm perfruĕris bŏnâ fāmā. *Stob. Serm.* 1.

Præclārè Sōcrătēs dīcēbăt hanc esse proxĭmam et quăsĭ compēndiāriam viam ăd fāmam et glōriam, si quĭs ĭd agĕret, ŭt quālis habēri vellet, tālis esset. Quòd si qui ināni ostentātiōne, et ficto sermōne āc vultu stābĭlem sē glōrĭam consĕquī posse rēntur, vĕhĕmēnter ērrant. Fictă ĕnĭm omnĭa cĕlĕrĭtĕr tanquam flōscŭlī rĕcĭdunt, nĕc sĭmŭlātum quĭdquam pŏtēst esse diūtūrnŭm. *Cicer.* 2 *Offic. n.* 43.

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Antè conscĭentĭæ consŭlendum est, quàm fāmæ. *Paterc. l.* ii. *c.* 115.

CAPUT XXXVII.

Vīvĕ ŭt ĭn pūblĭcō.

1. Tunc tē vĭrum bŏnum et felīcem jūdĭcā, cŭm dŏmī tanquam ĭn pūblĭco vīvēs, cŭm tē părĭĕtēs tŭi tĕgēnt, non abscōndent. Plērumque părĭĕtes nōbis esse circumdătos vŏlŭmŭs, non ŭt tūtĭŭs vīvāmus, sĕd ŭt peccēmus occŭltiŭs. Jānĭtōres ædĭbus nostris tam mălĕfactōrum consciēntia oppŏsŭit, quàm sŭpērbia. Quĭd autem prōdēst rĕcōndĕre sē, et oc̆ŭlos hŏmĭnum aurēsque vītāre? Mălă conscĭēntia ĕtĭam ĭn sŏlĭtūdĭne anxĭă ātque sollĭcĭta est: bŏnă turbam ădvŏcat. Si hŏnēsta sunt quæ făcĭs, omnēs scĭānt: sī turpia, quĭd rĕfert nēmĭnem scīre, cŭm tu scĭās? O tē mĭsĕrum, si contemnĭs hunc testem! *Senec. Ep.* 43.

Jūlĭī Drūsi ædēs plūrĭbus ex partĭbus pătēbant vīcĭnōrum prōspēctŭi. Hoc incōmmŏdum făbĕr, si quĭnque talēntă ēi dărēntur, sē correctūrum pollĭcēbātur, effectūrūmque nē pars ullă esset obnoxĭa prōspectŭī. Tum Drūsus: *Dĕcem*, inquĭt, *dăbo, si tālem reddās dŏmum mēam, ŭt non vicĭni tāntùm, sĕd ōmnēs ĕtiam cīvēs vĭdēre possint quōmŏdo ĭn ĕā vīvam.* Plutar. pol. præt.

2. Magnă vīs est conscĭentiæ in utramque partem: ŭt nĕque tĭmĕānt, quĭ nĭhĭl commīsĕrint: ĕt pœnam sempĕr antĕ ocŭlos versāri pŭtēnt, qui pĕccārint. *Cicer. pro. Milone, n.* 61.

Nunquam sēcūra est prāvă conscĭentĭă. *P. Syrus.*

Tūtă fōrtāssĕ scelĕra essĕ ălĭquāndo possunt, sēcūră non possunt. Prīmă et maxĭmă pĕccāntĭum est pœnă peccâsse, nĕc ullŭm scĕlus, lĭcĕt pūblĭca pœnă non sĕquātur, impūnītum est: quŏnĭam scĕlĕris ĭn scĕlĕre supplĭcĭum est. Mălа făcĭnŏra conscĭēntiă flagellāntŭr. Prŏprĭum est nŏcēntium tĭmēre sempĕr ĕt expavēscĕre. Bŏnă conscĭēntĭa prōdīre vult ĕt conspĭci: ipsās nēquĭtĭa tĕnĕbrās tĭmĕt. *Senec. Ep.* 97.

Hanc Cătĭlĭnæ et Jŭgūrthæ pōst pătrāta flāgĭtĭa et făcĭnŏra ĭmāgĭnem expressit Sāllūstĭus:

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Catilinæ animus impurus, Diis hominibusque infestus, neque vigiliis neque quietibus sedari poterat: ita conscientia mentem excitam vexabat. Igitur color ei exsanguis: fœdi oculi: citus modo, modo tardus incessus: prorsus, in facie vultuque vecordia inerat. *Bell. Cat. c.* 15.

Neque postea Jugurthæ dies ulla aut nox quieta fuit: neque loco, neque mortali cuiquam, aut tempori satis credere: cives hostesque juxta metuere, circumspectare omnia, et omni strepitu pavescere: alio atque alio loco sæpe contra decus regium noctu requiescere: interdum somno excitus arreptis armis tumultum facere: ita formidine, quasi vecordia, exagitari. *Bell. Jug. c.* 72.

3. Tiberio quoque facinora et flagitia sua in supplicium vertebant: neque eum fortunæ impedibat, quin tormenta pectoris suasque ipse pœnas in literis ad senatum scriptis fateretur. Itaque non frustra olim affirmavit vir sapientia præstantissimus, si recludantur tyrannorum mentes, posse aspici lanianus et ictus: quoniam, ut corpora verberibus, ita sævitia, libidine, malis consultis, animus dilacerabatur. *Tacit. Annal.* vi. *c.* 6.

Dionysius major Siciliæ tyrannus invidebat ipse quam parum esset beatus. Nam cum quidam ex ejus assentatoribus Damocles commemoraret in sermone copias ejus, opes, majestatem, magnificentiam ædium regiarum; negaretque unquam beatiorem illo quemquam fuisse: *Visne igitur*, inquit, *Damocle, quoniam hæc te vita delectat ipse eandem degustare et fortunam experiri meam?* Cum se ille cupere dixisset: collocari jussit hominem in aureo lecto, strato pulcherrimis stragulis: abacosque complures ornavit argento auroque cælato. Tum ad mensam eximia forma pueros delectos jussit consistere, eosque ad nutum illius intuentes diligenter ministrare. Aderant unguenta et coronæ, odores incendebantur, mensæ exquisitissimis epulis erant instructæ. Fortunatus sibi Damocles videbatur. At Dionysius in hoc medio appararatu fulgentem gladium, e lacunari setâ equina appensum, demitti jussit, ut impenderet illius beati cervicibus. Itaque nec pulchros illos administratores aspiciebat, nec plenum artis argentum: nec manum porrigebat in mensam: jam ipsæ defluebant coronæ. Denique exoravit tyrannum ut abire liceret, quod jam beatus esse nollet. Satisne videtur declarasse Dionysius nihil esse ei beatum,

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cui sĕmpĕr alĭquis tĕrrŏr ex conscĭentiâ mălĕfactōrum impĕndĕat? *Cicer. 5 Tusc. n.* 61, 62.

CAPUT XXXVIII.

Vĭtæ gĕnŭs ēlĭgĕrĕ rēs dĭfficillĭmă.

1. De ēlĭgendo gĕnĕre vĭtæ dēlĭbĕrātio est omnĭum difficillĭmă. Ineuntĕ ĕnĭm ădŏlescentĭă, cùm est maxĭmă imbecillĭtas consĭlii, tum ĭd sĭbi quĭsque gĕnŭs dēgendæ vĭtæ constĭtuit, quŏd maxĭmè adămāvit. Ităque ăntè implĭcātur ălĭquo cĕrto cūrsu vīvendi, quàm pŏtŭit jūdĭcāre quĭd optĭmum esset. Plērĭque părentum præcĕptis imbūti, ăd eōrum mōrĕm et exĕmplum dēdūcūntŭr. Alĭi multĭtūdĭnis jūdĭcio fĕrūntur, et quæ mājōri parti pulchĕrrĭma vĭdentur, ĕă maxĭmè exoptant. Nonnūlli tămĕn, sīvĕ felĭcĭtāte quădam, sīvĕ bŏnĭtāte nātūræ, sīvĕ părentum disciplīnâ, rectam vĭtæ sĕcūti sunt vĭam.

2. In constĭtŭendo gĕnĕre vĭtæ, pŏtĭssĭmùm hăbendă est răţio natūræ nostræ, mŏdò non vĭtĭōsæ, ŭt constāre nobĭsmĕt ipsis possĭmus, nĕc ĭn ūllo offĭciō claudĭcāre; dĕĭndĕ fortūnæ. Sŭŭm ĭgĭtur quĭsquĕ noscat ingĕnĭum, ācremque sē et vĭtĭōrum et bŏnōrum suōrum jūdĭcem præbĕat: ŭt ăd quās rēs āptissĭmŭs ĕrĭt, ĭn ĭis pŏtĭssĭmùm ēlābŏret. Si vĕrò ălĭquāndo nĕcēssĭtas nōs ăd ĕa dētrūsĕrit, quæ nostri ingĕnĭi non ĕrūnt; omnĭs adhĭbēnda ĕrĭt cūra, mĕdĭtātio, dĭlĭgēntĭa, ŭt ĕă, sĭ non dĕcŏre, ŭt quàm mĭnĭmè indĕcōrè, făcĕre possĭmŭs.

Sĭ nātūra non fĕrĕt, ŭt quĭs mājōrum stŭdĭa ātque institūta sĕquātur; sĭ non pŏtĕrit sīvĕ causās dēfensĭtāre; sīvĕ pŏpŭlum conciōnibus tĕnĕre; sīvĕ bella gĕrĕre; illă tămĕn præstāre dēbĕbit, quæ ĕrūnt ĭn ipsĭus pŏtēstātĕ, justĭtĭam, fĭdem, lĭbĕrālĭtātem, mŏdēstiam, tempĕrāntiam; ŭt mĭnùs ăb ĕō ĭd quŏd dēsĭt rĕquīrātŭr. *Cicer.* 1 *Offic. n.* 114, 121.

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CAPUT XXXIX.

Măgīstrātŭs nōn sŭīs, sĕd cīvĭŭm cōmmŏdīs, consulat.

1. Măgīstrātŭs eă pŏtēstas, hoc mūnŭs est, ŭt præsĭt, præscrībātque rectă et ūtĭlĭa, et conjunctă cum lēgĭbus. Ut ĕnĭm măgīstrātĭbus lēgēs, ĭtă pŏpŭlo præsunt măgīstrātŭs: vēreque dīci pŏtēst, măgīstrātum lēgem esse lŏquēntem, lēgem autem mūtum măgīstrātum. *Cicer. 3 leg. n. 2.*

Măgīstrātĭbus ŏpŭs est, sĭnĕ quōrum prūdēntiă ăc dĭlĭgēntiă esse cīvĭtās non pŏtēst. Īis non sōlùm ŏbtempĕrāre ātque ŏbēdīre cīvēs ŏpŏrtĕt, sed ĕtiam eŏs cŏlĕre ac dĭlĭgĕre. Plăto vērò impĭos, et Titānŭm, qui Jŏvī adversāti sunt, sīmĭlēs esse stătŭit eos, qui măgīstrātĭbus advērsēntur. *n. 5.*

Quī mŏdēstè pārēt, vĭdētur quī alĭquāndo impĕrēt dīgnus esse.

Ubĭ vŏlŭīsset Alexander Sĕvērus alĭquŏs provinciīs rectōres, præpŏsĭtōs, prōcūrātōres dăre, nōmĭna eōrum pūblĭce præpōnēbat: ŭt sī quĭs ĕ pŏpŭlo alĭquĭd advērsùs eŏs crīmĭnĭs hăbēret, affĕrre pŏsset: dīcēbātque, *Quŏd Christiāni ac Judæi făcĕrēnt in ēlĭgēndis sacerdōtĭbus, id fiĕri dēbēre in provinciārum rectōrĭbus, quĭbus et fortūnæ hominum commĭttĕrēntur, ĕt capĭtă.* Lamprid. in Alex. Sev. c. 45.

2. Quī rĕlipublĭcæ præfŭturī sūnt, hoc Plătōnis præcĕptum tĕnĕānt, ŭt quĭcquid ăgānt, ăd ĕăm rĕfĕrant, oblīti commŏdōrum suōrum. Ut ĕnĭm tutēla, sīc procūrātio reipublĭcæ, ad ūtĭlĭtātem eōrum, quī commīssi sunt gĕrēndă est, non vērò eōrum, quĭbus est commīssa. *Cicer. 1 Offic. n. 85, 86.*

Mĭhi quĭdem vĭdēntur hūc omnĭa esse rĕfĕrēnda ăb iīs qui præsunt alĭīs, ŭt iī, quī ĕrūnt in eōrum impĕrĭo, sĭnt quăm beātīssĭmi. Est ĕnim non mŏdò ējŭs qui cīvĭbus, sed ĕtiam qui servis, qui mūtis pĕcŭdĭbus præsĭt, eōrum, quĭbus præsĭt, commŏdis ūtĭlĭtātĭque servīre. Ităque grăvĭs, et fortĭs cĭvĭs, dignusque principātu, tradĕt

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sē tōtum reīpublĭcæ, eāmque sīc tuēbĭtur ŭt omnĭbus consŭlăt. Non ŏpēs et pŏtēntiam consectābĭtur, omnīnōque ĭtă justĭtiæ ĕt hŏnēstāti adhærescĕt, ŭt mōrtem oppĕtat pŏtĭŭs quàm ĕās dēsĕrat. *Epist. ad Quint.*

Adriānus, ŭbĭ ăd impĕrium est invectus, ĭn concĭōne ĕt ĭn sĕnātu sæpè dīxit: *Ităsē rempublĭcam gestūrum, ŭt non oblĭviscĕrētur pŏpŭli rĕm essĕ, non prŏprĭam.* Spart. c. 8.

3. *Nullum vĭtĭum' tĕtrĭus quàm ăvārĭtĭa, præsĕrtim in ĭis qui rempublĭcam, gŭbĕrnant.* Hăbēre ĕnim quæstŭi rempublĭcam, non mŏdò turpĕ est, sed ĕtiam scelĕrātum ĕt nĕfārium. Nullā autem rē conciliāre făcĭlĭŭs bĕnĕvŏlēntiam multitūdĭnĭs pōssunt ĭī qui præsunt, quàm abstĭnēntĭa et contĭnēntiă. Ităque căpŭt est omnĭ procūrātiōne nĕgōtii et mūnĕris publĭci, ŭt ăvārĭtiæ pellātur ĕtĭam mĭnĭma suspĭcĭo. *Cic.* 2 *Offic. n.* 77. 79.

Cùm vĭdĕrĕt Cīmon ōmnēs ætātis suæ măgĭstrātūs, prætĕr Aristīdem et Ephiāltem, quæstŭī hăbuisse rempublĭcam Athēnĭēnsem, et magnas ex eā prædās collĕgīsse; ălĭam vĭām ingrēssŭs, incorruptum sē et intactum ăb omni ăvārĭtiæ labe præstĭtit, dōnă oblāta constantissimè rĕpŭdiāvit, omnĭăque grātĭs et innŏcēntĕr pĕr tōtam vītam et fēcĭt et dīxĭt. *Plut. in Cimon.*

Valerius Pūblĭcŏla, cŭm trēs acceptīssĭmōs pŏpŭlō Rōmānō consŭlātus gessīsset, mōrtŭŭs est, glōrĭa ingenti, cōpĭīs fāmiliāribus ădeò exĭgŭis, ŭt fūnĕri sumptūs dĕēssĕt. Ităque pūblĭcâ pĕcūniâ est ēlātus. Mĕnēnĭus quŏque Agrĭppa, quem sĕnātus et plebs Rōmāna pācis intĕr sē făcĭēndæ arbĭtrŭm lēgĕrānt, ĭtă pĕcūniæ ĭnops dēcēssit, ŭt sepūltūræ hŏnōre cărŭīsset, nĭsĭ ā pŏpŭlō collātis ĭn căpĭtă sextantĭbus fūnĕrātus esset. *Valer. l.* iv. *c.* 4. *Liv. l.* ii. *c.* 16.

Omni Macĕdōnum gazā, quæ fŭit maxĭmă, potītŭs est Æmiliŭs Paulŭs. Tantam ĭn ærārĭum pŏpŭli Rōmāni pĕcūnĭam invexit, ŭt ūnĭus impĕrātōris prædâ fīdem attŭlerit trĭbūtōrum. At hīc non mŏdo nĭhĭl ex thesaurīs rēgĭīs concŭpīvit, sed nē ipsĕ quĭdem spectāre eōs dignātŭs, per alĭos hŏmĭnes cuncta admĭnĭstrāvit; et nĭhĭl ĭn dŏmum sŭam intŭlit prætĕr mĕmŏrĭam nōmĭnĭs sempĭtĕrnam. Quĭn, sĭ Valerĭō fĭdes hăbeātur, ădeò ĭnops dēcēssit, ŭt, nĭsĭ fundŭs, quem ūnŭm rĕlĭquĕrat, venundătus essĕt, non hăbuissĕt uxŏr ējŭs ūndĕ dōtem rĕcĭpĕrĕt. Imĭtātus pătrem Scĭpĭo Æmiliānus, nĭhĭlo lŏcŭplē-

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tĭor Carthāgĭnĕ ēvĕrsā, fŭĭt: nĭhĭlo cŏpĭōsĭor L. Mummĭus, cùm cŏpĭōsissĭmam urbem Cŏrĭnthum sustŭlĭsset. Itălĭam ornāre, quàm, dŏmum sŭam, illi mălŭerunt. Quanquam Itălĭă ornātă ipsă eōrum dŏmŭs vĭdētur fuisse ornātĭŏr. Sic M. Marcēllus, cùm captis Syracūsis quædam Rōmam asportâsset, quæ victōriæ popŭli Romāni monŭmēnta et urbĭs ornāmenta essent, nĭhĭl ĭn ædĭbus sŭĭs, nĭhĭl ĭn hortis, nĭhĭl ĭn suburbāno pŏsŭit; pŭtăvitque, sī ējŭsmŏdi ornāmenta ĭn dŏmum sŭam non contŭlisset, dŏmum sŭam ornāmentō urbi futūram. Singŭlōrum ĕnim abstĭnentia dŏmēstĭca publĭcum cīvĭtātis dĕcus est. *Cicer.* 2 *Offic.* 76. *Polyb. l.* viii. *c.* 4. *Valer. l.* iv. *c.* 4. *Cic. in Ver. Act.* vi. *n.* 120.

4. Quum sĕcūndo Pūnĭco bello Cn. Scīpĭo, Africāni pătrŭus, ex Hispānĭā sĕnātui scripsĭssĕt: pĕtĕns ŭt sĭbi succēssor mittĕrētur, quĭă fĭlĭam vīrgĭnem ădultæ jam ætātis hăbēret, nĕquĕ ēī sĭnĕ sē dōs expĕdīrī possĕt: sĕnātus, nē rēspublĭca bŏnō dŭce cărērĕt, pătris sĭbi pārtēs dēsūmpsit, consŭlioque uxōrĭs ăc prŏpĭnquōrum Scipiōnĭs constĭtūtam dōtem ex ærārio ērōgāvĭt, ăc pŭĕllam nuptam dĕdĭt. Dōs autem undĕcim millia ærĭs fuit. In quo non sōlùm humānĭtās sĕnātus, sĕd ĕtĭam mōdus vĕtĕrum pătrimōniōrum, cognōsci pŏtēst. Nunquam ădeō fuĕrunt exĭgŭa, ŭt quĭă Megullia quĭnquagĭnta millĭă ærĭs dōtem ăd vĭrum ăttŭlerat, Dōtātæ cognōmen invĭdĭōsŭm invēnĕrĭt. *Valer. l.* iv. *c.* 4.

Illis tempŏrĭbŭs bŏnă ănĭmi, non dīvĭtiæ, ĭn cunctis rēbus ponderābantur. Hæc concĭlĭābant măgĭstrātŭs et impĕrĭa: hæc jungēbant affĭnĭtātes: hæc ĭn fŏrō, hæc ĭn cūriâ, hæc intrā privātos pārĭĕtēs plūrĭmùm pŏtĕrānt. Pătrĭæ rĕm ūnūsquīsque, non sŭam, augēre prŏpĕrābat: paupērque, ĭn dīvĭte, quàm dīvĕs ĭn paupĕre impĕrĭō versāri mālēbăt.

5. Extăt C. Grācchī è Sardĭnĭā provinciā Rōmam rĕvĕrsī ōrātio, ĭn quā hæc ĭntĕr ălĭa dē sē nārrat: Versātus sŭm ĭn provĭncĭā quōmŏdo ex ūsū vestro exīstĭmābăm esse, non quōmŏdo ambĭtiōni meæ condūcĕre. arbĭtrābăr. Nĕmo pŏssit vĕrè dĭcĕre āssem aut ŏ plūs ĭn mūnĕrĭbus mē accēpĭssĕ: aut mĕā causā quēmquam sūmptŭm fēcissĕ Zōnās, quās Rōmā prŏfĭcĭscens plēnās argenti extŭlĭt, ĕās ex provinciā inānes rĕtŭli. Alĭī amphŏrās, quās vīni plēnās rĕtŭlĕrunt, ĕās argento rĕplētās dŏmum rĕportārunt. *A. Gell. l.* xv. *c.* 12.

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Contrā vērò pĕcūniæ quăm non contēmptŏr fŭĕrĭt Vārus Quinctilĭus Syria, cui præfŭĕrat, dēclārāvit: quam paupĕr dīvĭtĕm ingressŭs, dīvĕs paupĕrĕm rĕlīquĭt. *Paterc. l.* ii. *c.* 117.

6. Cùm Ser. Sulpĭcĭus Galbă et Aurĕlĭŭs Cottă consŭlēs ĭn sĕnātu contendĕrent, ŭtĕr advērsŭs Vĭrĭātum ĭn Hispānĭam mittĕrētŭr, āc māgnă intĕr Pătrēs dissensĭo essĕt: omnĭbŭs, quōnam Scīpĭōnĭs Æmiliāni sēntēntĭă inclinārētŭr, exspēctāntĭbŭs: *Neutrum*, inquĭt, *mĭhi mīttī plăcĕt: quĭă ăltĕr nĭhĭl hăbet, altĕri nĭhĭl est sătĭs.* Impĕrĭī, ĭn quo ōmnĭă lĭcĕt prō arbĭtrĭō ăgĕre, æquĕ mălam măgīstram jūdĭcāns ĭnōpĭam ātquĕ ăvārĭtiam. Quō dicto, ŭt neutĕr ĭn prōvincĭam mīttĕrētŭr, obtinŭĭt. *Valer. l.* vi. *c.* 4.

CAPUT XL.

Vărĭă ĕōrŭm, quī ălĭīs præsūnt ōffĭcĭă.

1. Dīffĭcĭlĕ dīctu est, quantŏpĕrĕ concĭlĭet ănĭmōs hŏmĭnum cŏmĭtās āffābĭlĭtāsque sērmōnĭs. *Cicer.* 2 *Offic. n.* 48.

In gĕrēndŏ măgīstrātu excercendă est facĭlĭtas ĕt altĭtūdo ănĭmi: nē, si irascāmŭr aut intempestīve accedentĭbus, aut impŭdentĕr rŏgĭtantibus, ĭn morōsĭtātem ĭnūtĭlem atque ŏdiōsam incĭdāmus. Anŭī paupercŭlæ Phĭlīppum rēgĕm obsĕcrānti, ŭt lītem suam dijūdĭcāret, cŭm respondisset, sĭbi tempŭs ăd istă non sŭpĕrēsse: *Nē ergo sīs rex*, illa rĕpŏsŭit. Admīrātus Phĭlīppus lībĕram vetŭlæ vōcem, nōn sōlùm ĕī aurēs præbŭit, sĕd mūltam quŏquè jūs sĭbi dīci postŭlantĭum tūrbam audīvit stătim. 1 *Offic. n.* 88. *Plut. Apoph.*

Quum Augustō princĭpi ōptĭmo quīdam lĭbēllum supplĭcem porrĭgens, præ mĕtū ĕt vĕrĕcūndiā nunc mănum prōfērret, nunc rĕtrăhĕret: *Pŭtās*, inquĭt jŏcāns Augūstus, *tē āssĕm ĕlĕphanto dăre?* Jūs ipsĕ dixĭt assĭdŭè, ĕt ĭn noctem nōnnūnquam: sī părum corpŏre vălērĕt, lectīcā antĕ trĭbūnal collŏcātā vĕl dŏmī ĕtĭam cŭbāns. *Macrob.* 2 *Sat. c.* 4. *Sueton. in Aug. c.* 33.

Intĕr ălĭă dīctă Trajāni hoc fertŭr ēgrĕgium. Amīcis culpantĭbus quod nĭmĭum ĭn ōmnēs cōmis ēsset, re-

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spōndĭt: *Tālem sē impĕrātōrem essĕ prīvātis, quāles essĕ sĕbi impĕrātōrēs prīvātus optārĕt.* Eutrop. l. viii.

Erăt ĭn Miltiădĕ cŭm summă hūmānĭtas, tum mīră cōmĭtas: ŭt nēmo tam hŭmĭlis esset, cui non ăd eum ădĭtus pătērĕt. Contrā Pausanĭas convĕnĭendi făcūltātem pētentĭbus non dăbăt, sŭperbē rēspondēbăt, et crūdēlĭter impĕrābăt. *Corn. Nep. in Miltiad. et Paus.*

2. Ită prŏbāndă est mansuētūdo ātque clēmēntĭa, ŭt adhĭbĕātur pūblĭcæ ūtĭlĭtātĭs causă sĕvērĭtās, sĭnĕ quā admĭnistrārī cīvĭtas non pŏtest. Nam ŭbĭ discrīmĕn ĭntĕr mălōs bŏnōsque sublātum est, confūsio sequĭtŭr ĕt vĭtĭōrum ĕruptĭo. Prōmĭscŭam hăbēre ĕt vulgārem clēmēntiam non dĕcĕt: et tam ignōscĕre omnĭbŭs crēdŭlĭtās est, quăm nulli. *Cicer.* l *Offic. n.* 88. *Senec. de Clem. l.* i. *c.* 2.

Bŏnĭs nŏcet, quĭsquĭs pĕpĕrcĕrĭt mălĭs.
Invĭtăt culpam, qui pĕccātum prætĕrĭt. *P. Syrus.*

Mŏdum tĕnēre dēbēmŭs. Sĕd quĭă difficĭle est tempĕrāmentum; quĭdquĭd plŭs æquo fŭtūrum est, ĭn partem hūmānĭōrem præpŏndĕret.

3. Objurgātiōnes alĭquāndo incĭdunt nĕcĕssārĭæ, ĭn quĭbus ūtendum est fortāsse et vōcis contentiōne mājōrĕ, ĕt verbōrum grăvĭtāte ācrĭōre. Sed, ŭt ăd ūrendum et sĕcāndum mĕdĭci, sĭc nōs ăd hoc gĕnŭs castīgandi rārò invītĭque vĕnĭāmus, nĕc unquam nĭsĭ nĕcĕssārĭò sī nūllă rĕpĕrĭētur ălĭa mĕdĭcīna. Sĕd tămen īră prŏcŭl absĭt, cum quă nĭhĭl rectè fĭĕrī, nĭhĭl consīdĕrātè, pŏtest. Atque ĕtĭam signĭfĭcāndum est, illŭd ipsŭm ăcerbĭtātĭs, quod hăbet objurgātio, ipsius causă, qui objurgētur, essĕ susceptum. *Cicer.* l *Offic. n.* 156.

Omnis autem animadversĭo ĕt castigātio contumēlĭă văcāre dēbet: nĕque rĕfĕrri ăd ūtĭlĭtātem ējus qui pūnit alĭquem aut yērbĭs castīgat, sĕd ăd reipublĭcæ commŏdum. l *Offic. n.* 88.

4. Căvēndum est ĕtĭam nē mājor pœnă, quăm culpa, sĭt: ĕt nē iīsdĕm dē causis ălĭi plectāntur, ălĭi nē appēllēntur quĭdem. *n.* 89.

Prohĭbēnda maxĭmè est īra ĭn pūnĭendo, optāndumque, ŭt ii, qui præsunt ălĭis, lĕgum sĭmĭles sĭnt, quæ ăd pūniendum æquĭtāte dūcūntur, non irācūndiâ. Quod vĭtĭum cŭm ĭn prīvātâ quŏtĭdĭānâque vītâ lĕvĭs esse ānĭmī atque infīrmi vĭdētur, tum vērò nĭhil est tam dēformĕ,

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quàm ăd sūmmum impĕrium ĕtiam acĕrbĭtātem natūræ adjūngĕre. 1 *Epist. ad Quint.*

Cyri et Agesilāï, sūmmō ĭn impĕrĭo, nēmo unquam verbum ullum aspĕrĭus audīvit. 2 *Epist.*

Ad coërcitiōnem errantĭum scĕlĕrātōrumque, īrāto castīgatōre non ŏpūs est. Omnĕ pœnæ gĕnus rĕmēdii lŏcō admŏvēbo. Vărĭa ĭn tŏt ănĭmīs cīvĭum vĭtia vĭdeo, et cīvĭtati curāndæ adhĭbĭtus sum: pro cūjusque mōrbo mĕdĭcīna quærātŭr. Hunc sānet vĕrĕcundia hunc mutatio lŏcī, hunc dŏlor, hunc ĕgēstas, hunc fĕrrūm. Procēdam ĭn trĭbūnāl non fūrēns, non infestus, sed vultu lēgis: et illa sōlennia verba damnātiōnis prōnunciābo, non irātūs, sĕd sĕvērūs. *Senec. l.* i. *de Irâ*, 15, 16.

5. Cĭcĕro ĭn ēgrēgiâ illā ăd Quīntum frātrem Asĭæ prætōrem ĕpīstŏlā, quædam eum admŏnet ŭt făcĭat; quædam quòd jam fēcĕrit laudāt, quæ hic paucīs verbīs rĕfĕrēntŭr.

Sint hæc fundāmentă dignĭtātĭs tūæ: tŭa prīmùm intēgrĭtas et contĭnēntĭa; dēĭndĕ omnĭum, qui tēcum sunt, pŭdŏr: dēlēctus ĭn fāmĭlĭārĭtātibus pĕrcautŭs et dĭlĭgens: fāmĭliæ grăvĭs ĕt constans disciplīna. Quĭd autem ĕrit nĕgōtii contĭnēre eōs quĭbus præsīs, si tē ipsĕ contĭnĕās?

Sĭt summă ĭn jūre dĭcendo sĕvērĭtas: dummŏdo eă non vărĭĕtur grātiâ, sed conservētŭr æquābĭlĭs.

Sed tămen parvi rĕfert abs tē ipsō jūs dĭci æqŭalĭtĕr et dĭlĭgenter, nĭsĭ ĭdem ăb ĭis fiet, quĭbus tū ējus mūnĕris alĭquam pārtem commīsĕrĭs. Nĕque ĕnĭm sătĭs est tē ipsum justum essĕ, et abstĭnēntem, sed ōmnēs mĭnĭstrōs impĕrii tŭi tăles præstāre et sŏciis nostris ĕt rēīpūblĭcæ dēbēs.

Constānti fāmă ăd mē perlātum est tĭbĭ omnĭum, quĭbus præĕs, sălūtem, lĭbĕrōs, fāmam, fortūnas esse cārissĭmas: tē pĕcūniæ, tē vŏlūptāti, tē omnĭum rērum cŭpĭdĭtāti sic jam bĭennĭum rēsīstĕre, ŭt ĭn Asiā, tam corruptrīce prōvinciâ, nĭhĭl tē ăb summā intēgrĭtāte contĭnentiāque dētraxĕrit: non ĭtĭnĕribus tŭis perterrēri hominĕs, non sumptu exhaurīri: esse, quōcumque vēnĕris, et publĭcè et privātim maxĭmam lætitiam, cùm urbs custōdem, non tyrānnum, dŏmŭs hospĭtem, non expilatōrem, rĕcēpīsse vĭdeātur facillĭmos esse aditŭs ăd tē: pătēre aures tūas quĕrēlīs omnĭum: nullĭus inōpiam āc sōlĭtūdĭnem, non mŏdò pūblĭco āccēssū āc trĭbūnāli sed nē dŏmō

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quĭdem tuā et cubĭcŭlo esse exclūsam tŭo: tōto dēnĭque ĭn impĕrĭo nĭhĭl ăcērbum esse nĭhĭl crūdēle, atque omnĭa plēna clēmēntiæ, mansuētūdĭnis, hūmānĭtātis.

CAPUT XLI.

Jūdĭcĭs ēst ĭn causīs sēmpĕr vērum sĕquī.

1. Dīcēbăt Pythăgŏrās, dōnōrum ā Dĕō hŏmĭnī concēssōrum hæc dŭo esse præstantĭssĭmă, vērĭtātam sĕquī, et bĕnĕfăcĕre ăliīs: hīs ĕnĭm dŭōbus mortālēs Dĕō prŏpĕ sĭmĭlēs fiĕri. *Cicer.* 2 *Offic. n.* 51. *Ælian. l.* iv. *c.* 34.

Thēbīs Ægyptĭăcīs vĭdēbantŭr sĭmŭlācra jūdĭcum mănĭbus cărēntium, et præsĭdĭs ĕōrum ŏcŭlōs ĭn terram vērsos hăbēntĭs. Quō sīgnĭficābāntur, ĕōs, qui jūs dīcunt, nĕc dōnīs, nec conspēctu rĕōrŭm mŏvēri ŏpōrtēre. *Plut. in Iside.*

Quŏnĭam magnă aut bŏnă aut măla ē jūdĭcĭis aut æquīs aut inīquis ĭn publĭcam rem vĕnĭūnt, Ægyptĭīs præcĭpŭa jūdĭcĭōrum cūră ĕrat. Optĭmōs ē mājōrĭbus urbībŭs vĭrōs trigīnta ēlĭgēbant. Qui consēssŭs nec Areopăgītis Athēniēnsĭum, nĕc sĕnātŭi Lăcĕdæmŏniōrum, vĭdētur fŭisse postpōnēndus. Hi ūnŭm ex sēsē justĭtĭā maxĭmè insīgnem, sĭbi præsĭdem dīcēbant. Stĭpendĭum à rēgĕ omnĭbus dăbātŭr ĭn victŭm et ălĭās rēs nĕcēssārĭās. Cŭm ăd jūdicāndŭm convĕnīssent, præsĕs collō sŭō tōrquĕm aurĕum circumpōnēbat è qūo suspensa ĕrăt, confecta ex prĕtiōsissĭmis lapīllis, imāgo, quam Vērĭtātem dīcēbat: et octo vŏlūmĭna, ĭn quĭbus scriptæ ĕrānt lēgēs Ægyptĭōrum, prōpōnēbāntur ĭn mĕdĭum. Actŏr ĕt rĕŭs, non vērbīs, sĕd scrīptō tantùm, causam ăgēbānt: et pōstquăm rēs sătĭs lĭquēre jūdĭcĭbus vīsă ĕrăt fĕrēbātŭr sententĭa, et præsĕs Vērĭtātis ĭmāgĭnem convertēbat ĭn altĕrum ē lītĭgātōrĭbus qui causā vīcĕrat. Hoc mŏdo cunctă jūdĭcia perăgĕre Ægyptĭis solēnne ĕrăt. Causĭdĭcōrum ōrātiōne multŭm călīgĭnis jūri offūndi arbĭtrābāntur; et sæpè fiĕrī, ŭt ōrātōrum artes, actiōnĭs præstĭgĭæ, lăcrymæ pĕrīclĭtāntĭum, judĭcum aurēs, ŏcŭlōs, ănĭmōs sic afficĕrēnt, ŭt ūnăm Vērĭtātem non āmplĭùs ĭntuērēntŭr. *Diod. Sic. l.* i.

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2. Athēnis ĭn sĕnātum Arĕopagītĭcum nēmĭnem admĭtti fas ĕrāt, nĭsĭ et hŏnēstō lŏcō nātum, et vītæ mŏdēstiā spĕctātissĭmŭm. *Isocr. in Areop.*

Nĭhĭl illĭs jūdĭcĭbus constantĭus, nĭhĭl sĕvērĭus, nĭhĭl fortĭŭs. Qui causam ăpŭd ĕŏs dicēbant, ăb ĭīs ōmnĭbus, quæ ăd concĭlĭāndam bĕnĕvŏlentĭam et mŏvēndos affectūs vălent, jubēbāntŭr abstĭnēre: quŏd si nĕglĭgĕre vĭdĕrentur, præcōnis vōce cōhĭbĭtī tăcēre cōgēbantur. Nē rĕōrum quŏquĕ mĭsĕrando aspectu jūdĭcēs commŏvērentŭr ipsā noctĕ, nullĭs ădmŏtis lūmĭnĭbus, jūdĭcia exercēbānt: summōque sĭlentĭo sententĭam tabellā dăbānt, ĭtă ŭt ăltĕr alterĭus sēntentĭam ignōrārĕt. *Pŭĕrŭm cŏturnīcum ŏcŭlōs ĕrŭēntĕm dīcūntŭr damnāssĕ, jūdĭcantes ĭd signŭm esse pernīciōsissĭmæ mentĭs multĭsque mălo futūræ, si ădŏlēvisset.* Īdĕm quĭd quĭsque Athēniēnsium ăgĕret, aut quōnam quæstu sustentārētŭr, dilĭgentissĭmè inquīrēbant, ŭt cīvēs vītæ rătiōnem reddendam essĕ mĕmŏrēs, hŏnēstātem sĕquĕrēntur. *Cicer. l.* i. *ad Attic. Epist.* 14. *Quint. l.* ii. *c.* 17. *l.* vi. *c. Lucian, in Hermot. Polluæ, l.* viii. *c.* 10. *Quint. l.* v. *c.* 9. *Valer. l.* ii. *c.* 6.

3. Sisāmnĕm, ūnŭm ē Persārum jūdĭcĭbus quŏd pĕcūniā accĕptā injustè jūdĭcāsset, rex Cambўsēs morte plĕctī jussĭt; intĕrĕmptōque dētrăctā pellĕ contexit trĭbūnāl, ĭn quō illĕ sĕdĕrat: tum filĭum ējŭs Otānem ĭbīdem sĕdĕre jūdĭcem vŏlŭĭt, admŏnĭtum ŭt nunquam pătĕrnæ culpæ ăc pœnæ oblivīscĕrētŭr. Sĕvērĭŏr pōstĕā Artăxĕrxēs alĭŭs Persārŭm rex, ĭn quōsdam mălōs jūdĭcēs fŭit: nam vīvīs pellēs dētrăhi præcēpit ĭīsque ălĭōrum jūdĭcum subsēllĭo insterni, ŭt rĕcēns sempĕr antĕ ŏcŭlōs habērent exemplum justĭtiæ non impūnè violātæ. *Herod. l.* v. *Diod Sic. l.* xv.

4. Qui stătuit alĭquĭd partĕ inauditā altĕrâ,
Æquum lĭcèt stătŭerĭt haud æquus fŭĭt.
Senec. in Medea. ver. 200.

Quēndam ex ĭnĭmĭcis vŏcāvĕrat ĭn jūdĭcĭum Arĭstīdēs: et jūdĭcēs, audĭtā accūsātiōnĕ confestim sententĭam latūri vĭdēbāntur dē rĕō, quem audīrĕ abnuēbant, nōtam omnĭbus accūsātōris justĭtiam ăc fĭdem rĕvĕrĭti. Tum Aristidēs ĭn medium prōcēssit, et ūnā cum rĕō supplex concĭdit ăd pĕdēs jūdĭcum, ōrāns, ŭt ĭnĭmĭcus audīrētŭr, et ex lēgĭbus cūm ĕō ăgĕrētŭr. *Plut. in Arist.*

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Alexander primis regni annis cum in capitalibus causis judex sederet, loquente accusatore, alteram aurem admota manu occludebat. Interrogatus cur id faceret: *Illam*, inquit, *aurem reo integram servo*. Idem Alex.

5. Nihil contra rempublicam, neque contra jusjurandum ac fidem, amici causa, vir bonus faciet; ne si judex quidem erit de ipso amico. Potuit enim persona amici, cum induit judicis. Hoc solum dabit amicitiæ, ut veram amici causam esse malit, ut perorandæ iti tempus, quoad per leges licebat, accommodet. Itaque præclarum a majoribus accepimus morem ea tantum rogandi judicis, quæ salva fide facere possit. *Cicer.* 3 *Offic.* n. 10.

Est sapientis judicis meminisse non solum quid potestati suæ permissum sit a republica, sed etiam quid fidei commissum ac creditum: absolvere aliquando, quem oderit: quem vero amet, condemnare: non putare sibi, quodcunque concupierit, licere: sed habere in consilio legem, religionem, æquitatem, fidem: libidinem autem, odium, invidiam, metum, cupiditatesque omnes amovere: maximeque rebus omnibus præferre conscientiam mentis suæ, quam a Diis immortalibus accepimus quæ a nobis divelli non potest: quæ si optimorum consiliorum atque factorum testis in omni vita nobis erit, sine ullo metu et summa cum honestate vivemus. *Pro Cluent.* n. 159. *Pro. Rab. Posth.* n. 12.

6. Chilo ille sapiens in re capitali amici sui aliquando judex fuit cum duobus aliis judicibus. Itaque aut amicus ei capite plectendus erat, aut legi abhibenda fraus. Consultanti secum quid in tam ancipiti causa faciendum esset, hoc optimum visum est. Sententiam, qua amicum damnaverat, dissimulans ac tacens, duobus sociis judicibus, ut eum absolverent, persuasit: sicque se et amici et judicis officio functum fuisse existimabat. Verum die vitæ supremo amicos circumstantes allocutus, cum dixisset nihil e se commissum esse, cujus memoria aliquid ægritudinis afferret morienti; confessus est sibi nondum liquere, rectene, an perperam, fecisset in illo amici judicio: hancque se ex facto capere molestiam, quod metueret ne perfidi hominis fuisset in eadem re, eodemque tempore, et communi negotio, aliis suasisse diversum ab eo, quod ipse justum, et a se faciendum duxerat. Virum

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săpĭentiă præstantem hæc rēs mĕrĭtò anxĭum et sollĭcĭtum hăbēbat. Dēclīnāvit ĕnĭm dē vĭā, et justĭtiă discēssĭt, cŭm falsum conservāndi ămīci causă consĭlium dĕdit. *A. Gell. l.* i. *c.* 3.

7. Antĭgŏnī rēgĭs frāter Marsўas līrem hăbēbat, postŭlābātque ăb ĕō sĭbi dŏmī jūdĭcium instĭtŭi: *Mĕlĭus quĭdem*, inquĭt Antĭgŏnus, *in fŏrō ĕt omnĭbus audĭentĭbus, rēs ăgĕtur, sĭ nihĭl injustè făcĕre ĭn ănĭmo est.* Plut. Apoph.

Philīppum rēgem rŏgābat Harpălus, quī grātiă plūrĭmùm vălēbat ăpŭd ĕŭm, ŭt prŏpīnquus et fămĭlĭāris sŭus Cratēs, accūsātus injurĭārum, mulctam quĭdem solvĕret, sĕd non dămnārētur pūblĭco jūdĭcĭo, nē ĭnĭmĭcōrum ălĭōrūmque hŏmĭnum mălēdīctis pătĕret. Cui Philīppus: *Sătĭùs est ipsŭm prŏptĕr cūlpam, quàm nōs prŏptĕr illum mălè audīre.*

Cŭm lītĭs ĭntĕr dŭōs prīvātos jūdex essĕt Arīstīdēs, et altĕr concĭlĭandæ sĭbi jūdĭcis bĕnĕvŏlentiæ causă dīcĕret adversārium multă ĭn Arīstīdem injurĭōsè fēcīsse: *Quīn tŭ, pŏtĭùs*, inquĭt, *bŏnĕ vĭr, sĭ quid ille tĕ læsit, ēlŏquĕre. Tĭbi ĕnim nunc, non mĭhi, jūdex sŭm.* Idem, in Aristide.

CAPUT XLII.

Cīvēs măgīstrātĭbŭs pārēānt, măgīstrātūs lēgĭbŭs.

1. Dīvīnă mens prīmă ĕt summă lex est, alĭa jŭbēns, alĭa vĕtāns: ex quă illă lex, quam Dīī hūmāno gĕnĕri dĕdērunt, prŏfēcta est, rătio, ad rēcte făciēndum impĕllens, et ă dēlicto āvŏcāns. *Cicer.* 2 *de Leg. n.* 9. 11. 2 *Philip. n.* 28.

Constat prŏfēctŏ ăd sălūtĕm cīvĭum, vītamque omĭum quiētam et bĕātam, condĭtās essĕ lēgēs: ĕōsque, qui prīmùm ējūsmŏdi scītă sanxērunt, pŏpŭlis ostendīsse, ĕă sē scriptūros ătque latūros, quĭbus suscēptis hŏnēstè beātèque vīvĕrēnt. Vĭtĭōrum ĕnĭm ēmendātrīcem lēgĕm ŏpŏrtet esse, commendātrīcemque virtūtum. Idĕōque supplĭcia vĭtĭīs prōpōnit, præmia virtūtĭbus. 2 *de Leg, n.* 11. 1 *de Leg. n.* 58.

Sīcŭt morbōs antè nĕcēssĕ est cŏgnĭtos esse, quàm rĕmĕdia eōrum; sīc cŭpĭdĭtātēs prĭus nātæ sunt quàm lēgēs, quæ iīs mŏdŭm făcĕrēnt. Vĕtŭstissĭmī mortālium,

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quōrum ætas aurĕa dictă est, nātūram et dŭcem et lēgĕm hăbēntēs, sĭnĕ prŏbrō et scĕlĕre, ātquĕ ĭdeò sinĕ coërcĭtĭōnĭbus et pœnâ, vītam ăgēbant. Nĕc præmiĭs nĕc mĭnis ŏpŭs ĕrăt, cùm hŏnēsta suōpte ingĕnĭō pĕtĕrēnt, et nĭhil contrā mōrem cŭpĕrēnt. At pōstquăm prō mŏdēstiâ et pŭdōre, ambĭtĭo, vis, aliæque cŭpĭdĭtātes incēssêre ; lēgēs condĭtæ sunt, Sic Cretensĭbus Minōs, Spartānis Lўcūrgus, Athēniēnsĭbus Solōn lēgēs perscripsĭt. *Livius, l.* xxxiv. *c.* 4. *Tacit.* 3. *Ann. c.* 26. *Senec. Ep.* 90.

2. Lўcūrgŭs non hăbēntibus Spartānis lēges instĭtŭit, et suo exĕmplo confirmāvit : sīquĭdem nĭhĭl lēge ūllâ sanxĭt, cūjŭs non īpsĕ prīmŭs ĭn sē dŏcŭmēnta dăret. Pŏpŭlum ĭn obsĕquĭa prīncĭpum, prīncĭpēs ăd justĭtiam impĕrĭorum formāvit : parsimōniamque ōmnĭbus suāsit, existĭmans lăbōrem mīlĭtiæ assĭdŭâ frūgālitātis consuētūdĭne făciliōrem fōre. Tantō vĭrō nĕque vītæ summâ intēgrĭtās, nĕquĕ constantissĭmŭs erga pătriam ămŏr, nĕquĕ lēgēs sălŭbrĭter excŏgĭtātæ, auxĭlĭō esse pŏtŭērunt, quò mĭnŭs infestos cīvēs expĕrīrētŭr. Lapĭdĭbus ĕnĭm ălĭquāndo pĕtītus à dīvĭtĭbus quĭbūsdam, quōrum luxŭī frænōs injĕcĕrant, fōrō ejectus, ŏcŭlō ĕtĭam prīvātus fŭit. Hoc făcĭnŭs admīsit ădŏlescēns nōmĭne Alcăndĕr, quī Lўcūrgi è fōrō fŭgiēntis tergō inhærens, respĭcĭentem percussit băcŭlō, ejque ŏcŭlum excŭssit. Illŭm, sibi ā pŏpŭlo trădĭtum ăd pœnam, ēgrĕgiè ūltŭs est Lўcūrgŭs : năm cŭm dŏmī mĭnĭstrāre sĭbi jŭssĭsset ; mansŭetūdĭnis, frūgălĭtātis, sanctĭtātĭsque suæ exemplō tantăm ĭn ĕō mōrum mūtātiōnem fēcit, ŭt illĕ ex prŏtĕrvo ĕt audāci ădŏlescente ĭn vērĕcūndum mŏdĕrātumque transīrĕt. *Justin. l.* iii. *c.* 2. *Valer.* v. *c.* 3. *Plut. in Lycurg.*

3. Cōdrō rēge Athēnis extĭncto prō pătriâ, admĭnĭstrātio rēīpublĭcæ annŭis magĭstrātibus permīssa est. Sĕd cīvĭtāti nullæ tunc lēgēs ĕrānt, quĭă vŏlūntās rēgŭm prō lēgĭbus hăbēbātur. Lectŭs est ĭtăque Sŏlōn, vĭr ingĕnĭo et justĭtiâ insīgnĭs, qui vĕlŭt nŏvam cīvitātem lēgĭbus conderet. Hīcque tanto tempĕrāmēnto intĕr plēbĕm sĕnātūmque ēgĭt, ŭt ăb utrīsque părem grātĭam trăhĕret. *Justin. l.* ii. *c.* 7.

Solōnĕm lēgēs condēntem arrīsĭt Anăchārsis, dīxĭtque *Lēgēs aranearum tēlis sĭmĭlēs sĭbi vĭdēri. Quĕmădmŏdum ĕnĭm*, inquiēbat, *illæ infirmiōra animālia rĕtĭnēnt, vălēntiōra trānsmīttunt : sic pauperēs et humĭlēs lēgĭbus constrĭngūntŭr, dīvĭtēs et præpŏtēntēs ĕās pĕrrūmpūnt.*

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Idem Anachārsis cùm conciōni pōpŭli Athēnĭensĭs intērfuīsset: *Mīrāri sē*, dixit, *quŏd ăpŭd Grœcōs verbă făcĕrēnt săpĭēntēs, stulti vĕrò jŭdĭcārent.* Plut. in Solon. Valer. l. vii. c. 2. Plut. ibid.

Intĕrrŏgātŭs Sōlōn, quōmŏdo ŏptĭmus fĭĕri pōssĕt cīvĭtātum stātus? *Sī*, inquĭt, *cīvēs măgĭstrātĭbus ŏbēdĭānt, magĭstrātus autem lēgĭbus.* Stob. Serm. xli.

4. Archĭdămus ouĭdam quærenti, quĭnam Spartæ impĕrārent? *Lēgēs*, inquĭt, *ăc sĕcūndum lēgēs Măgistrātūs.* Plut. Apoph.

Cùm Agesilāŭs, Lăcĕdæmŏnĭōrum rex, sŭbăctâ Asĭæ partĕ, ădversŭs rēgem Persārum pergĕret, maxĭmămque hăbĕrĕt fidūciam regni ējus pŏtĭundi; ab Ephŏris rĕvŏcātus, eōrum absentium jussis tam obēdiens fuit, quàm si privātus ĭn cŏmĭtio esset Spartæ; ŏpŭlentissĭmo regno præpŏsŭit bŏnam existimātiōnem, multōque glōrĭōsĭus sĭbi fŭtūrum duxĭt, si pătrĭæ institūtis pārŭisset, quàm si bello Asĭam supĕrāsset. Rĕdĭit ităque confestim, dĭcens: *Bŏnum ĭmpĕrātōrem ŏpŏrtĕre lēgĭbus pārērĕ.* Plut. Apoph. Cor. Nep. in Agesil. c. 4.

Antiŏchus tertĭus omnĭbus regni sui cīvĭtatĭbus scripsĕrat: *Si quid fortè pĕr lĭtĕras jūssĭsset făcĕre quod esset contrā lēgēs, nē sĭbi pārērent.* Plut. ibid.

5. Charondas pŏpŭli conciōnēs ăd vim et cruōrem usque seditiōsas pacāvĕrat, lēgĕ căvēndo, ut, si quis ĕas cum fĕrro intrâsset, contĭnŭo interfĭcĕrētur. Interjecto dēĭndĕ tempŏre, ipsĕ ex longĭnquo rūre, glădĭo accinctŭs, dŏmŭm rĕpĕtens, sŭbĭtò indictâ conciōne, sĭcut ĕrăt armātŭs, ĭn ĕam prōcessit. Ubi cùm ăb ĕo, qui proxĭmè constĭtĕrat, sōlūtæ ā se lēgĭs sŭæ admonĭtus fŭisset; *Idem ĕgo*, inquĭt, *illam sanguĭne mĕo sanctam.* Ac protinus fĕrro, quod hăbēbat, distrĭcto incŭbŭit. De Zaleuco, vide lib. iii. c. 49. *Valer. l.* vi. *c.* 5.

Idem Charōndas, nē lēgēs sŭæ tĕmĕrè abrŏgārētur ăd arbĭtrium et lĭbīdĭnem eōrum quĭbus grăves essent, hăc rātiōne præcāvĕrat. Si quĭs quampiam è sanctĭtis lēgĭbus abrŏgāri vĕllet, et ĭn ejus lŏcum ălĭam nŏvam infĕrri; ĭs, cōllo ĭn lăquĕum immĭsso, verba faciēbat ad pŏpŭlum dē utrâque lēgĕ. Ubĭ, lātis suffrāgiis, vīsum ĕrat vĕtĕrem lēgem abrŏgandam esse, et nŏvam accĭpiēndam; illĕ discēdēbat nĭhĭl măli passŭs. Contrā vĕrò si prĭor lex retinēndă, et nŏva rejiciēndă vĭdērētur: tĕmĕrārĭo nŏvæ lēgĭs

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suāsōri gŭttŭr perfringēbatŭr eō, quo vinctus accessĕrat, lăquĕō. *Diod. Sic. l.* xii. *Stob. Serm.* 42.

6. Jūs cīvīle nĕque inflecti grātiā, nĕque perfringi pŏtēntĭā, nĕque ădultĕrāri pĕcūniā dēbet. Sī non mŏdo oppressum, sĕd ĕtĭam dēsertum aut nĕglĭgentĭùs adservātum fŭĕrit: nĭhĭl est quŏd quisquam sēsē hăbēre certum, aut ā pătrĕ acceptūrum, aut rĕlīctūrum lĭbĕris, arbĭtrētŭr. *Cicer. pro Cæcin. n.* 73.

Non ĕă ōlim ĕrat, quæ nunc sæcŭlum tĕnĕt, lēgum nĕglĭgentĭa: nĕc interprĕtāndo sĭbi quīsque ēās aptās făciēbat, sĕd suōs pŏtiùs mōrēs ăd illās accŏmmŏdābat. *Livius, l.* iii. *c.* 20.

7. Dīctum est ăb ērŭdĭtissĭmis vĭris, nĭsĭ săpĭentem lĭbĕrum essĕ nēmĭnem. Quĭd est ĕnim lĭbĕrtas? pŏtestās vīvendi ut vĕlis. Quĭs ĭgĭtur vīvĭt ŭt vult, nĭsĭ qui rectă sĕquĭtur, qui gaudĕt offĭcĭō; qui lēgĭbus non prōptĕr mĕtŭm pāret, sĕd ĕās sĕquĭtŭr ātque cŏlit, quĭă ĭd rēctum et sălūtāre maxĭmè ēsse jūdĭcăt; qui nĭhĭl dīcĭt, nĭhil făcit, nĭhĭl cŏgĭtat dēnĭque nĭsĭ lĭbēnter āc lĭbĕrè: ăpŭd quĕm nūllă rēs est, quæ plŭs pollĕat, quàm ipsĭus vŏlūntās āc jūdĭcĭum? Sōli ĭgĭtŭr hoc contĭngĭt săpĭenti, ŭt nĭhil făcĭat invītus, nĭhĭl dŏlēns, nihĭl coăctus. *Cicer. Parad.* 5.

Non mĭnùs ăpŭd vĭrōs bŏnōs hŏnēstās, quăm ăpŭd alĭos nĕcēssitas vălĕt. *Plin. l.* iv. *Ep.* 10.

Interrŏgātŭs Aristĭppŭs, quĭd præ cætĕris hŏmĭnĭbus exĭmĭum hăbērent phĭlŏsŏphi? *Hoc*, inquĭt, *quŏd sī lēgēs ŏmnēs tollāntŭr, æquābĭlĭter tămĕn vīctŭri sĭmŭs.* Diog. Laërt. in Arist.

Lēgĕm nŏcēns vĕrētur, fortūnam innŏcēns. *P. Syrus.*

Quam angusta innŏcēntiă sĭt, ăd lēgĕm bŏnŭm ēsse? quantò lātiùs officiōrum pătet, quàm jūrĭs rēgŭla? qūàm mūlta piĕtās, hūmānĭtās, lĭbĕrālĭtās, justĭtia, fĭdes exĭgunt, quæ omnĭa publĭcæ lēgēs non jŭbĕānt? *Senec. ii. de irâ, c.* 27.

Quŏd non vĕtăt lex, hoc vĕtăt făĕri pūdŏr. *Senec. Troas. ver.* 332.

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CAPUT XLIII.

Vĭtĭōsī prīncĭpēs plūs ēxēmplō, quăm pēccātō nŏcēnt.

1. Ut cŭpĭdĭtātĭbus ĕt vĭtĭīs princĭpum infĭci sŏlet tōtă cĭvĭtas, sīc ēmēndāri et cōrrĭgī contĭnēntiă.

Nam lĭcĕt vĭdēre, sī tempŏrum mēmŏriam rĕpĕtās, quālēscūnque sūmmī cĭvĭtātĭs vĭrī fŭērunt, tālem cĭvĭtātĕm fŭīsse: et quæcūmquĕ mūtātio mōrum ĭn prīncĭpĭbus extĭtĕrit, ĕăndem ĭn pŏpŭlō secūtam esse. *Cicer. 3 de Leg. n. 30. 32.*

Cùm L. Lucūllo magno vĭrō magnĭfĭcentĭa villæ Tusculānæ objĭcĕrētur, respondēbat; *Dŭos sĕ hăbēre vīcīnōs, altĕrum ĕquĭtem Rōmānum, altĕrum lĭbertīnum: quōrum cùm ēssent magnĭfĭcæ villæ, ĭd sĭbi concēdi ŏportĕre, quŏd ĭīs, quī tĕnuĭōrĭs ordĭnĭs essent, lĭcĕrĕt.* At nōn vĭdēbat ăb ipsō nātum esse, ŭt ĭlli tălia cŭpĕrēnt. Năm Lūcūllŭs, summŭs ălĭōquī vĭr, prōfūsæ ĭn ædĭfĭcĭīs, convīvĭīs, et ăppărātĭbus luxūriæ prīmŭs auctor fuit: ĕūmquĕ ŏb injectas mōlēs mări, et suffōssos mōntēs, haud infacēte magnŭs Pompēĭŭs Xĕrxĕm tŏgātum vŏcāre assuēvĕrat. Pauci autem, atquĕ ădmŏdum pauci, hŏnōre et glōriâ amplĭfĭcāti, vĕl corrumpĕre mōrēs cĭvĭtātis, vĕl corrĭgĕre possūnt. Ităque ĕo pērnĭcĭōsĭus dĕ rĕpūblicâ mĕrentur vĭtĭōsi prīncĭpēs, quŏd nōn sōlŭm vĭtĭa concĭpĭunt ipsi, sĕd ĕtĭam ĕa infūndunt ĭn cĭvĭtātem, plūsque exēmplō, quăm peccāto, nŏcēnt. *Paterc. l. ii. c. 33.*

2. Prīncĕps optĭmŭs făcĭendō dŏcĕt: et lĭcĕt sit impĕrĭo maxĭmŭs, exēmplō mājŏr est. *Paterc. l. ii. c. 126.*

Non tam impĕrĭō nōbis ŏpŭs est, quăm exēmplō: quĭppĕ mălus rectī măgĭstĕr est mĕtŭs. Mĕlĭŭs hŏmĭnēs exēmplĭs dŏcēntŭr. *Plinius. Paneg.*

Rex vĕlĭt hŏnēstă: nēmo non eădem vŏlĕt.

Senec. in Thyest. ver. 213.

—Compōnĭtur orbĭs
Rēgĭs ăd exēmplum; nec sic inflectĕre sēnsus
Hūmānōs ēdĭcta vălent, ŭt vīta rĕgentĭs.
Mōbĭle mūtātur semper cum prīncĭpe vūlgŭs.

Claud. de 4. Cons. Honor. ver. 296.

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Vespăsĭānus lēgĭbus æquissĭmis, quŏdquĕ vĕhemēntĭus est, vītæ spĕcĭē, vĭtĭōrum plūra Rōmæ abŏlēvit. *A. Vict. Epit. c. 17.*

Theodŏsiō impĕrātōri, quŏd lapsōs mōrēs exēmplo suō rēstĭtŭĕrit, hīs vĕrbīs gratŭlātur Latīnus Pacātŭs: Ubĭ prīmum impĕrĭum accēpisti, non contēntŭs ipse vitĭīs cărērĕ, ălĭēnis vītĭīs corrĭgēndīs cūram adhĭbuisti, ĭdquĕ mŏdĕrātè, ăt suādĕre pŏtĭùs hŏnēsta, quàm cōgĕre, vidĕrēris. Et quĭă vĕl longo Orĭentis usu, vĕl princĭpum rĕmĭssĭōne, tantŭs multos luxŭs infĕcĕrat, ŭt ădŭlta consuētūdo non făcĭlè mūtări possĕ vĭdērētur: nĕ quĭs sĕ pătĭ injŭrĭam pŭtăret, ă tĕ vŏluisti incĭpĕre censūram: impendĭă impĕrātōrĭæ dŏmŭs mĭnŭisti, ĕt ăd mensăm vix nĕcēsărium abhĭbēndo suŭptŭm, quŏd natūrâ difficĭllĭmŭm est, ēmēndâsti vŏlēntēs. An quĭs ferrĕt mŏlēstè sĕ ăd princĭpis mŏdum cŏërcēri? aut subtractum sĭbi ălĭquĭd dŏlērĕt dē prīvātâ, luxŭrĭâ cŭm vĭdērĕt impĕrātōrem rērum pŏtēntem, terrārum hŏmĭnumque dŏmĭnum, parcè vīvēntem, mŏdĭcō ĕt castrensi cĭbō contentum? ăd hoc aulam omnem lăbōrĭs, pătĭentiæ frŭgălĭtātis exemplis ăbŭndantem? Tŭæ, impĕrātor, ĕpŭlæ mensis commūnĭbus sunt parcĭōrēs. Hinc ĭn omnēs, quĭescēntĭbus lēgum mĭnīs, luxŭrĭæ pŭdor et parsimōnĭæ stŭdium vĕnĭt. Sīc est ĕnim, sīc est. *Exaspĕrat hŏmĭnēs impĕrāta correctio, blandissĭmè jŭbētŭr exemplo.* Latin. Pacat. c. 13.

3. Căvēndum est vĭrō hŏnōrāto et princĭpī, sĭ īpsĕ dŏmŭm ædĭfĭcet, nĕ extra mŏdum sumptu et magnĭfĭcentiâ prōdeat. Quo in gĕnĕre multŭm mălī ĕtĭam ĭn exemplo est: stŭdĭōse ĕnĭm plērĭque, præsertim ĭn hanc partem, factă princĭpum imĭtāntŭr. At L. Lŭcūlli virtūtĕm quis? Multi tantummŏdŏ villārum magnĭfĭcentiam imĭtāti sunt quārum quĭdem cērtŭs abhĭbēndŭs mŏdŭs, et ăd mĕdĭŏcrĭtātem rĕvŏcāndŭs. *Cicer. 1 Offic. n. 138. 140.*

In Agesilāo Lăcĕdæmŏnĭōrum rēgĕ illŭd ĭn prīmĭs admĭrābile fŭit, quŏd, cŭm maxĭmă ĕī mūnĕra ă rēgĭbus, et dynastis, et clvĭtātibus mĭttĕrēntŭr, nĭhĭl unquam ĭn dŏmum sŭam contŭlĕrit, nĭhĭl dē victu, nĭhĭl dē vestĭtu Lacŏnum mūtāvĕrit. Dŏmo eădem fuit contentŭs, quā Eurysthĕnēs prōgĕnĭtor mājōrum suōrum fuĕrat ūsus: quam qui intrārăt, nullum signum lĭbĭdĭnis, nullum luxŭrĭæ vĭdēre pŏtĕrat; contrā plūrĭma pătĭentiæ atque abstĭnentiæ: sīc ĕnim ĕrăt instrŭcta, ŭt nūllâ ĭn rĕ differrĕt ă

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cūjūsvis ĭnŏpĭs ātquĕ privāti dŏmō. *Corn. Nep. in Agesil. c. 7.*

M. Cāto consŭlāris et censōrĭus villās sŭas nē tēctōrĭo quĭdem pĕrlĭtas fuisse scrībit ăd annum usque ætātis suæ sēptuāgēsĭmum; atque pōstĕā addit: *Nĕque mĭhi ædĭfĭcātĭo, nĕque vās, nĕquĕ vestĭmēntum ullum est frĕtiōsum, nĕque frĕtiōsŭs servŭs, nĕque ancillă. Sī quĭd est quō ūtī possim ūtŏr: sī nōn est, ĕgĕo* (id est, facĭlè cărĕo.) *Sua quemque ūti ĕt frŭi pĕr mē lĭcet. Mĭhi vĭtio quĭdam vertunt, quĭă multīs ĕgĕo; ăt ĕgo īllīs, quĭă nĕquĕūnt ĕgēre.* A. Gell. l. xiii. c. 23.

Crassŭs illĕ dīvĕs nullăm, prætĕr eam, ĭn quā hăbĭtābăt, dŏmum ædĭfĭcāvit: dĭcēbātque, hŏmĭnēs ædifĭcandi cŭpĭdōs omnĭbus ēvertī fortūnis sŏlēre. *Plut. in Crasso.*

Cūm essĕt pĕcūnĭōsus Attĭcŭs, nēmo illō mĭnŭs ædĭfĭcātor fuit. Dŏmum hăbŭit Rōmæ ĭn Colle Quĭrīnāli ab ăvūncŭlo hærēditāte rĕlictam, cūjus amœnĭtas non ædĭfĭcĭo, sĕd sylvā constābat. Ipsum tectum antīquĭtŭs ædĭfĭcātum, măgĭs venustum ĕrat quăm sumptuōsum: in quō nĭhil commūtāvit, nĭsi quŏd vĕtūstāte coāctus est. *Corn. Nep. in Attico, c. 13.*

Hăbĭtāvit Augŭstŭs ĭn ædĭbus mŏdĭcis, nĕque laxĭtāte nĕque cultu conspĭcuīs: ubĭ sĭnĕ marmŏre ullō aut insignī pavĭmento conclăvĭa: ăc pĕr annos amplĭus quadragīnta ĭn eōdem cŭbĭcŭlo hiĕmĕ et æstāte mansĭt. Instrumēntum quŏquè ējŭs et supellĕx vix prīvātæ ēlĕgentiæ ĕrānt. Idem tămĕn Rōmām, quăm prō majestāte impĕrĭī non sătĭs ornātam invēnĕrat, ădeò excŏlŭit, ŭt jūre sĭt glōriātŭs, marmŏrĕam sē rĕlinquĕre, quam lătĕrĭtiam accēpissĕt. *Sueton. in Aug. c. 72, 73. c. 91.*

Annō urbis condĭtæ 628, Censōres Cassĭus et Longīnus Lepĭdum Æmĭlium augŭrem, vĭrum consŭlārem, cōram sē ădēsse jussērunt, quŏd sex millĭbus ærĭs ædēs conduxīsset. *At nunc,* inquĭt Velleius, qui centum ĕt quinquagīnta pōst annīs scrībĕbat, *sī quis tāntās hăbĭtet, vix ŭt sĕnātor agnoscĭtur. Adĕò matūrè ā rectīs ĭn prāvă, a prāvīs ĭn præcĭpĭtĭă pervĕnītur.* Paterc. l. ii. c. 10.

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CAPUT XLIV.

Pŏtēntĭă dĕcŏrī ēst, sī sălūtārĭs sĭt.

1. Nōmĭnem ex omnĭbŭs hŏmĭnĭbŭs măgĭs quàm rēgem aut princĭpem dĕcĕt clēmēntĭa. Ită ĕnim pŏtēntĭa dĕcŏri glōriæque est, si sălūtāris sĭt. Quæ vērò glōria est vălēre ad nŏcēndum? *Senec.* 1 *de Clement. c.* 3.

Illius dēmum măgnĭtūdo glōriōsa ĕt stābĭlis est, quem omnēs tăm prō sē essĕ quàm sūprā sē scĭunt; cujus cūram pro sălūte singŭlōrum atque unĭversōrum tūēndâ quōtĭdĭe expĕrĭuntur: quō prōcēdentĕ, non, tānquam noxĭum anĭmăl quŏd ē cŭbĭli prōsĭlŭĕrit, dĭffŭgĭunt, sĕd tanquam ăd clārum et bĕnĕficum sīdŭs certātim advŏlant, objĭcĕre sē prō illō mucrōnĭbus insĭdĭantium părātissĭmī.

Magnăm fortūnam magnŭs ănĭmus dĕcĕt: magni autem ănĭmi est prŏprĭum placĭdum esse tranquillumque, et injūrias atque offensiōnes dēspĭcĕre. Rēgem sæva et inevŏrābĭlis īra non dĕcet. *c.* 5.

Tălĭs sĭt cīvĭbus sŭis prīncĕps, quāles sĭbi Dĕŏs vĕlit. Quŏd sī Dĭī placābĭlēs ĕt æqui dēlicta pŏtēntĭum non stătim fulmĭnĭbus persĕquūntŭr; quantò æquĭus est hominem hŏmĭnibus præpŏsĭtum mīti ănĭmo exercēre impĕrĭŭm? *c.* 7.

Si, quŏtĭes hŏmĭnes peccant, sŭa fulmĭna mittat
Jupĭtĕr, exĭgŭo tempŏre ĭncērmĭs ĕrit.
Ovid. 2 *Trist. Eleg.* ii.

Quŏd princĭpĭs officĭum est? quŏd bŏnōrum părēntum, quī objurgāre lībĕrōs nonnūnquăm blandè, nonnūnquam mĭnăcĭter sŏlēnt, alĭquāndo ădmŏnēre, ĕtĭam verbĕrĭbus? Nūnquĭd ălĭquis sānus filiŭm prōptĕr prīmăm offensăm exhærēdat? Hoc quŏd părēnti, ĕtĭam princĭpī făcĭendŭm est, quĕm ălĭquāndo pătrem pătriæ, tĭtŭlo omnĭum pulchĕrrĭmo, āppellāmus, ŭt scĭat dătăm sĭbi potestātem pătriam, quæ est tempĕrātissĭma. *Senec. de Clement. c.* 14.

2. Nullă rēgi glōria est ex sævă ănĭmādversĭōne: quĭs ĕnĭm dŭbĭtat ĕum multum pōssĕ? At contrā maxĭmă, sī nĕc aliēnæ īræ serviăt. *c.* 17.

Id făcĕre laus est quod lĭcet, non quod lĭbet.
Mĭnĭmum dĕcĕt lĭbĕrĕ, cui multum lĭcet.
Senec. Octa. ver. 455. *Trans, ver.* 334.

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Cùm ăb Alĕxăndrō māgnō flagĭtāret mātĕr Olympĭăs mōrtĕm cujūsdam insōntĭs, ĕt dictĭtāret, spē facĭlĭùs impĕtrāndi quæ vĕllet, ĕum sĕ per nŏvem mēnses utĕro portāsse: prūdĕnter respōndĭt: *Aliam, părēns optĭma, posce mercēdem, hominis ĕnim innŏcēntis sālūs bĕnĕficio nūllo pensātur.* Ammian. l. xiv.

Antonĭnus Pĭŭs hanc celebrātam Scīpĭōnis sentēntiam sæpè ĭn ōre hăbĕbat: *Mālle sē ūnum cīvem servāre, quam mīllĕ hostēs occīdĕre.* Capitol. c. 9.

Theodōsius, conquĕrēnte quōdam ex famĭlĭarĭbŭs, quŏd sōntēs morte non multāret, *Utĭnăm*, inquĭt, *ĕt mortŭōs lĭcĕret ad vītam rĕvŏcāre.* Joan. Antioch.

Vespăsĭānus nūnquam cædĕ cujūsdam lætātus, jūstis supplĭcĭis illacrymāvit ĕtĭam ĕt ingĕmŭit. *Sueton. in Vesp. c.* 15.

Prīmīs annīs impĕrii Nĕrōnĭs, ănĭmādversūrus ĭn latrōnēs dŭōs Burrhus prætōriis cohōrtĭbus præfĕctŭs, vĭr ēgrĕgius, pĕtēbat ā Nerōne, ŭt scrĭbĕret nōmĭnă ĕōrum ĭn quōs prætĕrĕā ănĭmādvertī vellĕt; hocque sæpĕ dīlātum, ŭt tāndem fiĕret, instābat. Invĭtŭs invĭto cùm chartam trādĭdĭsset, exclāmāvit Nĕro: *Vellem nēscīre littĕrās.* Quàm dīvĕrsa illa vōx ĕrăt à Caligŭlæ vōto: quī optābat *pŏpŭlus Rōmānus ūnam cervīcem hăbĕrĕt*, ŭt ipsĕ ūno ictū et ūnō diĕ crūdēlitātem explĕrĕt! *Senec. 2 de Clemen. c.* 1. 3. *de Irâ, c.* 19.

3. Ad Cæsărem Augūstum delātum est L. Cinnam insĭdĭas ĕī strŭĕre. Dictum est ŭbĭ, et quando, ĕt quĭbus conscĭīs, et quĕmādmŏdum aggrĕdi vēllĕt. His audītīs Augūstŭs concĭlium ămīcōrum ĭn pōstĕrum dĭem advŏcāri jūssĭt: ipse intĕrim inquĭēta nox fŭit. Gĕmēns sŭbĭnde vōcēs ēmittĕbat vărĭās et intĕr sē contrārĭas. *Quĭd? ĕgo pĕrcūssōrem mĕŭm sēcūrŭm ambŭlāre pătiar, mē sōllĭcĭto? Ergo non dăbis pœnās qui tŏt cīvĭlĭbus bellis frustrā pĕtītum căpŭt, tot nāvālĭbus, tot pĕdēstrĭbus præliīs incŏlŭmĕ, ĭmmolāre ăd āras constĭtŭit, pōstquam pax terrā mărīque pārtă est?* Rursŭs sīlēntĭo interpŏsĭto, sĭbi măgĭs quàm Cinnæ irātŭs, sēque ipsĕ compĕllans, *Quĭd vīvis*, inquiĕbat, *si pĕrīre tē tam multōrum intĕrĕst? quĭs finis ĕrit supplĭcĭorum? quis sanguĭnis? Ego sŭm nōbĭlibus ădŏlescentŭlis expŏsĭtŭm căpŭt ĭn quŏd mucrōnēs ăcŭānt. Non est antĕ fĕrēndă vĭtă, sī ŭt ĕgo non pĕrĕăm, tăm mūltī pĕrdēndi sunt.* Intĕrpēllāvĭt tāndĕm illŭm Lĭvĭa ŭxŏr: et, *Admĭttis*, inquĭt, *mulĭĕbre consĭlĭum? Făc quod mĕdĭci sŏlent, quī,*

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ŭbĭ ūsĭtāta rĕmĕdĭă non prōcēdunt, tentānt contrārĭa. Sĕvērĭtāte nĭhĭl ăd huc prōfēcisti: nunc tentā quōmŏdō tĭbi cēdăt clēmēntĭă. Ignōscĕ L. Cinnæ. Deprĕhēnsus est: jam nŏcēre tĭbi non potest prōdĕsse fāmæ tŭæ pŏtĕst. [O quam clārā fēmĭnæ sēntēntĭa.]

Bĕnĕ suādēre vīsa est Lĭvĭa, grātiās ĕi ēgit Augūstŭs. Cinnăm ăd sē accersīvit, dīmīssīsquĕ omnĭbus ē cŭbĭcŭlō, dēlātum ăd sē indĭcĭum expŏsŭĭt, ādjēcit lŏcum, sŏcĭōs, dĭĕm, ordĭnĕm insĭdiārum: ĕt cùm sŭa ĭn ĕŭm bĕnĕficia plūrĭmă commĕmŏrāsset, prō quĭbus illĕ infandăm cædĕm părāvĕrat; hīs verbīs dĕdit: *Vĭtam tĭbi, Cinnă, ĭtĕrum dō, prĭŭs hostī, cŭm tē ĭn hōstĭum meōrum castrīs invēnĕrĭm, nunc insĭdĭātori ăc parrĭcīdæ. Ex hŏdĭĕrno dĭē ĭnĭtĕr nōs ămīcĭtĭa incĭpĭăt: et quăm lĭbēnter ĕgo tĭbi vĭtam do, tăm lĭbēntĕr tū mĭhi ĕăm dēbĕās.* Post hæc dētŭlĭt eī ultrò consŭlātum, questŭs quòd non audĕrĕt pĕtĕre: ămīcīssĭmum fidēlissĭmūmque hăbŭit: ĕt nūllis amplĭŭs īnsĭdĭīs ăb ūllō pĕtītŭs est, ĭd clēmēntĭæ bĕnĕfĭcĭō consĕcūtus, quŏd antĕā sĕvērĭtāte frustrā quæsĭĕrăt. 1 *de Clement. c.* 9.

4. Pŏpŭlīs ĭd quŏd ăcerbissĭmum est, quòd trĭbūta pendant, non ĭtă ăcērbum dēbĕt vĭdēri. Illŭd cŏgĭtĕnt, nullam ā sē nĕque belli externi, nĕque discōrdiārŭm dŏmēstĭcārum, călămĭtātem abfŭtūrăm esse, nĭsĭ alĭcūjŭs impĕrĭō rĕgĕrēntŭr. Id autĕm impĕrĭum cŭm exercēri sĭnĕ vectīgālĭbus āc trĭbūtĭs nullō mŏdō pōssĭt; æquō animō parte ălĭquă suōrum fructŭum pācem sĭbi sempĭtĕrnăm rĕdĭmānt ătque ōtĭŭm. *Cicer. Ep. ad Quint.*

Nĕque quiēs gentĭum sĭnĕ armĭs, nĕque armă sĭnĕ stĭpēndĭis, nĕque stĭpēndia sĭnĕ trĭbūtĭs, hăbēri quĕūnt. *Tacitus*, 4 *Hist. c.* 74.

Vectīgālĭa nervi sunt reipublĭcæ. *Cicer. pro Leg. Manil. n.* 17.

Tĭbĕrĭus præsĭdĭbŭs prōvĭnciārum ŏnĕrāndās esse trĭbūto prōvĭnciās scrĭbēntĭbus rescripsit: *Bŏnī pastŏris esse tondĕre pĕcŭs, non dēglŭbĕre.* Sueton. in Tiber. c. 23.

Trajānus exāctiōnēs improbāns ĕt dētēstāns, *fiscŭm lĭēni sĭmĭlem esse*, dĭcēbăt, *quō crēscēntĕ, artūs rĕlĭquī tabēscunt.* A. Vict. Epit. c. 6.

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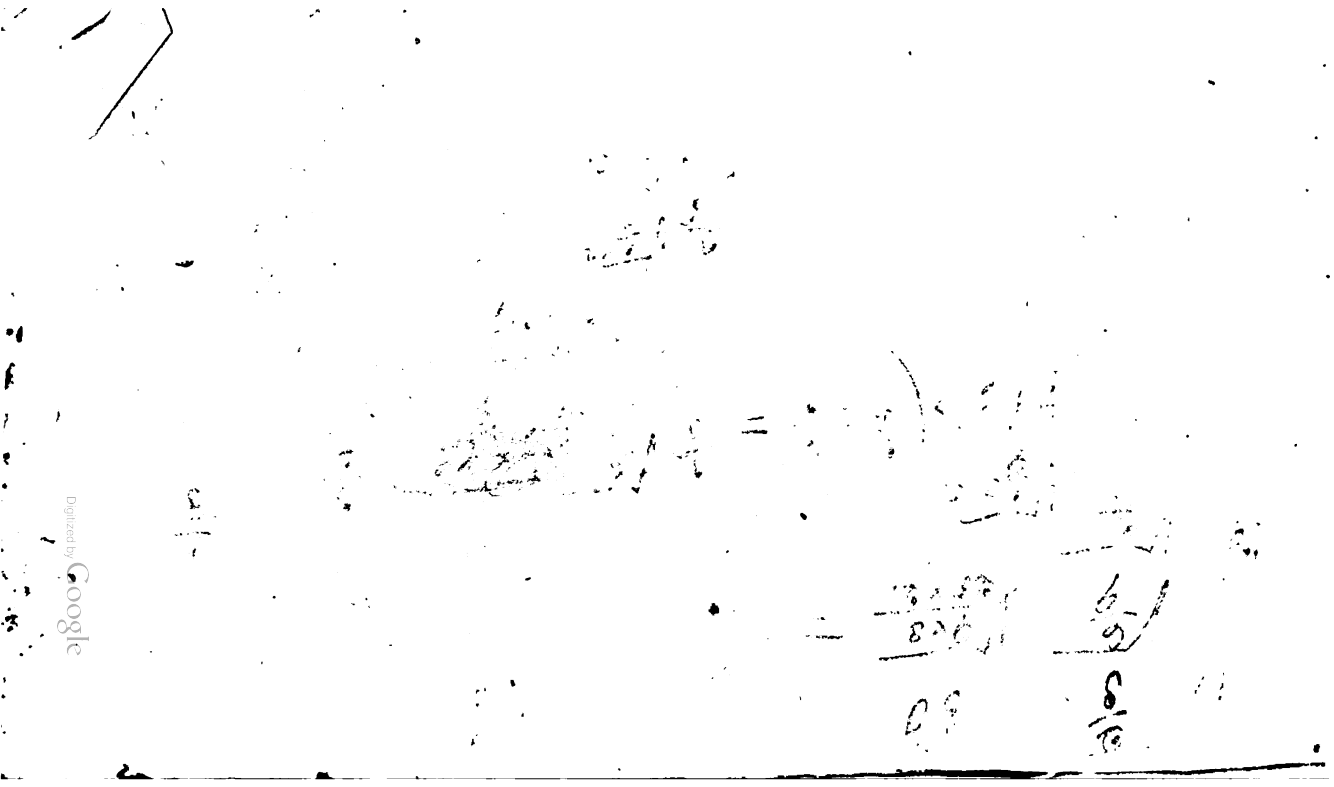
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